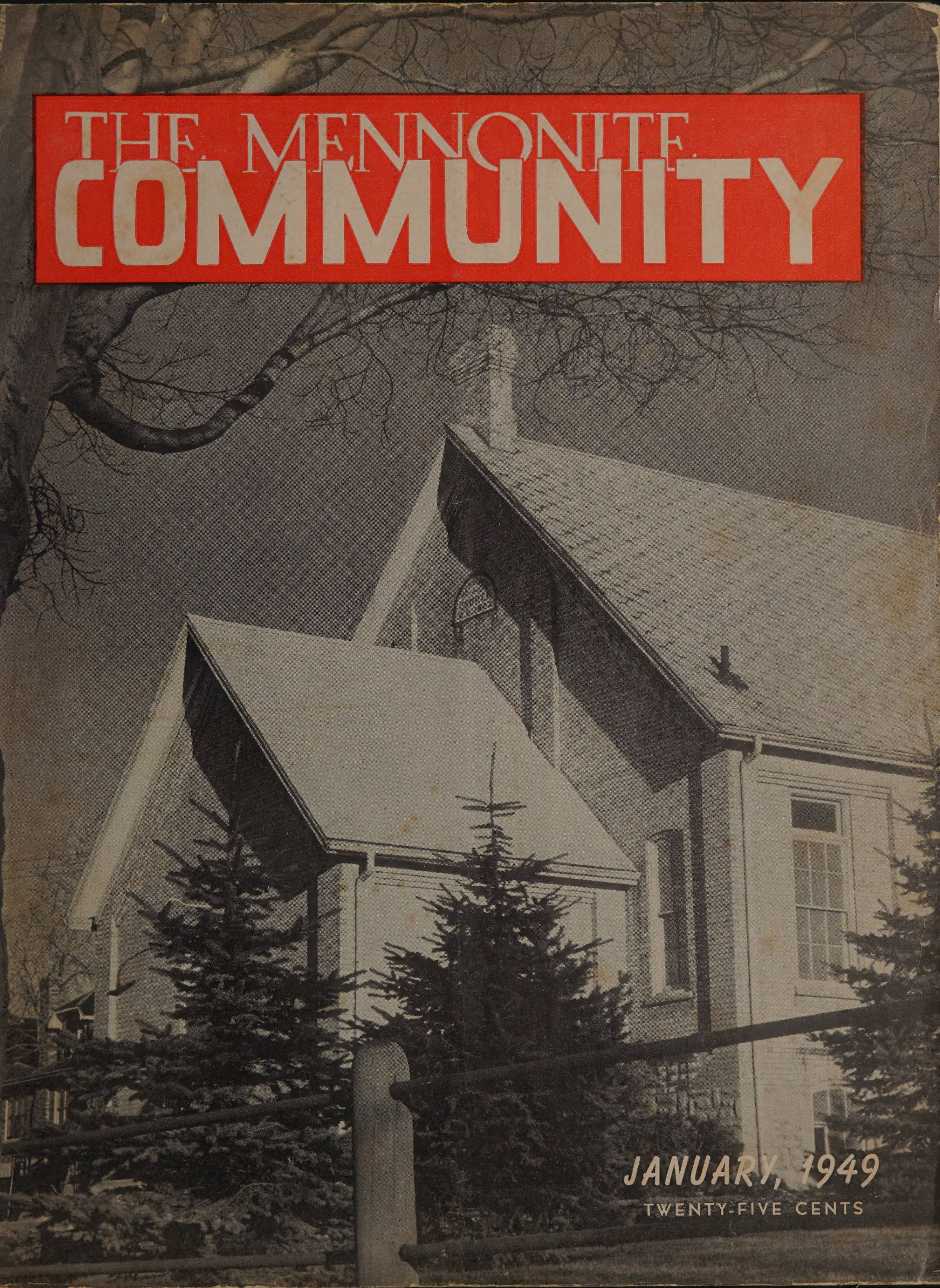
THE MENNONITE COMMUNITY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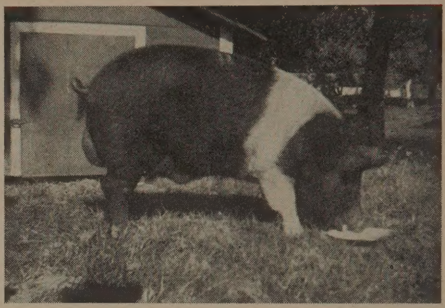

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THE MENNONITE COMMUNITY

JANUARY 1949

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COUNTLESS TIMES

Forest green, cool, serene,
Leaves how many hast thou?
Countless leaves.

Sky so bright, pure and light,
Stars how many hast thou?
Countless stars.

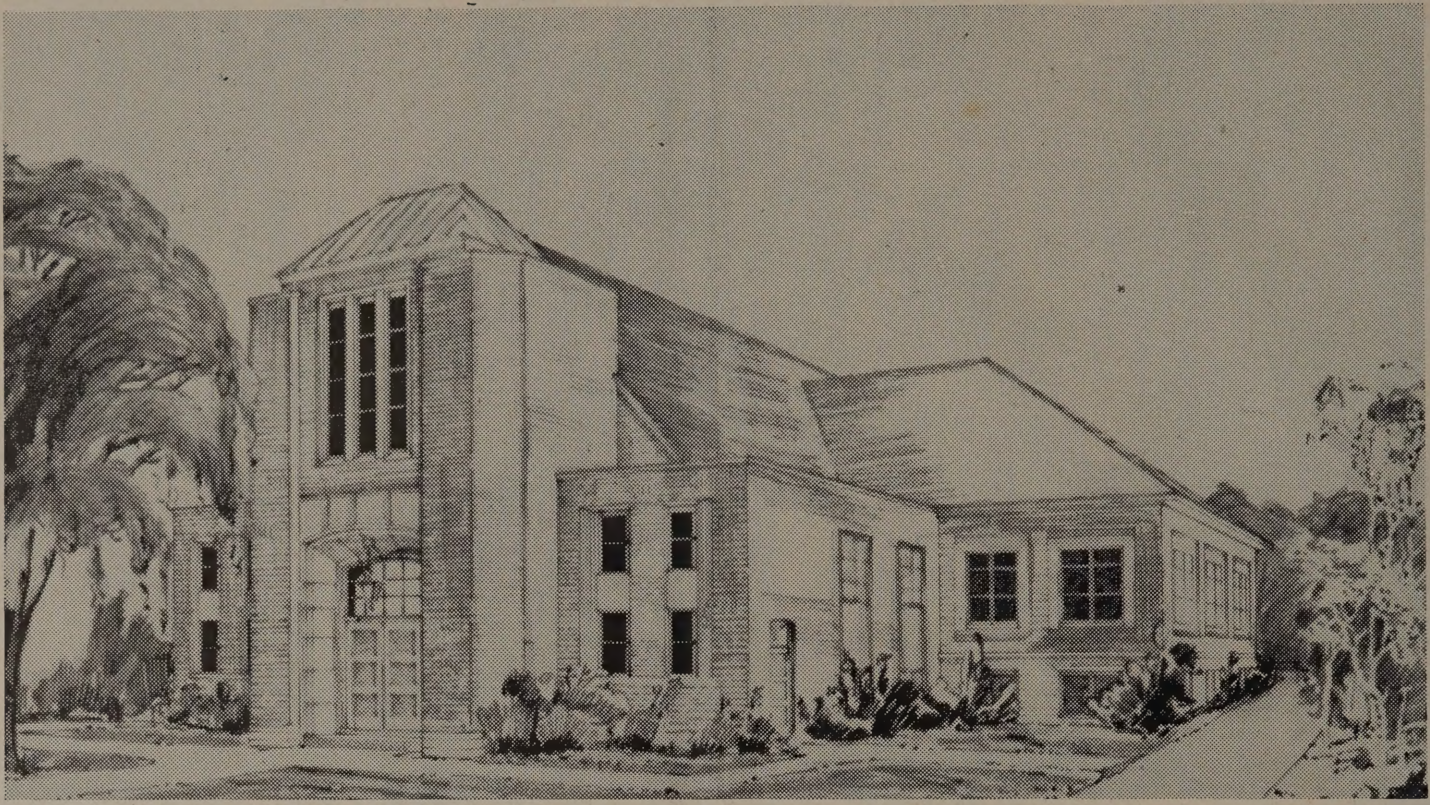
Deepest sea, wide and free,
Waves how many hast thou?
Countless waves.

Eternity, eternity,
Hours how many hast thou?
Countless hours.

Countless times shall our God be praised now.

—Nagler-Dickinson.

Large oak trees with their profusion of Spanish moss are typical of the Deep South.

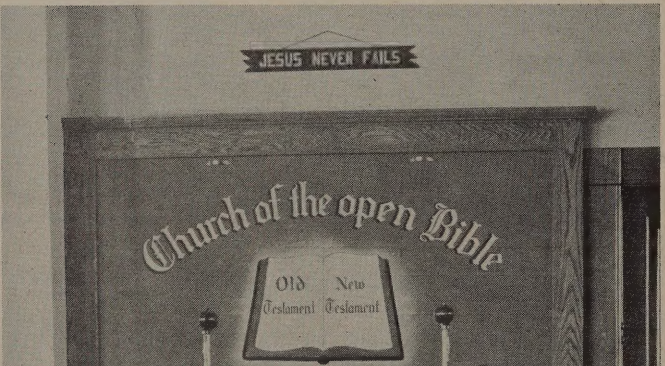


ABOVE: Over the years First Mennonite Church in Kitchener, Ontario, has grown. Besides serving the local congregation in its many-sided program, this church has given its facilities to the Ontario Mennonite Bible School for forty years. In January of 1948 action was taken to remodel the present building according to the artist's design above. Construction is well under way.

BELOW: A view of the pulpit of the Kitchener Church. C. F. Derstine has been pastor of this church since 1924.

MAKING ROOM FOR THE CHURCH'S PROGRAM

by C. F. Derstine



Buildings and associated accommodations, apart from vital spiritual factors, will not guarantee growth and progress for a church. Nevertheless, they are an integral part of a successful growing and working church—more so, in the city, than in the country. First Mennonite Church, Kitchener, Ontario, is largely a city church, with a good representation from the country.

While browsing through a magazine some years ago, my eyes lit upon a caption written in large letters, with which I disagreed. However, on reading the article, I had to agree with the writer. It was this: **"Why St. Peter Succeeded While St. Paul Failed!"** The writer suggested that the reason St. Peter won some 3,000 converts through one sermon in Jerusalem, was that his listeners had a background of religious teaching; while St. Paul won only a handful in Athens, because of the lack of this early teaching. The more effective preacher won a few, and the lesser won a multitude. The reason is self-evident. This incident has colored my thinking for many years.

The writer believes in a thorough "Christian Educational Program." This, to be successful, must be "EVANGELISTIC." On the other hand, "EVANGELISM" must be "EDUCATIONAL" in order to be permanent. This is in line with New Testament emphasis, where the word preaching is used but 143 times, while the word teaching is used 216 times.

An Ample Church Auditorium

This Canadian church in 1924 had an average size church building. This became filled, and to this was added a $16,000 addition. Today this larger building is filled to the aisles on the average Lord's Day. Action was taken January 1, 1948, that when reasonable funds are in sight another annex will be added. This addition is needed already for evangelistic services, other special gatherings, etc.

The preaching, and the teaching ministry, must go hand in hand. At present, a series of expositional sermons from the Book of Revelation is in progress in the morning services and will continue nearly two years. (D.V.) In the evening sermons from the book of Hebrews are given with an evangelistic emphasis, and they will take about a year to complete. Interest increases constantly. There is a large place for the teaching ministry these days, and expositional preaching.

A Sunday School Building That Is Large Enough

The present building affords room for five departments, which are directed by ten superintendents. This is augmented by a cradle roll, and a class which takes the child from the mother as soon as it can learn the first lessons of order, behavior in a group, etc. This important group is in the hands of two ladies. We deem their task very important, from many angles. Chiefly, it allows all these mothers to be in their classes.

The main auditorium affords room for some 17 classes. Lobbies give space for four classes. Other basement rooms provide a place for the 21 remaining classes. The enrollment is 487. Much equipment has been provided for the carrying out of the teaching program of the church.

The staff conducts a monthly teachers' meeting, where the pastor gives a continuous course on effective methods of work and difficult lessons are discussed, for the sake of a unified teaching ministry.

Room for a Summer Bible School

The first Mennonite Summer Bible School in Canada was conducted at this church and it was one of the three earliest in the whole Mennonite Church. The enrollment numbers around the 400 mark, the highest being 498. This affords us the opportunity of touching 18 different denominations as well.

The emphasis of the summer school is on laying the foundation systematically for all other subsequent Bible study. A ten year course is given. The school uses from 21 to 26 teachers and workers. However, the building with its many rooms has to be supplemented by some auto sheds on the ground, which have been fitted to accommodate three grades. To take care of this work, as well as the Sunday school, the new addition is urgently needed. Summer Bible school classes have ranged from 40 to 55 students. This loudly calls for added accommodations.

Winter Bible School Classrooms

The Ontario Mennonite Bible School Board was offered the facilities of the church many years ago. This school is now in its 40th year. They too need more room and added facilities. This was arranged for in 1926. The associated congregations near by, and some American churches, contributed about $7000 to this project, and the local church $9000 more. The enrollment ranges from 150 to 225. The faculty numbers six.

The building, when erected, was planned to meet the needs of this growing and very effective school. The main church auditorium is not used, but all the rest of the building is used daily, for three months. There are three large class rooms, a chapel room, faculty room, dining room, kitchen, food storage, furnace room and janitor's room.

However, the Bible school urgently needs the new addition. These needs include a large additional class room, a larger faculty room, a library room to house more books, and a quiet room for study.

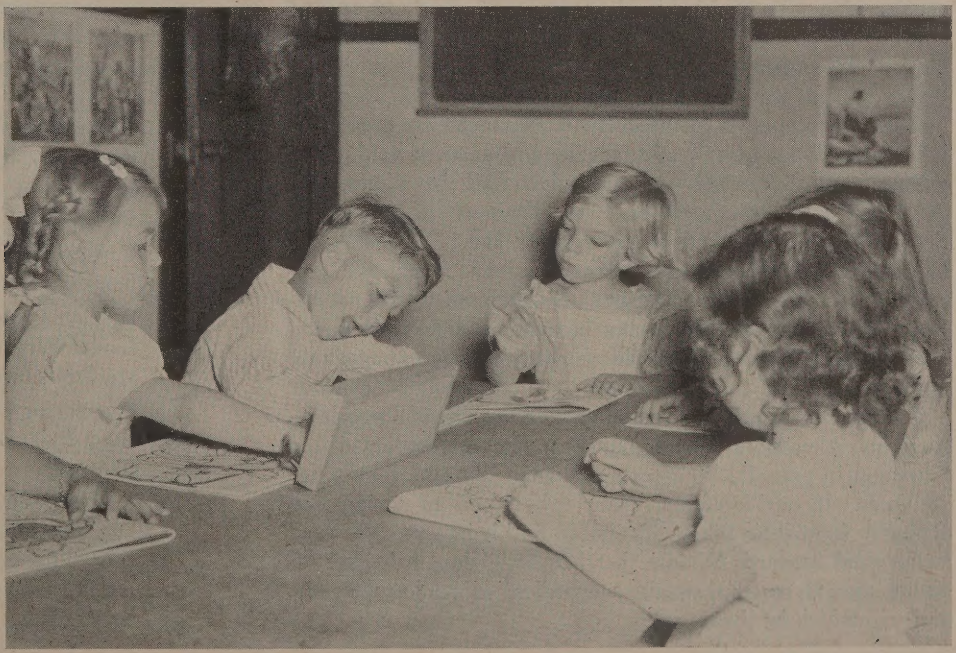
Good-Will Hall for Social Purposes

Five Mennonite congregations have arranged a hall for social activities of a Christian character. Here three singing groups meet every week, the Literary Society meeting monthly. The boys and girls meet Saturday afternoon, the young people Saturday night. All social groups procure the hall when needed. This facility has greatly augmented the other provisions for worship, preaching, training and Bible study in our church buildings.

Let Us Build for Our Needs

Christian education in the early church began with the disciples, who literally obeyed the Lord's great commission—

[Continued on page 33]



WHEN THE CHURCH MAKES ROOM

When the Church makes room it can do many things that otherwise are not possible. Here are children in the primary department of the Community Bible School that is sponsored by the Scottdale Mennonite Church. Over 500 children from the community were enrolled in the school in the summer of 1948.

FOOD ECONOMY IN OUR HOMES

by Ava R. Horst

The great abundance and variety of food to be seen in America is a pleasant sight, yet almost a shocking one to the returning relief worker, used to thinking of food in terms of rationing and grim shortages. Roadside stands are piled high with colorful fruits and vegetables. Grocery stores and farmers' markets offer this same health from garden and orchard and include besides row on row of canned goods, cakes, rolls, and processed foods in their various stages of preparation. Even the five and tens show potato salads and spaghetti to take home and serve.

A closer look reveals that in most cases there are many choices possible to the buyer in quality, variety, type or brand. One may choose from five or six varieties of peaches. One may select coffee from almost a dozen brands and corn meal from two colors. One may buy processed ham whole or a slice at a time, boned and rolled, or blocked exactly the size of his bread for sandwiches. Every product in the correct package is available for every want or need.

This plenteousness tends to mitigate the necessity of practicing good stewardship and frugality in relation to food in our homes. Our full markets somehow encourage us to buy beyond our means. American families, owning far more canners, refrigerators and freezers than do families in other countries, are said to waste 15% of the food they buy. These overflowing food markets make it possible and easy for us to acquire expensive food habits. They make it possible to choose foods on the basis of good taste, or palatability only. They make it possible for us to waste food without bearing a guilty conscience, for we never see anyone suffer because of our wastefulness, and there seems to be no end to our resources. Instead of encouraging careful buying of a wide range in varieties of food, they make easy the selection of a certain ring of exclusive, expensive types. To remain simple, frugal, and good stewards of our buying power demands some serious thinking when our markets are so tempting.

One reason, we read, that Mennonites have been successful pioneers and colonists in difficult circumstances has been their willingness to live simply and frugally and to work hard. This willingness to live simply was not only a trait that pioneer life developed and encouraged, but was a part of the concept of the Christian life that these people had. Practically, a Christian had simple tastes and manners, was frugal and conscientious in his business dealings. He despised waste, not because he could not afford it but because he felt it was a sin. He was not a part of the world characterized by extravagance and superficiality.

Though our prosperous times today do not demand so stern a discipline of economy as our fathers knew, our concept of the Christian in practical life does not change because of a change in times. If our forefathers read exhortation to saving and frugality from their Bibles, we should find it in ours. We need to be good stewards because that is exactly the Christian's attitude toward material wealth, regardless of its form, or the times in which he lives.

Through Careful Selection and Buying

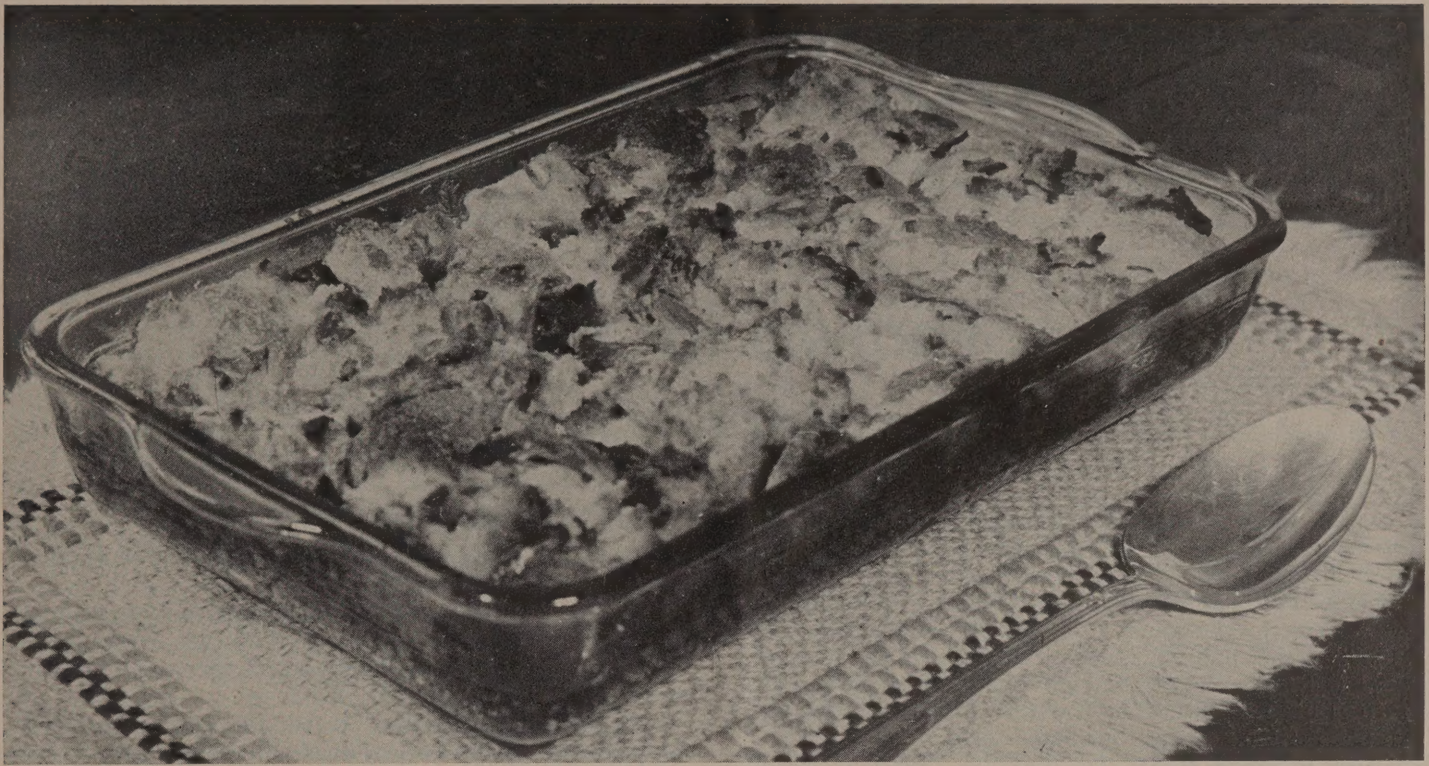
The specific problems of the homemaker in relation to good stewardship of food or food buying-power vary, almost with each family, according to its location, family size, home production of food, etc. Some general rules and a discussion of practical suggestions under each may help in bringing better stewardship into our kitchens.

First, guiding the family in simple food choices is a part of the homemaker's job. Just as the mother is often largely responsible for selecting the furnishings of the home according to some family principles of economy, good taste and simplicity, she is responsible here. If the family's food comes from garden and field, she is one who helps make decisions. If it comes from markets and groceries, again she chooses types and forms the family standard.

The amount of money in the pocket is pretty often a guide in marketing but not always. When plans are made to bake a several weeks' supply of cookies for a family of six, it may be possible to buy three or four bags of prepared chocolate bits for ingredients but it is not a good practice. Recipes that call for large amounts of expensive, prepared ingredients should be rare occasion recipes, not the everyday kind. Frequent use of large quantities of coconut, mushrooms, walnuts, butter, and cream to make good food extra good will accomplish this but will also form extravagant food tastes. The implication is that good food is important in the scheme of things and necessary to happiness. The building of sensible attitudes toward food so that it serves us in our greater life purposes and is not itself a goal deserves some thought in our Mennonite homes.

Second, careful buying is a practice of economy that asks for study and planning. Kitchen notebooks or reminders aid in making a complete shopping list, and save us from a more expensive small purchase in an emergency. Here is a list of suggestions, not complete, but helpful for your next shopping trip.

1. Buy staple goods in quantities that you can conveniently store.
2. Buy only as much of perishable foods as can be used before spoiling.
3. Compare sizes and prices of packages. Cereals in a larger box may be cheaper per ounce than that in a smaller one.
4. Packaged foods are usually more expensive than bulk foods. Where sanitation is not a factor, unpackaged foods are the better buy.
5. Watch for specials when a grocer empties his shelves. Baby foods or canned soups or other small items may be reduced.
6. Know clearly the use for the food you buy. The same size cans of peas may vary as much as four cents per can. The difference in price means a difference in palatability, not in food value. For some purposes the cheaper one may be the best.



SOUTHERN DRESSING

15 slices stale bread
2 eggs
3 cups milk
1½ teaspoons salt
pepper, if desired
3 tablespoons butter or other fat
½ cup chopped celery

Break bread into small pieces. Beat eggs, add milk and seasonings and pour over bread. Add the celery and melted fat, and mix lightly. Pour into a greased casserole and bake at 350 degrees for an hour and a half. Onion may be used if desired. Chopped giblets and chicken broth may be used instead of the milk.

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7. Partially cooked or prepared foods are more expensive than unprepared foods. Quick cook oatmeal is an expensive choice when you plan to use the pressure cooker or double boiler method in preparation. Raw cereals are cheaper per serving than prepared cereals.

Third, making the most of a garden and orchard means money saved. There is a difference between gardens and gardens. That is material for another article. Again we can list some general suggestions.

1. Stagger plantings so that your vegetables mature over a wider range in time.
2. Plant a large variety. Broccoli, eggplant, Chinese cabbage, cauliflower, asparagus, and spinach can and should be included.
3. Have a fall garden too. Squashes, endive, turnips, and kale are vegetables that are at their best late in the fall, some of them after frost.
4. Try a little inside garden. Parsley and celery might be grown at your kitchen window in the winter for flavorings in soups or salads.
5. Use your home-grown foods to every advantage. It is good nutrition and good economy to use your cabbage instead of buying lettuce, when the latter is out of season. Thin cabbage wedges are good in sandwiches. Serve them instead of celery to eat with a bit of salt. Besides cole slaw, there are many other possible combinations for salads.

In the same way you can make the most of your apple crop (or peach or pear). Besides apple sauce, apple pie, and apple dumplings, there are apple fritters, many varieties of baked apples, fried apple rings and apple salads, in or out of jello. When apples, peaches, pears, or other fruits are in season it is not economical to buy pineapple for upside-down cake.

Many rural people have a problem of taking care of surplus. Our canners, refrigerators and freezers help us most here. Also with a little trouble this surplus can be shared with needy families, exchanged, or at least marketed.

By Reducing Waste

Eliminating waste is the last big problem to consider. Where goes the 15% of purchased food that Americans waste? Probably most of this reaches the garbage can because of unused leftovers, plate waste and general carelessness in handling of food. The problems of farm women in connection with waste are again very different from those of the apartment dweller, and large families' problems different from those of the family of two. But here is an area where penny-wisdom will pay and where good stewardship is exercised by the conscientious.

Leftovers should be given a chance. "Warming up" is not the only method of reusing; a cookbook is a great help in finding ways to use these "starters" for the next meal. Here is a list of suggested uses for some leftovers.

1. Cooked cereals may be used in meat loaves, hamburgers for croquettes. They may be used in soups, or sliced and fried.
2. Lumps of leftover pastry can be crumbled or sliced to top casseroled dishes.
3. Fruit syrups can be used in cooked cereals or poured over desserts.

THE YOUNG COMMUNITY

Farmers for a Day

by Edith B. Histand

About halfway from here to town, going around by the river road, there is a little white house with a green roof, sitting right on the bank of Sleepy River. It has a big oak tree in the yard for shade, and a beautiful big willow tree by the water. It is Mr. Bowman‘s farm, and it looks rather bare, this time of year; but in the summer, his hay fields are just the right shade of green and his corn is big and tall. The rows are just as straight and clean as a good farmer can make them.

This is where Betty and Bob live. Betty is eleven years old, and has thick yellow braids, and big blue eyes and a freckled nose. Bob is only ten, but he is just as big as his sister, and he looks exactly like Betty Bowman with her braids cut off! So everybody just naturally calls them the Bowman twins.

"Bob," Mr. Bowman said one day, with a letter in his hand, "how much of a farmer are you?"

The twins were doing the dinner dishes, and Mother was clearing the table.

Bob looked down at the big frilly apron Mother had tied around his middle, then grinned at Dad and said,

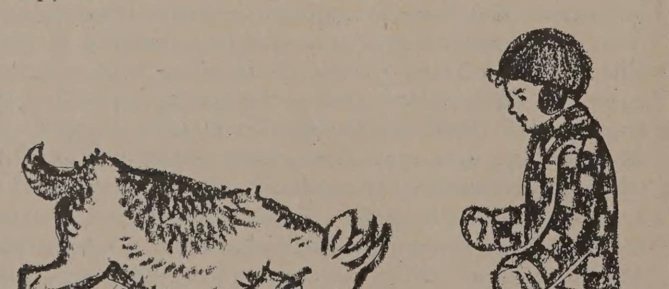
"Not much of one I guess. Why?"

"I've got a letter here from the bank," Daddy said; "stating that Mother and I will both have to be there to sign some papers tomorrow. Do you think you and Betty can look after things at home for a day?"

"Sure thing!" Bob boasted. "Will it take all day?"

"No," Mr. Bowman answered, "but there are other things we may as well attend to while we are both in town."

Betty hopped up and down, and nearly dropped a soapy dish.



Billy had evidently taken a dislike to Bob's red jacket.

"Are we ever going to have fun!" she cried.

But things weren't so funny the next day after Mother and Dad were out of sight.

To begin with, the water fountains were frozen up tight in the chicken houses, so the twins began right after breakfast to knock the ice out of the pans and carry water from the barn.

"This old bucket leaks," Betty said with disgust. "It keeps dripping water down inside my boots."

"Whew!" Bob said. "I didn't know water could be so heavy. I'm glad we're nearly done."

He set his bucket down with a plunk, and Betty promptly fell over it.

"Look out, Betty!" Bob yelled.

But she was already flat on her face. Her head had struck a corner of one of the feeders, and for a few minutes she was knocked out cold.

Bob was scared silly. Betty looked so terribly quiet lying there in a big lake of water. He turned her over on her back and started rubbing her hands and blubbering like a baby.

"Betty!" he commanded. "Open your eyes! Betty! Wake up! Please God make her be all right. Betty Elizabeth Wenger Bowman!"

"What's all the fuss about?" Betty asked, sitting up.

Bob wiped his eyes on his sleeve and started feeling around for the hanky he forgot to put in his pocket that morning. Betty offered him hers.

"Oooo, my head!" Betty groaned, holding it with both hands.

Bob blew his nose with a loud honk.

"Next time you knock yourself out," he said, "please don't look so dead."

"How was *I* to help it?" Betty asked indignantly.

"I don't know," Bob said with a wobbly little laugh, "but I wish you could see the goose egg on your head!"

They mopped up some of the water with burlaps, and put dry peat moss over the wet place. By that time it was nearly noon, so Bob started out the long lane to get the mail, while Betty went in to prepare a little lunch.

She filled glasses with tomato juice, and found two little custards in the refrigerator. While she was struggling to cut slices for sandwiches from yesterday's beef roast, she heard Bob outside calling her name.

Betty dropped her knife and threw her coat on as she ran out the door. There was Bob, cautiously backing up the lane toward the house, with the goat advancing in his direction, its horns lowered for business. Billy had evidently taken a dislike to Bob's red jacket with its big bright buffalo checks.

"Run around the oak tree!" Betty called. "I'll hold the door open for you!"

Every time Bob took a step backward, the goat followed. Finally, as they came past the oak tree, Bob did as Betty suggested and ducked behind the tree. By the time the goat had followed him around, Bob was across the lawn and through the front door, which Betty slammed after him. He didn't stop running until he skidded across the kitchen floor.

"We must not have fastened the barn door awhile ago," Betty said as she finished making the sandwiches.

"I guess not," Bob panted, washing his hands at the sink. "I certainly hope the old goat doesn't wander away. I'm one person that's not going to try putting him back in the barn again!"

The twins spent most of the afternoon peacefully reading, or laughing merrily at the morning's mishaps. But the evening chores were still ahead of them, and so was another little adventure.

When four o'clock came, they bundled up, and went out to the barn.

"I'll go up in the loft," Bob offered, "and throw down the hay. You just divide it among the cows."

Bob climbed up the ladder and began throwing the sweet-smelling clover down the hay chute. One, two, three big armfuls. Suddenly, without knowing just how it happened, he found himself tumbling down the chute after the hay. Halfway down, a nail snagged into his jacket, right between the shoulders, and there he hung!

All Betty could see from the barn floor was his dangling boots. It looked so funny, she sat right down in the hay and began to laugh.

"Now look, Betty," Bob complained in a muffled voice. "It's not funny! I'm just lucky that nail didn't hurt *me*. Mom's going to scold about my torn jacket as it is. Come on, quit laughing and get me down."

"You look so silly!" Betty laughed. "The Adventures of Bobby Bowman in the Hay Chute!"

"Stop it, Betty!" he begged. "We've got to milk those cows sometime tonight. Do you want to do it all yourself?"

"No." Betty said. "I certainly don't. What am I supposed to do with you?"

"Put something under my feet so I can raise myself up and get unhooked."

"Anything I could lift wouldn't be high enough. Oh! Bob! The goat! He's coming in the barn door! What shall I do?"

"Run, silly! He'll knock you down! I sure hope he doesn't take a fancy to my rubber boots!"

Betty made a flying leap for the manger and perched herself up on the pipes.

Mr. Billy Goat came tramping in and glowered at her ferociously.

"Goats can't climb, can they?" Betty asked plaintively.

"No, silly."

"He sure looks as if he'd like to," Betty said. "Kick your feet and see if you can't scare him away."

Bob started threshing his feet and the goat came over to have a look up the hay chute. The flying rubber boots didn't look very appetizing, so he began pulling hungrily at the pile of clover on the floor.

"Mooo!" bawled the cow right behind Betty.

She was so startled she nearly tumbled off her perch. Billy looked up, munching hay, and seemed to frown in her direction.

"What a dismal situation!" Bob groaned from the hay chute.

"I sure hope Mom and Dad come pretty soon!" wailed Betty from the manger.

"What if they don't come home until dark!"

But just at that moment, they heard the old Chevy come limping into the barnyard. What a relief! It was easy for Dad to pen up the goat and rescue everybody. It was even easy for Mother to mend the snag in the jacket. But it was easiest of all for everyone to pitch into the wonderful big supper that Mrs. Bowman cooked that night!

AN UNUSUAL PET

Eldon Ropp, Albany, Oregon, shown to the left with a pet ferret, writes:

"We keep a few ferrets for pets. We bought the first ones, and keep them in separate pens like mink. They have to be penned up or they would wander off and kill chickens. The reason we got them was because we have mink and they are something like them; they eat the same food as mink, which is fish and horse meat, but you can handle them without getting bitten.

"We also have rabbits, cats, and dogs for pets."

Eldon lives on a farm of 169 acres where there are plenty of chores to be done. He helps on the combine during harvest. His father also has a mink farm. He has one brother and one sister, is eleven and in the sixth grade. His favorite game at school is softball.

There are some interesting things about the ferret which might be added to what Eldon told us: They are used in the high mountains of Peru for hunting the chinchilla, a small animal valuable for its fur. In Europe, and sometimes in America, ferrets are used for catching rats. In some places hunters have carried them in their pockets and used them illegally for chasing rabbits out of holes. The ferret is a member of the weasel family.

BLIZZARDS AND COLD WAVES

by Ivan W. Brunk

ABOVE: Near Elmira, Ontario, a snow blower picks up the snow and blows it into the field instead of merely "plowing" it to the side.

BELOW: Two boys ski down the hillside of a Waterloo County, Ontario, field.

The United States is the battle ground of the elements. Great masses of air of contrasting characteristics stand poised not far from its four borders, at the beck and call of the storms and winds, ready to move and clash at a moment's notice.

Blizzards and cold waves are associated with the cold air masses of winter which enter the northern border of the country and speed rapidly southward. The clash of the cold dry air from the north and the warm moist air from the south brings the familiar adornments of winter—snow, sleet and glaze, or ice-storm.

The earth may be considered as a great heat engine. The sun is the source of energy, and the atmosphere is the medium of circulation. The equatorial regions receive more heat from the sun than the polar regions. The heated air at the equator moves upward toward space, and the cold air at the poles tends to sink and hug the earth. The warm air drifts northward in the upper atmosphere, and the cold air drifts southward in the lower part of the atmosphere. However, this simplified circulation is complicated by the rotation of the earth and the distribution of the continents and oceans.

The polar regions and the adjacent snow-covered land areas, such as Canada, Alaska and Siberia, are a big cold-weather factory in the winter season. The hours of sunlight are short, and most of the sun's heat is reflected back into space by the snow surface. During the long hours of darkness the snow loses heat to space, and the lower layers of the atmosphere become colder and colder. Since cold air is heavier than warm air, the weight or pressure of the cold air increases. The mass of cold air begins to spread out, and may come southward into the United States quite slowly, but these mighty, cold air masses usually rush southward on the heels of a well developed storm, and bring a sharp drop in temperature.

The storms generally bring warm air from the south quite far to the north, and the arrival of the cold air may terminate a period of relatively mild weather. Usually the more severe the storm the greater the drop in temperature when the cold air arrives. Cold air masses moving southward early in the season over a ground surface are warmed up somewhat. Later in the season when the ground is snow covered, the cold air may arrive fresh from its source region, with little modification, and quite a sting.

The term "cold wave" is used by the Weather Bureau in its forecasts when a rapid fall in temperature is expected, requiring substantially increased protection to agricultural, industrial, commercial and social activities. Temperature falls of lesser magnitude are covered by the terms "colder" or "much colder." "Cold wave" is used when the 24-hour drop in temperature is expected to be between 15 and 20 degrees, and to temperature ranging from near the average daily minimum temperature to 15 degrees or more below the average daily minimum, depending on the location and time of year. The term "severe cold wave" is used occasionally when unusually large temperature falls are expected.

The term "blizzard" as used by the Weather Bureau in forecasts and warnings to the public, indicates weather characterized by low temperatures or rapidly falling temperatures, accompanied by snow driven by storm winds or gales. A blizzard may occur with no snow falling from the clouds. The outstanding characteristic of a blizzard is the snow-filled air, the snow consisting mostly of fine, powdery particles whipped by the wind from the dry snow cover in such great density that one can only see a few yards through it. The snow particles are often so fine and dense that they give the appearance of a heavy fog.

The blizzard is a phenomenon well known in the Great Plains and the upper Mississippi Valley. It occurs infrequently elsewhere in the country. With the exception of the tornado and the hurricane, the blizzard is the most dangerous of all storms to human and animal life.

The ice glaze storm is of great concern to light and telephone companies. Ice storms occur when the ground and trees, poles, wires and other objects have a temperature below freezing, and rain falls from relatively warm air aloft. Usually there is a shallow layer of air at the ground with a temperature slightly below freezing, while temperatures at one or two thousand feet or more above the ground are above freezing. Storms of this type involve a critical forecasting problem. Only slight changes in temperature, either at the ground or aloft, may completely change the character of the precipitation and result in rain without freezing, or in snow or sleet.

Ice glaze storms occasionally do great damage by breaking down trees and wires, especially when accompanied by wind. Sidewalks and highways become coated with ice, and all forms of communication and travel are disrupted.

Freezing rain (ice glaze) is often mistakenly called "sleet." Sleet actually consists of small ice pellets, which are raindrops frozen before they reach the ground. Sleet is sometimes confused with hail. However, the pellets are not formed in the same manner as hail, nor do they show the characteristic layers found in hailstones. Meteorological conditions necessary for the formation of sleet are similar to those required for the ice glaze storm. When sleet is formed, the layer of cold air near the surface of the earth is deeper, so that the raindrops freeze before reaching the ground. Sleet and ice glaze may occur at the same time, and when the temperature is hovering around freezing, there may be frequent changes between these two kinds of precipitation.

Partially melted snowflakes are sometimes refrozen before they reach the ground. They fall as soft white pellets, and are sometimes called soft hair or graupel. This is not to be confused with the hail which may accompany thunderstorms. To make it more confusing, the British use of some meteorological terms is different from the usage in this country. In Great Britain a deposit of glaze is called "glazed frost." The British term "sleet" means a mixture of snow and rain falling together. In popular and engineering use in this country, sleet is often applied to a coating of glaze.

A field in southwestern United States. Furrows are plowed to prevent flooding of the broad acres. In winter snow is blown into the furrows, making a beautiful winter scene.

YOUR FEET NEED PROPER CARE

by Dr. James Fatta

"Wear proper shoes and stockings. . . . Use common sense in taking care of your feet. Remember that your feet, like your eyes, must last a lifetime."

The subject of Foot Hygiene deals not only with the maintenance of proper mechanical function of the foot and selection of foot coverings but includes the daily care of the feet to maintain good foot health.

The first consideration for the maintenance of foot health is bathing. The feet are constantly covered by shoes and stockings during the day and by bed coverings during the night. Hence the skin surface is less exposed to the benefits of the sun and fresh air than any other skin surface of the body.

Feet should be bathed at least once a day. Besides its cleansing action a daily foot bath acts as a stimulant. After bathing, the feet should be dried thoroughly. Special care to the delicate thin skin between the toes will prevent tearing or splitting of the toe webs. No rubbing action should be used on the toe webs. For the rest of the foot a good brisk rubbing with a rough towel aids in improving the circulation of the skin.

Many individuals whose feet are normal and healthy suffer from burning fatigue of the feet after a tiring day. For such persons special foot baths such as the "Contrast Bath" is of great value as it stimulates the foot structures, and circulation of the skin. It also massages the pores by alternately opening and closing the skin pores. In "Contrast Bathing" the feet are first immersed in hot water for two minutes then plunged into ice cold water for 45 seconds. This procedure is repeated several times ending the bath with a cold plunge.

After bathing it is desirable to apply an oily preparation to the skin. Anointing the skin is helpful for relieving that itchy sensation which accompanies dry scaly skins. During the winter months the application of an oily substance is helpful in preventing chapping and fissuring of the skin. The most recommended and best substance to use is lanolin which is an animal grease derived from sheep-wool fat. As lanolin is greatly absorbed by the skin it is not necessary to massage it into the skin too vigorously. Olive oil and cocoa butter are also useful agents for anointing the skin but are inferior to lanolin. Dry brittle nails should be brushed with a tooth brush covered with liberal amounts of lanolin.

Cutting the Nails

Cutting of the nails should be performed only after bathing. After bathing the skin is clean, many bacteria being washed away. If any damage is done to the tissues during the cutting of the nails the chances of infection are greatly diminished. Elderly persons with poor vision or tremors of the hands should not attempt to cut their own nails. Nails should be cut straight across, never cutting into the corners. Ninety per cent of all ingrown nail cases and their complications are caused by improper cutting and injudicious probing around the nail corners and nail folds. The common practice of cutting a V in the nail to prevent or cure ingrown nails is a useless procedure.

The application of a foot powder in the shoes, socks and on the feet is a procedure well worth while. Any good foot power manufactured by a reputable drug concern is safe and gives the feet that cool smooth sensation. Medicated powders should not be used except upon prescription by the doctor.

On the Care of Corns and Callouses

As previously stated the human foot is susceptible to many ailments, the most common being the corn and callous. Corns and callouses are nothing more than tightly packed overgrowth of skin cells stimulated by pressure and friction. Nature in trying to protect the affected skin area from constant friction and pressure lays down layer after layer of hardened skin cells. After several layers have been formed pressure is exerted on delicate nerve endings in the skin and pain is the result.

Corns and callouses rise mostly from pressure and friction. This pressure may come from some source outside of the foot such as ill fitting shoes and stockings, foreign bodies in the shoes and poor seams in stockings. From within the foot corns and callouses can result from bony overgrowths, misplaced bones and deformities such as hammer toes and bunions. Callouses at times may be the end result of chronic skin diseases such as eczema, psoriasis, ichythosis plus prolonged use of arsenic.

For the successful eradication of corns and callouses the cause must first be determined. Shoes and stockings should be carefully examined. If bony overgrowths or misplaced bones are suspected the feet should be X-rayed. One common misconception is that corns and callouses are caused by too much acid in the system. Also contrary to common belief corns do not have roots. The central portion of a corn is in reality the nucleus and represents the point of maximum pressure in that area.

Calloused areas on the sole of the foot are sometimes complicated in that corns are found imbedded in the calloused tissues. These areas must be studied carefully for many times the so-thought corn is in reality a wart which requires special attention for its destruction.

To the lay person a corn is a corn but to the doctor a corn is a closely packed area of skin cells having different textures and composition. Hence according to its texture and composition corns are of five different types—the hard corn, the soft corn, the blood corn, the nerve corn and seed corn. All have certain characteristics and are found on different areas of the foot.

Find the Causes

Treatment of corns and callouses varies as to cause, location and type. The primary consideration is to find the cause. The use of corn and callous remedies on the whole is condemned by doctors because of their dangers. All corn and callous medicines contain an acid substance which is destructive to the normal skin as well as the hardened skin areas. Burns and infections are common among users of commercial remedies. Such drugs should only be used by persons having a knowledge of drugs, who understand their actions and know their indications and contra-indications. Persons, especially diabetics, have lost toes, feet, legs and even their lives as a result of self-medication of corns and callouses with powerful acids which brought about burns and infections.

The safest home treatment of corns and callouses entails the use of an emory stick on the hardened areas after bathing. The use of unsterile razors, pocket knives and scissors is strongly advised against.

Calloused areas on the ball of the foot especially in women are invariably caused by high heeled shoes which cause excessive pressure on the ball during walking and standing. Treatment entails lowering the heel height and elevating the depressed bones of the ball of the foot.

Corns at times are found in the most unexpected places such as underneath the nail plate. These corns are readily discernible under the nail plate and appear as dark circumscribed areas. The toe nail is somewhat loosened and elevated from the nail bed due to the upward pressure exerted by the growth. A history of pain at night from pressure of bed coverings is quite common. Treatment consists of minor surgical procedures and the end results are usually good.

Remove the Causes

A condition usually mistaken for ingrown nail by the lay person is the calloused nail groove. This condition is brought about by the constant friction and pressure of the inner and outer edges of the nail plate in the nail grooves. The toe eventually becomes swollen, red and painful. The sufferers believing they have ingrown nails probe and dig uselessly causing greater damage, discomfort and many times bring on secondary infections. Many ingrown nails result from such probing and the sufferer is warned against attempting self treatment. At times these calloused nail grooves are complicated with small seed corns which add to the pain and discomfort of the sufferer.

Treatment of this condition entails both medical and surgical procedures under strict aseptic conditions and should only be carried out by the doctor. Corns and callouses if not properly treated are sometimes responsible for ulcers. The heavy thick accumulation of cells presses down on the skin, presses out the blood and as a result the area affected receives no nourishment and actually dies and turns into fluid—the end result being a craterlike depression which is an ulcer. As the accumulation of fluid increases a throbbing pain similar to a throbbing boil is produced. Treatment consists of removing all hard skin, draining and cleaning out the ulcer plus other measures to heal the ulcers. Ulcers ranging from the size of a pea to the size of an egg are sometimes found under cornified or calloused areas of the feet. Proper treatment of the innocent-looking corns and callouses is the only known preventive of such ulcers.

Chiropodical medicine, surgery and orthopedics can help prevent and eliminate corns and callouses.

All things have a cause—remove the cause and the effects vanish. Corns and callouses result from pressure and friction. The preventions and cure are obvious: Wear proper shoes and stockings, have mechanical faults and deformities corrected, use common sense in taking care of your feet. Remember your feet, like your eyes, must last a lifetime.

WHAT CAN BE DONE ABOUT ATHLETE'S FOOT?

Half the American people are infected with athlete's foot. Half of all school children show some form of this affliction during the school year. Most individuals, especially adults, have experienced the infection called athlete's foot a number of times. These cases are usually mild and more irritating than serious. Wherever infected persons walk, organisms causing the infection are likely to remain on floors and premises.

Athlete's foot, which should be called ringworm, is usually acquired by walking barefoot on floors where infected persons have been walking. The spores, or seeds, of the fungus infection spread rapidly. In some cases the skin becomes red and scaly and feels hot and itchy, and in other cases the skin is pale and damp. The fungi are found in locker rooms, shower rooms, and dressing rooms, and in shoes, garters, fabric equipment, towels, and on the body. The use of foot baths containing so-called fungus-killing preparations is not completely effective, according to medical men. Generally, there is not sufficient contact with the fungicide to kill the spores, and also the spores are still to be contacted on floors and in shoes and other carriers. Scrubbing floors with a good fungicide and using an effective powder on the feet are recommended measures to combat the infection of athlete's foot—or rather, ringworm of the foot. —MEDICAL SOCIETY OF THE STATE OF PENNSYLVANIA.

EDITORIAL

A view of the First Mennonite Church in Kitchener, Ontario, taken in December of 1946. This building is now being remodeled and is planned to be finished on the 25th anniversary of the present pastor. (See page 6 of this issue.)

> "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. . . . But seek ye first the kingdom of God, and his righteousness."
>
> —Sermon on the Mount

OUR OVERTAXED COMMUNITIES

"Friends and neighbors, the taxes are indeed very heavy, and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us."

The fact that these words of Benjamin Franklin, uttered nearly two hundred years ago, can be said today is proof that people are still like Oscar Wilde's cynic in that they know the price of everything but the value of nothing. So long as a nation spends three times as much for liquor as for education; so long as garbage collectors are better paid than schoolteachers; so long as a people spend two and a half times as much for cosmetics as on all church and charity; so long can it be said as it was lately in *Presbyterian Life*: "America's temples are the taproom, the turf, the tobacco store, and the movies."

The Painless Taxes

Many people will hasten to say that they are not party to these extravagances; they are free from such "taxation." But are there not many "painless taxes" which we pay and which in many Mennonite communities we seem almost forced to pay? How many housewives have the courage to serve a simple meal (one that is tax free) and run the risk of being thought lazy or being called a poor cook? The tax on pride is a high one and is paid in long hours of hard work that really benefit no one, including hungry Europeans and starving Asiatics. There are communities where young men can hardly "rate" unless they own a car at an early age.

It should be clear that these useless taxes which we pay for in our communities are paid because as individuals we let others decide what we are to eat and how much to spend for clothing and other equipment. Individuals follow the standards, tastes, prejudices, and ambitions of their community. These standards, tastes, prejudices, and ambitions in turn come from the still larger society which, according to a recent survey lets religious and welfare matters take fifth place in its budget.

Found—Freedom from Taxation

John Ruskin said: "We need examples of people, who, leaving to heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek—not greater wealth, but simpler pleasure, not higher fortune, but deeper felicity; making the first of possessions, self-possessions."

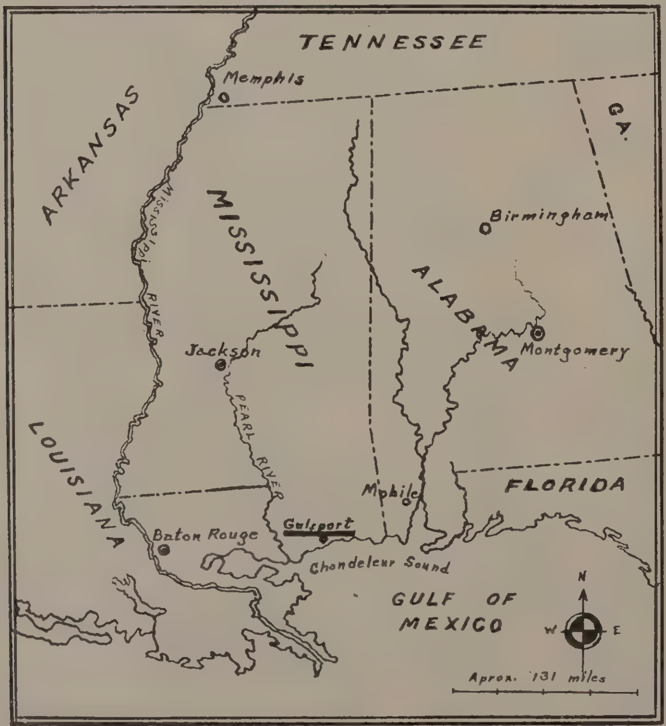
There are such examples and their influence in our communities is benign. Their reputations do not need to be bolstered by owning bright gadgets nor is their importance in the community and church measured by the wheel base of their family car. They decide against buying a new electric toaster when millions are still without bread; they would sooner give shoes for relief than clutter their closets with extra pairs of footwear. Their modest homes are furnished in good taste and their simple habits and lives prove that true simplicity is really related to beauty and not to drabness. Such persons help to remove the barriers that divide people into the "haves". and the "have nots"; their simple living is an influence for peace in the community and the world. Their acts of charity are "not just reaching down a helping hand from some safe and privileged position."

These persons seem to have found a fifth freedom—freedom from overtaxation. May their tribe increase!

THE COMMUNITY AT GULFPORT, MISSISSIPPI

by J. Winfield Fretz

Looking toward the shore in Gulfport's harbor for small craft. Gulfport is a city of 22,000 located on the Gulf of Mexico.


TENNESSEE
Memphis
GA.
ARKANSAS
MISSISSIPPI
MISSISSIPPI RIVER
Birmingham
ALABAMA
Montgomery
Jackson
PEARL RIVER
LOUISIANA
Mobile
FLORIDA
Baton Rouge
Gulfport
Chandeleur Sound
GULF OF MEXICO
N
W
E
Aprox. 131 miles

Except for the state of Virginia American Mennonites have no large settlements south of the Mason-Dixon line. Traditionally American Mennonite migrations among the Old Mennonites have pursued a westward course across the Alleghenies into Ohio, Indiana, Illinois, and Iowa, and a few scattered in numerous states farther west. It is significant, however, that God has led small bands of adventuresome brethren into many of the other states. Among them is a small but thriving church community in southern Mississippi along the Gulf of Mexico. This small community is something of a Mennonite outpost in that it is composed of representatives from various Mennonite communities in the Midwest. These representatives are bearers of the traditional faith and propagators of the cultural patterns common to Mennonites elsewhere. Because they have established a church and a community in an area where people had never before heard of Mennonites they have had a significance far beyond what one might expect from such a small number.

The Mennonites have a genius for establishing solidly knit Christian rural communities. These have been established in regions where there are no fellow Mennonites near by. Some of the more adventuresome in overcrowded Mennonite communities who are looking for a new place to settle should consider the Mississippi community described here.

The Gulfport Area

The city of Gulfport has a population of 15,000 and, as its name indicates, is located on the Gulf of Mexico. It is eighty miles northeast of the city of New Orleans by the Gulf route

Beauvar, home of the Confederate president, Jefferson Davis, is located in this area. Longfellow spent a winter in the Gulfport vicinity while studying the Evangeline country in Louisiana.

A freighter coming into dock at the Gulfport harbor. Along the Gulf are scores of piers built out 1,000 feet or less into the Gulf to care for water traffic.

highway. Gulfport is a thriving and a growing community. It reflects the general economic awakening that is characteristic of the new south. Numerous northern industries are moving into the south and others are being developed by local people by means of using local resources. This area is well supplied with surface and underground water. The most agreeable weather in Mississippi is from September to November. Many flowers may bloom in profusion until after Christmas. The warm weather of the Mississippi summers in the Gulfport area is somewhat relieved by the cooling Gulf breezes. Harrison County, in which Gulfport is located, has a growing season of two hundred seventy-six days, which is longer than for any other county in Mississippi. Although frost may occur occasionally, it is not severe or frequent enough to discourage vegetation during the spring or fall. In the average growing season, with favorable rainfall, corn and forage crops may be grown successfully if planted as late as the middle of July. Harrison County has an average rainfall of fifty-nine inches. The relative dryness of the fall season favors the harvesting of matured crops. Snowfall is rare—seldom more than two inches a year.

The Gulfhaven Church

The Gulfhaven Mennonite Church consisting of fifty-three members is located eleven miles northwest of the city of Gulfport. This small fellowship of believers is represented by thirteen families. Four of these represent accessions through intermarriage or from additions through local non-Mennonite stock. The church is vigorous in its program of spiritual activity. There are five Sunday-school classes for different age groups and there are regular Sunday morning and evening services. In addition, the church carries on evangelical work in the local community, holding services in the local county jail and the county home as well as witnessing among non-church-going local residents of whom there are a great many candidates for conversion.

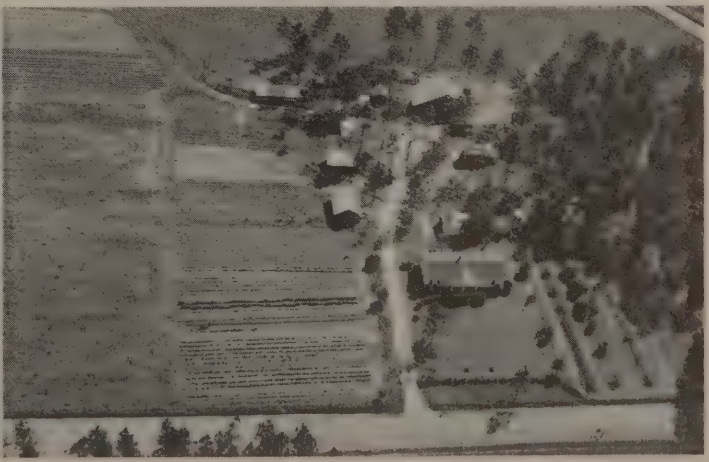
The church is fortunate in having as its spiritual leader Brother Paul Hershey, who is dedicated to the cause of his calling and a devoted leader of his people. Pastor Hershey sets a good example in his vocation as a farmer, a community leader, and a spiritual counselor. That the church is by no means a dying church is indicated by the fact that there are thirty-four children and young people under twenty-one in the small group of thirteen families.

Church Beginnings

The first Mennonite settlers in the Gulfport community arrived in 1921. After World War I a number of brethren from La Junta, Colorado, had been looking for land on which to settle. They chanced upon an advertisement in the **Kansas City Star** which advertised Mississippi land that was available for settlement. A number of brethren from the La Junta, Colorado,

An air view of the small craft harbor. Fishing craft and pleasure boats abound on the waters by Gulfport.

An air view of the home of Simon J. Miller. On his 52-acre farm Miller grows a variety of crops: strawberries, figs, apples, peaches, pears, persimmons, grapes and oranges.



The Gulfhaven Mennonite Church is located eleven miles to the northwest of Gulfport. Paul Hershey is pastor of this congregation which carries on an active mission program among the non-church local people, the county home, and county jail.

BELOW: A social gathering at the home of S. J. Miller brought together members of the near-by service unit and the community young people. The occasion was a watermelon cutting.

community made a trip to Gulfport and were so favorably impressed with the settlement possibilities that they took an option on 5,000 acres at prices varying from $7.50 to $12.50 per acre. This land was being sold by a lumber company which had just denuded most of the virgin timber in the Gulfport area.

Among the first settlers in 1921 were J. M. Brunk and J. B. Brunk of La Junta, Colorado, and D. S. Geil from Harper, Kansas. Sam Buckwalter from Newton, Kansas; John H. Shenk, I. A. Hershey, E. J. Hershey, and John Ross from La Junta; and Paul Hershey, originally from Palmyra, but at that time working at La Junta, and L. S. Yoder from Virginia, came in 1922. In the next several years a sprinkling of additional settlers arrived. Abram Eby from Lancaster, Pennsylvania; Walter Greenwood from Pryor, Oklahoma, in 1925; Milford Miller, Holmes County, Ohio; Simon Miller, Grantsville, Maryland, and Walter Rutt, Lancaster, Pennsylvania, in 1926. J. K. Brandt, from Moundridge, Kansas; and Sam Langenwalter from Halstead, Kansas, came in the same year. In all, eighteen Mennonite families migrated into the Gulfport area. Since 1921 a few of the families have been broken up by

SERVICE UNIT SCENES

UPPER LEFT: The pond at Camp Bernard used by campers and community young folks for recreation.

UPPER RIGHT: The main building of Camp Bernard which houses the office, dining hall, kitchen, library and social room.

LOWER LEFT: The Camp chapel is a simple, white building.

LOWER RIGHT: A Negro Methodist Church in North Gulfport is used for school classrooms.

death, several have moved to other communities, and a few have returned to the places from which they came.

Vocational Pursuits

Out of the thirteen families represented in the Mennonite congregation, four are earning their living entirely from farming. None of the farms are operated on a large scale. This is not necessary since the long growing season and the mild climate enable farmers to grow two or three crops in a single year. Land, therefore, can be used harder and longer each season in Mississippi than in any of the northern states. One of the members is devoting his time exclusively to poultry raising. Two heads of families, while living in the country near the church, are working in the surrounding areas as carpenters. Several families live in the city of Gulfport, one man working as a manager for the City Transport Company, and another as a supervisor in a large garage. Several others operate small businesses or serve as laborers in or near Gulfport.

Two of the outstanding farmers in Harrison County are members of the Mennonite community. One of them is the Simon J. Miller family which came to Gulfport in 1932 from Grantsville, Maryland. Since that time they have bought and improved their 52-acre farm which provides adequately for their family of eight. A wide variety of crops is grown on the Miller farm. This is in keeping with the familiar Mennonite pattern of maintaining a degree of self-sufficiency. Strawberries, figs, apples, peaches, pears, persimmons, grapes, and oranges are grown on the farm. The land is suitable for vegetable truck gardening which is a profitable venture in Harrison County with good markets close by.

A significant index to the attractiveness of the community is the attitude of the young people. Almost unanimously they prefer to stay permanently in the Gulfport Mennonite community and become active members of the local congregation. A number of the young men who had been giving service in C.P.S. came back more determined than ever to make Gulfport their permanent home.

Among the most successful of the Harrison County farmers, according to the local county agent, are Sam Langenwalter and his son, Waldo, who operate a 200-acre dairy farm twelve miles southeast of the Gulfhaven meetinghouse. The Langenwalters, who came originally from Halstead, Kansas, have developed their farm into an attractive place to live as well as a successful economic enterprise. The Langenwalters specialize in dairying.

Trucks of the Mennonite Central Committee bring children to the Sunday school at the camp chapel.

A group of Sunday-school pupils and teachers at Camp Bernard.

The large area of cutover timberland provides many acres of pasture, although the land is improved by fertilizing in order to produce the better grass crops.

A 48-head Jersey dairy herd provides plenty of activity for the father and son partnership. The Jersey cattle are well suited to the climate and are excellent producers of first-class milk and milk products for the local market. They provide approximately two hundred forty quarts a day for the Langenwalter retail route in Gulfport. All of the milk is sold as Grade A raw milk. The Langenwalters are active in the development of a program of artificial insemination among dairy breeders in Mississippi. By this means they are helping to raise and maintain high-grade dairy stock in their community. Their herd is tested for Bang's Disease and tuberculosis. In addition to the dairy interests, Langenwalters have sixty head of sheep which supplement the dairy and the pecan and tung enterprises.

Home of Earl Geil. Chicken raising is carried on by the Geil family.

Some of the 48 Jersey cows on the Sam Langenwalter dairy farm. Their Grade A raw milk is retailed in Gulfport.

Sam Langenwalter milking his Jersey cows. In partnership with his son, Waldo, he operates a 200-acre farm and promotes an artificial breeding program in the community.

In recent years the tung nut industry has been rapidly developing in the Gulfport area. Tung nut oil is widely in demand at the present time for industrial purposes. The tung nut tree grows rapidly and begins producing in three to four years. The sheep fertilize the tung nut soil while grazing in the groves, thus serving a dual purpose.

Pecans are a popular crop in the area. On the Langenwalter farm there are twenty-four acres of pecan trees with from ten to twelve trees per acre. It requires approximately ten years for a pecan tree to become mature and begin producing crops every other year. The life of a tree outlives its owner. It is said that the life of a peach tree is seven years, of an orange tree fifty years, and that of a pecan four hundred years. The average life of a pecan tree, however, ranges up to only one hundred fifty years. The Langenwalters have also raised as high as fifty acres of watermelons on their tung nut groves while their trees were getting started. On that particular year they, with other local growers, were the first to get their melons on the Chicago market.

The land is largely a sandy loam on which grass does well but for best results it must be fertilized. When Langenwalter started farming, natives told him that he would not farm in the Gulfport area very long because the grass would either grow too fast so as to get ahead of him or if he got ahead of the grass he would kill himself doing so. Langenwalter concluded that he would let the grass grow, buy cows to eat the grass, and then milk the cows. His decision has proved a wise and profitable one. The harvesting of the nuts is possible over a period of two months, usually October and November, thus not requiring the urgency of more perishable crops such as berries or vegetables. Pecan trees are clean, hearty, and beautiful, ranging in height from sixty-five to one hundred feet and most of them having a spread up to fifty feet. A good pecan tree will produce anywhere from fifty to three hundred pounds in a season.

A Cash Crop

It was the general feeling that the tung nut trees were a very practical cash crop, replacing the earlier concentration of cotton and sugar cane. It is a steady producer and with pecans it makes an excellent source of ready income. It is the consensus of the Gulfport Mennonites that one can make a living on twenty to fifty acres without difficulty.

If cattle are desired, probably eighty acres would be more desirable. The pastor, for instance, has four cows, two hundred fifty chickens, sixty-five acres of tung trees, ten acres of pecans, and annually grows a number of acres of sweet potatoes. Irish potatoes produce an average yield of one hundred fifty bushels per acre, whereas sweet potatoes yield even heavier. They can be planted any time between April and July. Thus the soil and climate are suitable for commercial growing of sweet potatoes.

Berries of various types are also a profitable crop for the community. They can be grown over a long period of time and markets have been strong for these commodities. Youngberries and strawberries are especially productive in this area.

Sugar cane growing and processing is becoming more profitable and opportunities will grow because of new types of sugar cane which are hardy and require comparatively little care during the season of growth. Members of the community felt that syrup factories could well be established with the possibility of using the material in connection with the manufacturing of candy products.

This would be especially suitable in connection with some of the dairy industries and the pecans and peanuts that can readily be grown. Dairying is a profitable industry since there is a large demand for milk, butter, and cheese in the south. People there have not learned to eat and drink dairy products as they have in other parts of the country.

Because of the abundance of natural wood, possibilities for starting a small shop or factory to produce products such as ladders, furniture, or toys are good and should be considered.

All in all, the area presents many possibilities for development since it is not highly developed economically, and since raw materials and land are available. Land sells at prices ranging from $5.00 to $12.00 an acre. Where land is improved it is sometimes possible to buy from forty to eighty acres as low as $3,000. The cost of living is also considerably lower than in any other area because of the less expensive housing and heating problems in the warmer climate.

Opportunities for Additional Settlers

The men of the Gulfhaven congregation recently met one afternoon to discuss opportunities that existed in the Gulfport area for additional Mennonite settlers. One of the interesting and significant characteristics of the group meeting was the enthusiasm with which the group looked at its own community and its possibilities for the future. No one thought of leaving the community and all thought in terms of attracting additional Mennonites for the sake of an improved social and religious life.

A tung orchard in bloom. Tung trees produce tung nut oil which is used for industrial purpose.

A pecan grove on the Langenwalter farm. Pecan trees average about one hundred fifty years in life span and are noted for their beauty.

Four miles north of Gulfport is an oil extraction plant for tung nuts, soybeans, and peanuts.

Gulfport from the air. This city is located in one of the many regions in the South that have undeveloped resources and offer many opportunities for community building.

The Work of the Watch Repairman

by Alvin Coblentz

When only sundials and hourglasses were used to measure time there was not much need of a repairman. But not so today when nearly everyone who can tell time owns a watch.

From the dawn of history to the present some have tried in different ways to measure time or divide the day in shorter periods. We find references in the Bible to the different hours or watches of the day.

The earliest instrument used for this purpose was the sundial. We find sundials mentioned in the story of Hezekiah in Isaiah 38:8. Today the sundial is more or less of a novelty or ornament used for decorating the lawn. We find little use for it as a time teller in the twentieth century where time schedules are marked on the minute and certain occupations depend on the split second for measuring time.

Hourglasses were also used but were not much better than the sundial as far as telling time is concerned except that they could be used at night or on a dark cloudy day. Candles were used in the same manner by marking them or noting just how long it took for one to burn a certain distance. A number of other devices were utilized in similar manners.

None of these was very much of an improvement over the preceding one and all finally lost out to more accurate and serviceable devices.

Probably the first toothed-wheeled clock was made about the year A.D. 760 and not until the year A.D. 1000 was the escapement invented. By the end of the eighteenth century we find Eli Terry manufacturing the first clocks in the United States. These were completely of wooden construction. The clock repairman of today may still find an occasional "wooden wheeler," though many of them are the result of some hobbyist trying his skill. Brass wheels were first used in clocks about the year 1837. With the inception of mass production by modern machinery many more clocks and watches were made and today we enjoy the products of time-keeping devices which are superior in every detail to the old "wonders of the age." We find millions of timepieces on the market which all need repairs at one time or other. Here is where the repairman comes in.

Watchmakers Are in Demand

There is a great demand for good, conscientious, competent watch and clock repairmen in America. If the repairman is a devoted Christian so much the better. Undoubtedly anyone who knows the mechanism and repairing of watches and is able to execute the work can, with corresponding qualities, find work in almost any thriving community. When the public sees that one is doing satisfactory work with a reasonable charge they will "beat a path" to his door.

The watch and clock repairman needs to have a thorough knowledge of his work before attempting work on someone else's timepiece. This cannot be over-emphasized. He must have confidence in himself. On the other hand you dare not have so much confidence that it shows itself in an over-abundance of ego. Many customers in this as well as other trades have been lost because of this very thing. The average person does not know too much about the watch he is carrying. This oftentimes gives the repairman plenty of liberty to take advantage of the other person's ignorance. Many cases could be cited where this very thing happened. Repairs were charged for when they were never executed or necessary. Customers will soon learn to steer clear of such repairmen.

Perhaps the question most frequently asked by the customer when coming to get his timepiece is, "What was wrong with it?" Even though they do not understand it, they still would like to have a reasonable answer. One repairman, when this question was asked, spoke something about the differential and transmission, not giving much satisfaction to the customer, who stated later that he thought if that is the way he feels about it he wouldn't bother him any more. After explaining in as simple a manner as possible what was wrong with the watch, the customer, though perhaps not understanding it, will feel satisfied, realizing that the repairman is honest with his work. This does not imply that there never are any false charges hurled at the honest repairman. However this is the exception and not the rule.

Train at School or at Home

Undoubtedly the best way to get a thorough and practical knowledge of watch repairing would be to go to a good school of horology. In former years these were mostly in Germany and Switzerland, but today we find many in the United States offering very good courses. If you are not able to attend such an institution probably the next best thing to do would be to take a course in horology at home by correspondence preferably while working as an apprentice for some reputable jeweler. Courses and prices vary somewhat for different schools and so no definite price could be given. There are also a number of good books out on the subject. The beginner, however, is to be warned against trying to get a good working knowledge of watch repairing quickly and cheaply. After years of practical work one still learns. It takes patience and a determination to succeed.

Equipping a Shop

The cost encountered in equipping a repair shop varies considerably because of location and it depends on how far the repairman wants to go into the business. In some states licenses are required before one is allowed to open a repair shop. This should be taken into consideration by anyone who is anticipating such a venture. In most communities, however, one should be able to equip a shop with the basic tools and assortments

Many watches are in need of repair and there is a demand for good watch repairmen. Besides a liking for things mechanical the watchmaker must know how to satisfy "particular" customers.

of repair parts and other essentials for about $300 or $400 or less. Much depends on how many parts are bought. If you spend for costly equipment such as a lathe, which every repairman should have, and an electric cleaning machine, an electronic timer and some other such larger tools, the cost is considerable. The best way is to start with a few basic tools and materials and work up to more advanced equipment. However this does not mean that one should shift along with secondhand merchandise.

Retailing watches and clocks may also be a good paying proposition in connection with your repair shop.

For the Mechanically Inclined

The watch repairman needs a certain amount of mechanical inclinations. Anyone who wants to work at strenuous tasks perhaps does not want a job of this type except for a sideline or for a hobby. Frequently one is forced to take up some work of this kind because of physical handicaps. This makes a fine job for such persons.

As in all work where one is dealing with the public, the repairman has an excellent opportunity for witnessing for Christ. Oftentimes when speaking about "time" conversations can be started about "eternity." Another easy way of starting a conversation in this line would be to show that with all the accurate timepieces of today and all the modern machinery, man has still not been able to make any instrument that compares with the accuracy of the stars, the creations of God. Sometimes conversations are started by asking about the church the customer goes to. If he goes to a church he usually is right willing to talk about it. If he doesn't go to any church you have a mission field to work in.

Watch and clock repairing is a very interesting work and can be done with not very much extra space, in some spare room perhaps. It is easy to learn the work and easy to do after one does know it. Anyone that is at all inclined to work with small tools, build models, and such like, should find watch and clock repairing a very interesting as well as prosperous work.

The Job That Fits You

Have you been wondering what kind of work you should do? What is the job you are best suited for?

In late years much has been written on this subject. It is necessary to sift and select and many books on vocations are written from a how-to-get-ahead-in-the-world point of view. Even from such books it is possible to learn about the occupations and their requirements.

The Job That Fits You is a recent book published by Prentice Hall, Inc., 70 Fifth Avenue, New York 11, New York. The price is $3.75. It devotes a few chapters to self-analysis and the testing of basic aptitudes such as finger dexterity, eye-hand co-ordination and observation.

The heart of the book is taken up in chapters that tell of qualifications and opportunities in the following vocations: machine trades; crafts; manual trades, clerical and business occupations; outdoor occupations such as farming, fishing, and cooking, child care, personal service, etc.; professions that include artistic work, literary work, music, teaching, and so on.

The last part of the book is full of practical suggestions on how to apply for a job and how to interview prospective employers.

This book does not specialize in any one occupation or job. Rather it surveys the whole field of vocations and should be useful to anyone who wants to get a grasp on the many jobs now unfolding. Though rather technical and factual the book recognizes here and there that unless people find happiness in their work they will find it nowhere else. In this vein the lines from Henry van Dyke are quoted:

> This is my work; my blessing, not my doom;
> Of all who live, I am the one by whom
> This work can best be done in the right way.

ARSENATE OF LEAD

It is not enough to label something as poison. It must be placed out of the reach of children. This child posed for a picture by a paper bag of arsenate of lead.

MEETING HAZARDS IN THE HOME

by Lois Erb Leichty

During the past year 15,000 accidental deaths occurred among members of our American rural homes. There were many more thousands of accidents of a less serious nature. A large percentage of these occurred among children.

Recalling the few months I spent on a pediatric ward some things come to mind: there was two-year-old Johnny who pulled the cord of an electric coffee-maker and was covered by boiling coffee; little Mary who fell from the upstairs window to the sidewalk below; the little boy who drank kerosene while mother was outside hanging clothes; little Tommy whose arms and legs were bitten by the neighbor's dog. Besides there were many cases of broken bones, burns and various wounds.

The Need to Know

Presence of mind and promptness in action are necessary in meeting these unpleasant experiences. In order to do this members of the family, the mother in particular, must be able to recognize what has happened, think clearly, act promptly, know what to do and how to do it. This is often not easy when one's own child comes crying with blood running down his face and hands. One may wonder just how you would react to emergency conditions arising among members of your own family. This is a serious problem but as soon as your imagination is confronted with reality, your qualms will often vanish.

As a very few of the many minor emergencies, which frequently occur in the home, are mentioned, I shall have children particularly in mind.

When Injury Comes

While examining and treating your injured, crying child talk soothingly. Try to encourage your child to talk even about his injury. Show him what you are doing and why. It will bring confidence to both of you. Be gentle and yet firm. Carefully think out your course of action and then take plenty of time and do it. An unnerved mother will be dealing with the same type child. A child's cries do not necessarily indicate the gravity of his condition. In cases of serious nature, keeping the child calm and under control until the doctor arrives is a full task. "Don't do" is often as important as "Do."

Care of Wounds and Cuts

Wounds and cuts are common among children of all ages. Falling with tumblers, stepping on glass and rocks, playing with sharp or broken toys or manipulating a knife or scissors at a too-young age often results in cuts. Superficial cuts and wounds frequently bleed profusely and appear more serious than they actually are. Bleeding, except from a spouting artery, can usually be controlled by bandage pressure. Arterial bleeding may require a tourniquet but is often controlled by pressing the finger on the bleeding artery. Cleanse the wound with warm tap water and dry with sterile gauze or a clean cloth. Cotton is likely to stick to the edges. Slight scratches or cuts may be painted with an antiseptic and lightly bandaged. Deep wounds which will require a doctor's attention may be covered with an ointment and light bandage. This makes a bandage easy to remove.

To Treat a Burn or Scald

A simple way to treat a burn or scald is by spreading a thick coating of ointment and bandaging lightly. Clean, ironed handkerchiefs make adequate bandages in case you have neglected the medicine chest. Don't attempt to open blisters for an open blister is a wound susceptible to infection. Again, if the burn is extensive a doctor should see it. Burnt skin acts more or less as a poison to the body. Superficial burns are likely to be more painful than deep burns as a deep burn may destroy all layers of skin and with them destroy the nerves and sense of feeling.

In Case of Fractures

In case of fractures or suspected fractures, lay the child in a comfortable position, place pillows, blankets, books or anything handy and adequate about the injured part to keep it at rest until the doctor arrives. He will determine the severity of the injury.

The Treatment of Bites

Children are occasionally bitten by dogs or other pets. Not all dogs or pets who bite are rabid but the importance of early treatment and prevention cannot be exaggerated in case they are. A bite wound should be washed under running water to remove the animal's saliva before the child is hurried to the physician. He may give the wound further treatment and decide whether to give the necessary Pasteur treatment against rabies. The animal should be turned over to proper authorities.

Removing Objects

Peanuts, beans, corn, beads, safety pins and many other small articles frequently find their way into small ears, and noses. If these objects are visible they may be carefully removed but great care should be taken not to force them in farther. If an insect enters the ear then only should oil be dropped into the ear before taking the child to the physician. Ill-directed attempts at removal of foreign particles may permanently damage so caution cannot be overemphasized.

Lawn mowers and children are not always a safe combination. See the section on "Care of Wounds and Cuts" to the left.

Many a mother has saved the life of a strangulating child by picking it up by its feet and shaking a bead, marble or crust of bread out of the respiratory passage. Here again if the foreign body has passed down into the air passages to the lungs, most large communities have skilled surgeons who are able with instruments to extract fish bones, open safety pins and other equally difficult objects from almost any part of the bronchi.

A bit of soda water on his bee sting, a drop of oil of cloves on an aching tooth, alcohol rub to a tired little back, a sprain or bruise make mother a wonderful person.

On Preventing Accidents

The child doesn't know that when mother turns the handles of her pots and pans to the inside of the stove, places her needles, pins, scissors, knives, forks and even her medicine chest out of reach, she has his welfare in mind. Mothers have found that little arms and legs can reach almost unlimited heights. Not all accidents can be prevented in spite of one's best watching so it is well to be able to give some emergency measures for minor injuries.

Every housewife should learn the safe way to clean up broken jars or glasses.

Dear Reader:

OPPORTUNITY IN THE SOUTH

"The truth is that the South can produce milk and beef on its own ground far more cheaply than these things can be produced in the Middle West, which is largely the center of the dairy and beef-feeding industry." So says Louis Bromfield in an article in the November, 1948, ATLANTIC MONTHLY. The South, he points out, is a land of opportunity for farmers and people who want to pioneer and build new communities. It is a "new frontier."

Much of the "worn-out" soil, he maintains, can be rebuilt. If good crop rotation is practised Mr. Bromfield is certain that a stable agriculture is possible. "There are millions of acres of potentially high production agricultural land waiting to be put back into circulation, whole vast and orderly forests to be developed, and great opportunities to be found in the burgeoning industries."

A new day is dawning for the South. The title of Mr. Bromfield's article is: "Go South, Young Man!"

A MATTER OF PRIORITY

A recent issue of the new PRESBYTERIAN LIFE devoted several articles to the importance of Presbyterian rural communities. One article describes Alan Darling, a minister in the Midwest who spends his vacation working with his parishioners. He spends time calling on "indifferent church folk and the people who live on the back roads" and he aims to get a religious paper into every home in his parish. Darling's belief is that the church should make rural life to be full of meaning and he laments that too often "a farmer will stay up all night with a sick cow who would never think of praying all night for a wayward son or daughter."

WANTED—YOUR SUGGESTIONS

Now and then a letter reaches the editor's desk with suggestions on some business, vocation, farm or community that might well be featured in THE MENNONITE COMMUNITY. These letters are welcomed for often they bring to our attention some worthy activity that would go unnoticed.

THE MENNONITE COMMUNITY is interested especially in those persons who show good Christian stewardship and in community affairs which illustrate how our faith applies in everyday living.

Send in any suggestions you have for articles and features.

MILDEW CAN BE PREVENTED

Was there mildew in your house this summer? Then perhaps you'd be wise to take steps now to prevent its reappearance.

Miss Edna Gray, clothing specialist, University of Illinois College of Agriculture, says that mildew grows rapidly in warm, moist air, so the first step is to air the house thoroughly. Leave doors of poorly ventilated closets open. Burn an electric light in small closets to dry them out, or set an open dish of calcium chloride on the floor to absorb the dampness. As soon as it becomes watery, replace with a new supply.

If the whole house was moldly last year and still smells musty after being closed up during the cold weather, Miss Gray recommends a thorough airing on the first mild, sunny day. If this does not do the job, start the furnace and get the entire house very warm. Then air again, using electric fans to help change the air rapidly. Do all this, of course, on a clear, bright day.

Basements are particularly liable to dampness. Miss Gray suggests spreading chloride of lime on the floor. When the musty odor has disappeared, sweep up the lime. And when you have done away with the moldy smell, keep dampness out. Open basement windows only during the dry part of the day—never at night when dew is falling. Ventilate the entire house thoroughly as often as possible. It is well to do this at night in hot weather, leaving the windows closed during the hot part of the day to shut out humidity.

Miss Gray says to be especially careful of damp clothes. Soiled towels and wet clothing should not be dropped in the hamper before they are thoroughly dried. Never leave clothes dampened for ironing overnight during the summer. Wet shower curtains, too, mildew easily unless they are spread out on the rod until dry.

All this is a lot of work in hot weather, but if prevention becomes habit, you can avoid loss from the black specks of the almost permanent mildew stains, and there will be less of the disagreeable moldy odor.

READY-MADE SLIPCOVERS ARE TIMESAVERS

Good-looking slipcovers, ready to be put on your furniture, are on the market now. If you're wondering whether to buy or make slipcovers, consider the time you can save as well as the cost and quality.

Ask for the same quality in those that come made up as in those you make. A guarantee that they won't shrink or fade is of chief importance. Most ready-made slipcovers are of knit heavyweight yarn or cretonne. You may find that the knit ones fit furniture better than the others.

Both patterned and plain styles are available. Choose a plain cover for furniture in a room that has a figured rug or draperies. Plain slipcovers are suitable to use in more rooms than the patterned ones.

If the furniture is to be placed out in the room instead of against the wall, notice how the back of the slipcover looks.

You'll need to know the style and size of your furniture when you select ready-made covers for it. Measure a davenport or chair at the widest point across the back to know the right size to buy.

RHEUMATISM NEEDS MORE ATTENTION

Are we becoming a nation of cripples? One out of every twenty persons in the United States is a sufferer from rheumatism. Chronic arthritis, or joint inflammation, a form of rheumatism, is appallingly common in this country and causes great suffering and great economic loss. In some sections of the country, more people suffer from rheumatism than from heart disease, tuberculosis and cancer combined. Rheumatic diseases outrank all others as cause of chronic cases. In the United States, as elsewhere throughout the world, the victims of rheumatism are practically neglected. The 680,000 tuberculosis patients in this country have 100,000 free beds and $100,000,000 for care and research.

There are ten times as many rheumatic patients as tuberculosis patients and yet tuberculosis patients have 500 times as many beds and money for care. It is splendid that tuberculosis has so much attention, and for that reason, tuberculosis is gradually becoming a vanishing disease. To the rheumatic patient, suffering and cripple, it is disconcerting to realize that the tuberculosis patient receives 5,000 times as much attention—insofar as care and research is concerned. Only mental disease causes more disability than rheumatism in this country.

HOW MUCH LAND SHOULD ONE PERSON OWN?

Mark Dawber, leader in Home Missions circles, comments on the question of land ownership. Lately the Associated Church Press released a statement by him which said in part:

"In a recent volume by Margaret E. Bateman called *Whose World,* the author lays bare the problem of progressive landlessness in the world. According to Miss Bateman, about twenty-five landowners own one third of Scotland. In 1938 the ex-Kaiser was the largest landowner in Germany with some 240,000 acres to his name. In Italy two thirds of the country has been owned by less than four per cent of the people. Statistics for 1938 indicated that about one half of one per cent of the landowners possessed 47 per cent of all the cultivated land of Italy. A gentleman named Sir George Fowids once exclaimed about the fall of the Roman Empire, 'Rome expired when 1,800 men possessed all the then-known world.' In Hungary in spite of the so-called 'Land Reform' of 1920, 30.3 per cent of all cultivated land as late as 1939 was owned by 1,200 proprietors. In 1937, 70 per cent of the Poles were peasants who lived in appalling conditions while relatively few aristocrats owned the larger part of the land. One of the issues in the Civil War in Spain was the clash between the landlords and the landless.

"In our own Puerto Rico the story is the same. Here we see people living on one of the lowest standards anywhere in the world. Puerto Rico is among the most densely populated countries on earth. There are 550 people to the square mile. There is less than half an acre of arable land per person. That would not be so bad if they had access to it, but most of the land is owned by a few people who raise sugar for export while the little children are starving for milk."

Though industrialism has come, some 80 per cent of the people of the world must still get their living direct from mother earth, Dawber adds.

"Not until we have solved the bread and butter problem of millions of poverty-stricken peasants shall we have disposed of the threat of communism," he further maintains.

Looking at the United States he says: "While the situation in the United States is not so bad as in other parts of the world, it is bad enough. There are fewer farm owners today than there have been in over a decade; the trend is toward corporation farming and away from the family-owned and operated farm. This is not in the best interest of the future of America; it is not in the best interest of a Christian civilization, and the church should bestir itself now to halt the present trend and to give a new impetus and dignity to agriculture as a way of life and to farm ownership as the best security for the family."

EVANGELISM AND THE COMMUNITY

Town and Country Church is a monthly magazine devoted to the welfare of rural churches. A recent issue discussed methods of evangelizing and says that "the entire purpose and aim of the church is to lead people to God and keep them in God."

Mass or public evangelism is one method. Personal evangelism is another and family evangelism is still another means. Many methods must be relied on. It is of interest to note that the article refers to the evangelistic practices of "certain groups" that "encourage young people and others to settle on farms and homes adjacent to those already owned by members of their faith. . . . The establishment of families on land is a worthy evangelistic measure. It is obvious that if this program becomes a lively real estate business the church will be worse off in the end than at the beginning. But if it is established on a sound spiritual basis it will succeed marvelously. . . . Any program of land settlement is only a phase of a much larger program of Christian development."

Our Contributors:

C. F. Derstine, Kitchener, Ontario, is pastor of the First Mennonite Church of that city. He is also a teacher in the Ontario Winter Bible School. Over many years he has worked to build a strong church with activities for different age groups and an effective evangelistic program.

Ava R. Horst, (Mrs. Irvin Horst) is formerly from Wadsworth, Ohio, and has taught home economics for six years at Eastern Mennonite College, Harrisonburg, Virginia. During her term of relief service in Holland she worked in orphanages as a dietitian. At present she is a student-instructor at Goshen College.

Edith Histand of Denbigh, Va., is mother of two girls and a boy. In addition to her household work she and her husband do commercial photography, specializing in family and children's pictures. Part of their home is used for a studio.

Ivan W. Brunk draws from more than ten years' experience as an employee of the United States Weather Bureau to write on "Blizzards and Cold Waves." He lives in Chicago and works at the Chicago Municipal Airport.

Dr. James Fatta of Lancaster, Pa., is president of a local chiropody association and received his training at Temple University. His present work, in addition to his practice, is to educate the public on the importance of proper care of feet.

J. Winfield Fretz lives at North Newton, Kansas. His travels have taken him to Mennonite communities in Canada and Mexico and from his observations he writes the stories of many communities. Among his writings are "Mennonite Colonization" and "Christian Mutual Aid."

Alvin Coblentz of Uniontown, Ohio, learned watchmaking by a correspondence course and now with his father operates a watch repair service. He is also active in the youth program of his church and edits a paper that promotes missionary efforts in his home community.

Lois Erb Leichty of Archbold, Ohio, spent her early years on a farm in Johnson County, Iowa. Her later training to become a registered nurse and her more recent experience as the mother of a daughter and son give her ample background for writing on safety measures in the home.

YOU CAN GET BACK ISSUES OF THE MENNONITE COMMUNITY

Nearly any past issue of The Mennonite Community can be bought for twenty-five cents each or five copies for one dollar. The following issues are on hand in considerable number:

May, 1948 (dairying in Elkhart County, Indiana)

June, 1948 (Crystal Springs, Kansas, Community)

November, 1948 (turkey industry at Wellman, Iowa)

Here is your chance to bring your files up to date or to secure extra copies of certain issues. Send orders for past issues to The Mennonite Community, Scottdale, Pa.

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WANTED: Typing in my home. Mrs. Vernon U. Miller, Route 1, Goshen, Indiana.

FARM HAND WANTED. Mennonite married man to work by the year on livestock farm in north central Illinois. House, garden, etc., furnished. Mennonite community. State wages and give references in first letter. E. I. Culp, Tiskilwa, Illinois.

CERTIFIED STRAWBERRY PLANTS: Catskill, Premier, Fairfax, Dorsett, Big Joe, and Temple, $2.00 a hundred; $15.00 a thousand. Streamliner Everbearing, $5.00 a hundred. Transportation paid. Shipping dates: March to May. George M. Hostetler, Westover, Maryland.

FOR SALE: Steam engines, sawmills, tractors, threshers, balers, farm equipment, road graders, farm and thresher supplies. We manufacture fodder shredders, stable cleaners, and spreader loaders. Write us your need. Ask for complete list. Arthur S. Young Co., Inc., Kinzers, Pa.

HELP WANTED: Girl to work in Mennonite-owned dry cleaning plant near Eastern Mennonite College; preferably twenty-eight years of age or older. The Park Cleaners, Route 4, Harrisonburg, Virginia.

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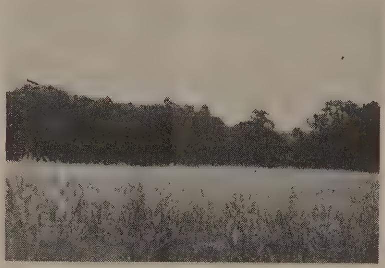

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HUBBARD'S
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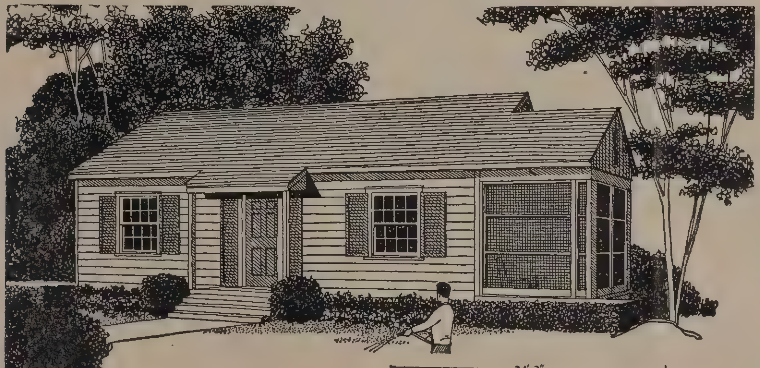

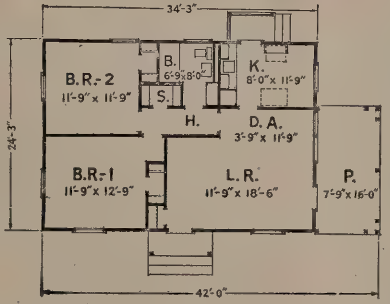

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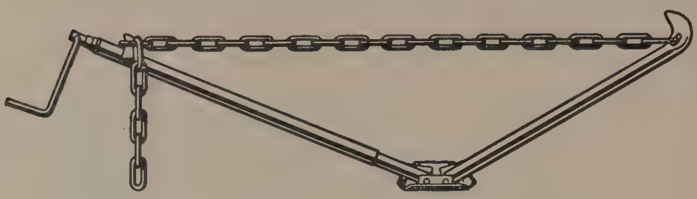

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FOOD ECONOMY IN OUR HOMES

[Continued from page 9]

4. Small amounts of vegetables can be used in shepherd's pie, in meat loaves, in salads, or escalloped dishes.
5. Bacon fat, if not burned, is fine for flavor in salad dressings or soups. Many leftover fats can be used for frying, if not burned.
6. Poultry fats can be used as shortening in baking.
7. Salads are difficult to reconvert, but the dressings sometimes can be drained and used again. Individual salads may mean less waste.
8. Broth from canned vegetables, from cooking potatoes or other vegetables and small amounts of gravy should be kept in a jar in the refrigerator. This broth may replace part of the milk in cream soups or be a beginning for any vegetable soup.

Waste left on plates represents an entirely different problem. In most homes prevention by continued teaching and good parental example is the solution. Children sometimes face the problem of having to eat too large servings, or food too highly seasoned. If the habit of eating everything on the plate is to be easily learned, size of serving and seasonings must be in the child's favor. Too much salt and pepper in children's food should be avoided. Withholding a dessert may punish a child, but if that dessert is a part of his milk or fruit for the day, it is not good nutrition. Too sweet foods and too fatty meats often stall children and even young people and so are doubly wasteful. Checking recipes and methods of preparation will help to eliminate this type of waste.

Butter left on plates remains a problem. When it is clean, use it for a cooking fat. Serving bread buttered or serving very small pats of butter may help to keep this waste to a minimum.

Carelessness in handling food, in preparation or in storing also accounts for some of our waste. Overcooking and burning are examples of this type. Discarding whole leaves if the edges are brown instead of trimming them is wasteful in cleaning leafy vegetables. Cutting away a large slice to remove a small spot in the solid fruits and vegetables is wasteful. Peeling where only washing is necessary is poor economy. Sharp knives will make necessary peeling less wasteful.

A common example of food waste due to carelessness in storage is the amount of bread allowed to mold or dry out. Expensive spoilage, running into several dollars per year can be computed from only the crust or two that might be discarded from each loaf. Stale bread in your bread box leaves it unfit for fresh bread. Keep ahead of an expensive pile of waste by making toast to serve with soups, French toast with a bit of powdered sugar and fruit or bread pudding for dessert. Squares of stale bread on a casserole make a good crust. Dressings or fillings are tasty potato substitutes, and can be used on far more occasions than the holiday dinners. Leftover meats, broths or gravies will give variation in flavor. They may be cooked on top the stove in a frying pan if the oven is busy.

Teaching Economy of Food

Each housewife will have her own ways of saving food or using leftover foods which may be better than those suggested here. The important thing is that she uses them consistently and exemplifies the family's attitude toward waste. Children need to be taught economy but will learn much more from parental practice. "Costs money" may not mean much to children and should not be overemphasized, but as they see carefulness in handling, they learn that materials have worth and value. A child may regularly see his mother rinse the milk bottle with a bit of water and add it to the cocoa or he may see her brush the crusts of hot rolls with the butter paper. In such small ways respect for food and good attitudes toward its worth need to be taught.

ROOM FOR THE CHURCH'S PROGRAM

[Continued from page 7]

"Teaching them to observe all things . . . !" To do this requires no cathedrals, but rather practical buildings, erected along simple lines. The early church did not only carry out this great commission as a missionary preaching program; but carefully followed the method, as well as the instruction entrusted to her. This the modern church must do with a fresh unction and a new intensity. The church should organize Bible schools far and near as a means of instructing her youth and her converts, and for the training of her membership.

History records the challenging fact, that the last apostle, St. John, erected a school at Ephesus in order to lay a good foundation for the early years of youngsters, a place where they were instructed in the Christian faith as well as some necessary associated studies.

There is a place for a comfortable building, properly heated, easy to ventilate, simple in design, practical in arrangement, well equipped, kept in good condition, and with grounds reasonably attractive. If many of us provide for ourselves comfortable homes, well equipped and adequate for our individual needs, why should not the whole body of Christians adequately provide for the much higher needs of the **"Spirit-Soul-and-Body."** May none of us utter this inconsistent statement—**"The best for us, but anything will do for the church."**

We need not go to the extreme of some in Quebec where people live in hovels, while the church builds expensive cathedrals.

Rather may we follow the example of Elisha, when the students of the Jericho Bible School said; "Behold now, the place where we dwell is too small for us." Elisha said: **"Go ye and build."**

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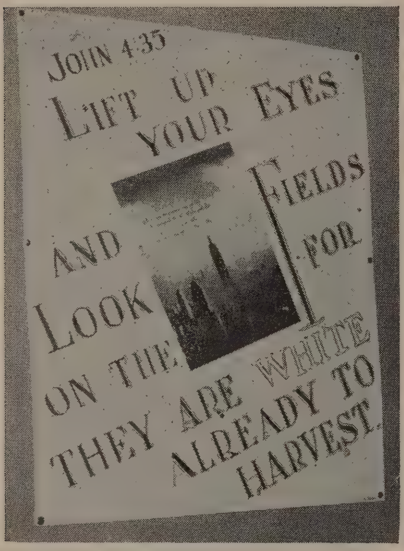
JOHN 4:35
LIFT UP YOUR EYES
AND LOOK ON THE FIELDS FOR THEY ARE WHITE ALREADY TO HARVEST.

This bulletin board poster, prepared by the Y.P.C.A., is a part of their program to keep the vision of a needy world before the student body.

•

For further information, write
John R. Mumaw, Acting President
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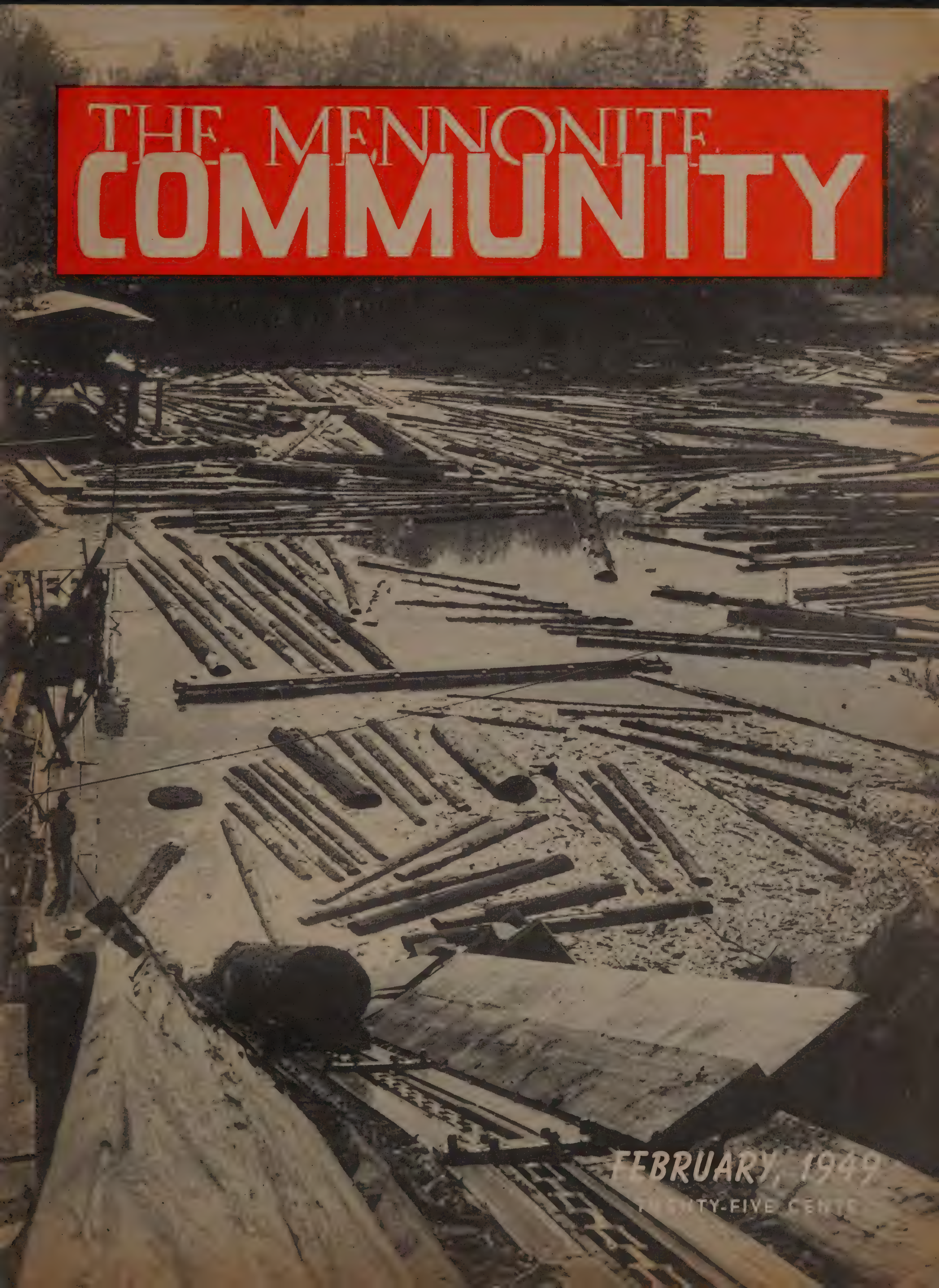

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THE MENNONITE COMMUNITY

FEBRUARY
1949

VOLUME THREE Scottdale, Pennsylvania NUMBER TWO

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Telephone 962

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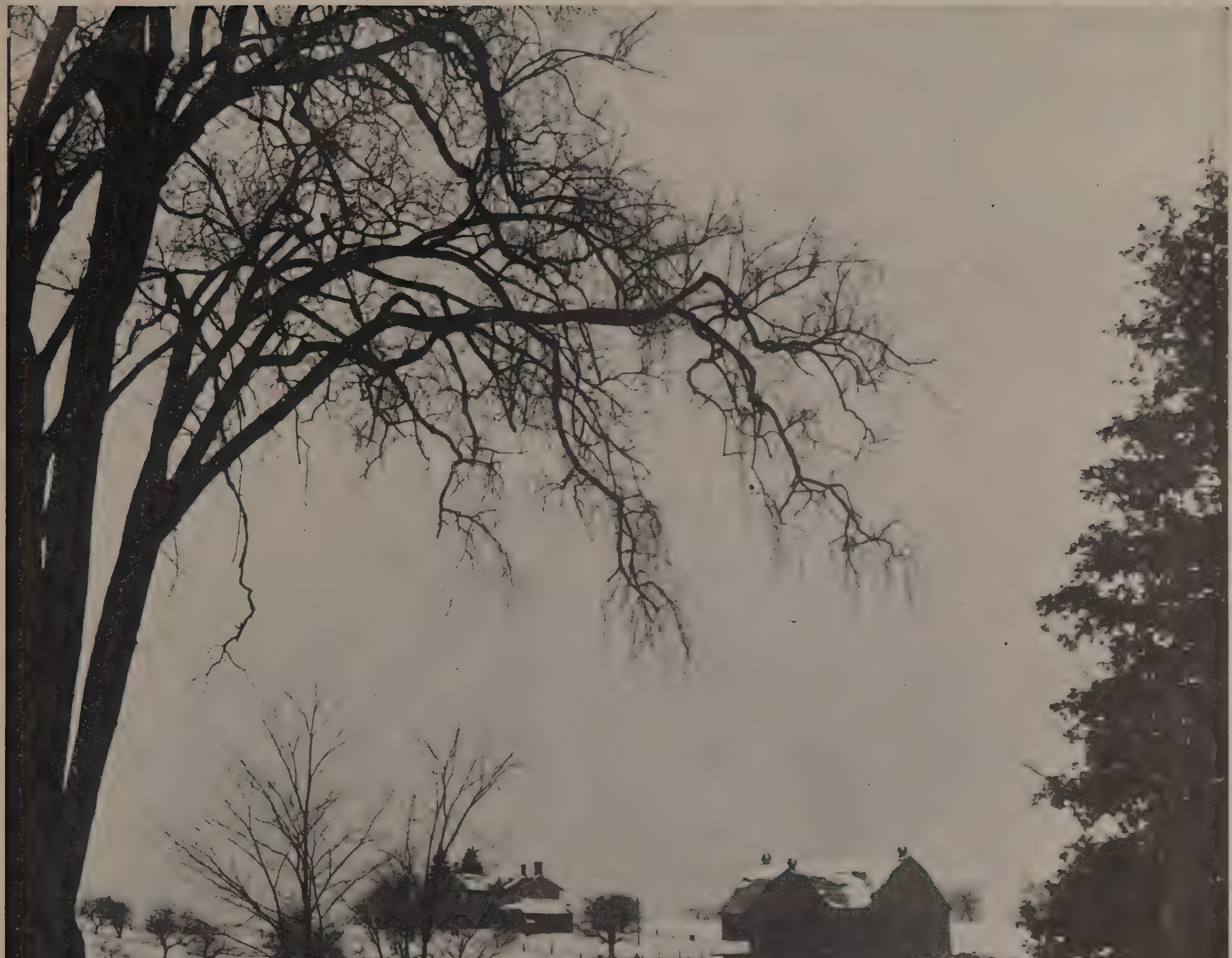
HOUSE-WEARY

I'm going out! I'm tired of tables, chairs;
   I'm tired of walls that hedge me all about;
I'm tired of rooms and ceilings, carpets, stairs,
   And so—I'm going out!

Somehow or other what I need today
   Are skies, and birds that carol,
   Winds that shout!
I want Dame Nature's friendship.
   Thus I say,
   "Good-by—I'm going out!"

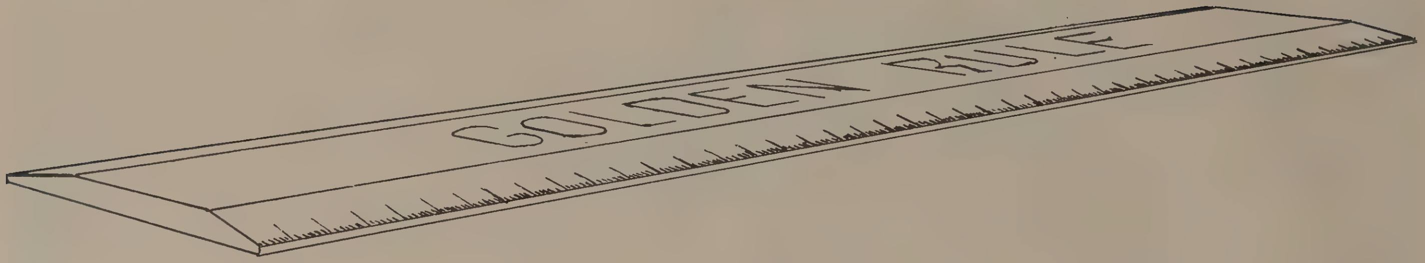
It's just house-tiredness. Trivial humdrum strain!
   Monotony! But when I've climbed the hill,
My heart, refreshed, will laugh and sing again,
   Dear Home! I'll love it still!

—IAN DRAG



A typical Waterloo County, Ontario, farm near the Conestoga River

HOW MATERIALISTIC ARE WE



by Carl M. Lehman

One of the most striking outward manifestations of a vital inner change in the members of the first church was their attitude toward property. For the purpose of this discourse we are not especially concerned about the validity of their engagement in communistic practices. How long they held all things in common we do not know, and for our purpose it is not important. Perhaps they soon discovered difficulties in that kind of life and modified it accordingly. The point that is important is that these people had an experience with God which made them so utterly unselfish that they lost their devotion for material things and began to share them with one another. Though the complete renunciation of all material things may not have been workable, the fact remains that where the Gospel of Jesus Christ was received by men in its original form, materialism was completely forgotten and replaced by infinitely higher values. Though their communal life did not continue, the early church was noted for their continued repudiation of materialism.

Today we live in a materialistic culture. Perhaps there is no other nation where this is more true than in our own United States. America with her vast natural resources has somehow become a place where people have assumed a special virtue in acquiring as much for themselves as possible, and in measuring success and rendering tribute according to their success in accumulating wealth. In such a setting we find the Mennonite Church. What is it doing to our church? How are we selling ourselves to commercial materialism and thereby robbing the church and ourselves of all that is potent in the real Gospel of Jesus Christ? To get the full impact of an honest answer to this question let us keep in mind on the one hand the power of the early church when the primary interest of the members was not material gain, and on the other hand the relative impotency of the church today when most of its members are more intensely interested in accumulating things for themselves than they are in the work of the church.

Ways of Selling Out to Materialism

We have sold ourselves to commercial materialism in every case where we have said "Business is business," when confronted with a questionable moral practice in the conduct of our business. Clearly in such a case our business and the money we make for ourselves means more to us than our Christian life and the church. A Christian business man once said that he did not see how the Golden Rule could be literally applied to business, particularly the competitive aspects of most businesses. We have sold ourselves to commercial materialism if we are in a business in which we can not do unto others as we would have them do unto us, and our vocation is not worthy of the church to which we belong. We must decide between our business and the church—we cannot serve two masters.

Many of our people did not discover how completely they had sold themselves to commercial materialism until after the war began. They had a choice to earn good money in a war plant or abide by the principles of the church. They chose the good money because it meant more to them than the church. Some were in the extremely difficult position where the very nature of their business made it inevitable that they sell war bonds and in other ways lend their support to the method of war—which is not a Christian method at all. It is not our business to pass judgment upon the decisions of these men, for perhaps we have beams in our own eyes which keep us from seeing clearly. It is only our business to point out that where these men knew that they were violating a Christian principle, an important principle in the Gospel of Christ, they sold themselves to the commercial materialism inherent in their job. In their choice between Christ and the materialism represented by their jobs they chose their jobs.

How many of us work on Sunday or cause others to work when it is not really necessary? Would we be willing, for a small material loss, to forego this work? If not, we have sold ourselves to commercial materialism.

The women of the church devote themselves to an extensive program of sewing and canning for the church and her missionary societies, colleges, hospitals, orphanages, and relief organizations. What do we men do? Are we too busy with the material things of life to devote a little of our time to the one institution to which we claim to have given our complete loyalty when we became Christians?

Stewardship Applies to Investments

We want our young people to have a life that will enable them to live it according to the principles of our Mennonite heritage which we believe is the teaching of the New Testament. Yet what are we actually willing to do to make this possible? Do we continue to invest our money at six per cent when three per cent would make it possible for them to buy a farm and equipment, or to do other work which would not take them away from the church and community? Too often we complain about our young people "going to the dogs" when we ourselves ought to be doing something constructive by stopping going to materialism. Farm life gives more than the usual opportunities for worshipful expression in our Christian life, and in other ways is conducive to a fruitful life. We can make it much easier for our young people to remain on the farm if we give up some of our selfish materialism for the welfare of the church.

Within recent years our Mennonite churches have become alert to the possibilities for a vital Christian witness in our voluntary service units. So far only minute beginnings have been made. If we can forget our materialism long enough to encourage our young people of high school age and upward to participate in these projects, we will have done more for the future strength and backbone of the church than we know. Why not give them a taste of service in the name of Christ and the church for a summer, or part of a summer, instead of encouraging them to get a job and earn some money? The work on the farm is important, but is it really more important than the work of the church they might be doing for a few weeks?

The Sacrifice in Full-time Church Work

There is prevalent the idea that people who work for the church, giving their full time, ought to do so at great material sacrifice, even at times denying themselves some of the necessities of life. A willingness to do this when necessary is a prime requisite not only for the full-time church worker but for all Christians. It is, however, only too often true that we who make up the church ask people to represent us in full-time work, whether as missionaries, relief workers, teachers in our church colleges, or other work, and then expect them to get along with far less of this world's goods than we ourselves get along with at home. We would be ashamed of this if we were as much devoted to the church whose name we bear as we are to materialism.

Taking Our Religion Seriously

Suppose for one year we all decided to be serious about being Christians, and took more interest in the work of the church than in material things. What would happen? We would have the best supported missionary work anywhere now being undertaken. Our relief work, about which we sometimes so pharisaically pat ourselves on the back, would be at least doubled. Our hospitals would have the finest equipment and could be staffed with the best doctors. Our schools and colleges could get badly needed equipment, erect badly needed buildings, and still pay the faculty members as much as at least the average income of the members of the church. All of our institutions could become far more worthy servants of the church and do much more effective work. We would not lack for good personnel in any of our work, for when people give up materialism they are also more ready and useful workers in all phases of life.

Is the idea preposterous? It is no more preposterous than it is to become a Christian. No true follower of Christ is any less than this. No man can serve two masters. As we forget our materialism and cleave to our Master, the Mennonite Church will prosper as no church has ever prospered serving two masters.

THE CHURCH VS. CHRIST ON MATERIAL POSSESSIONS

It may be observed . . . that, as concerns material possessions and stewardship, there is an obvious discrepancy between the teaching of Jesus and the teaching and practice of the Christian Church. Christian theology has failed to recognize the fact that in the acquisition of wealth there is a point beyond which the Christian cannot consistently go. Falling back on Old Testament standards the church has officially explained away the clear teaching of the New Testament Scriptures on wealth as expressed particularly by Jesus Himself. Christian stewardship has little meaning if it does not include the idea that the true steward of God will cease to lay up treasures on earth for his own benefit after having accumulated sufficiently that he and those dependent on him can live from the income derived from it.

It is generally agreed that the accumulation of great wealth in the hands of comparatively few is from various viewpoints fruitful of evil; yet the church has no clear testimony against hoarding. She is engaged in a wordy war for peace but fails to lay hands on the principal cause of war: Greed. In regard to the accumulation of wealth there is scarcely a difference between the church and the respectable world. By ignoring Jesus' pertinent teaching the church has put a sharp weapon of attack in the hands of her antagonists who refuse to accept the view that she is in this regard following the footsteps of Him whose kingdom is not of this world.

—From *The Hutterian Brethren* by John Horsch.

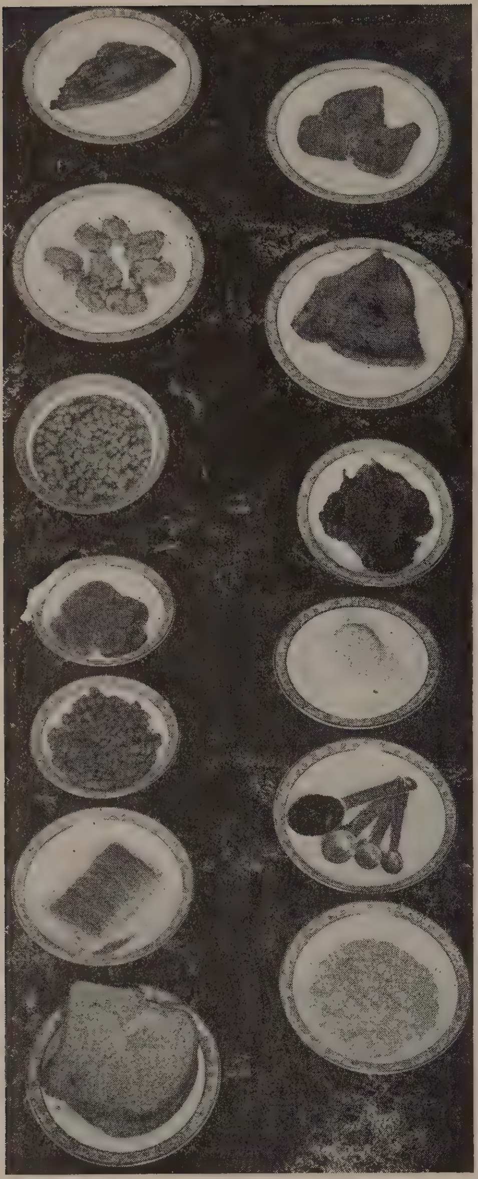
THE PRIORITIES OF PEACE

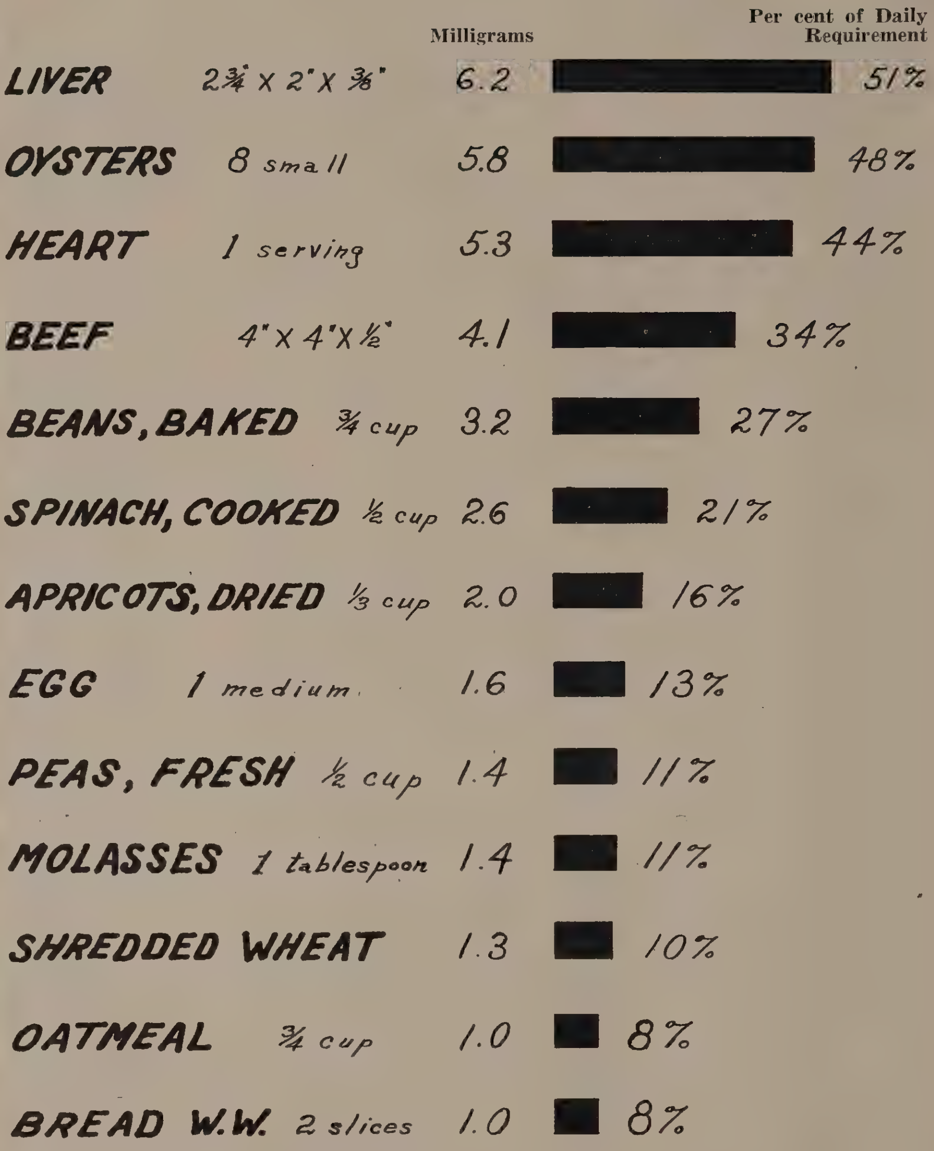
I planned an ultramodern home when priorities
were lifted . . .
But a Belgian woman whispered, "I have no
home at all!"
I dreamed of a country place for luxurious
week ends . . .
But a Jewish lad kept saying, "I have no
country!"
I decided on a new cupboard right now . . .
But a child of China cried out, "I have no cup!"
I started to purchase a new kind of washing
machine . . .
But a Polish woman said softly, "I have nothing
to wash!"
I wanted a quick-freezing unit for storing quantities of food . . .
But across the waters came the cry, "I have no
food!"
I ordered a new car for the pleasure of my loved
ones . . .
But a war orphan murmured, "I have no loved
ones!"

—Mayme Garner Miller, in *World Call.*

HOW RED IS YOUR BLOOD

by Jocele Thut




Milligrams
Per cent of Daily Requirement
LIVER 2¾" x 2" x ⅜" 6.2 51%
OYSTERS 8 small 5.8 48%
HEART 1 serving 5.3 44%
BEEF 4" x 4" x ½" 4.1 34%
BEANS, BAKED ¾ cup 3.2 27%
SPINACH, COOKED ½ cup 2.6 21%
APRICOTS, DRIED ⅓ cup 2.0 16%
EGG 1 medium 1.6 13%
PEAS, FRESH ½ cup 1.4 11%
MOLASSES 1 tablespoon 1.4 11%
SHREDDED WHEAT 1.3 10%
OATMEAL ¾ cup 1.0 8%
BREAD W.W. 2 slices 1.0 8%

Have you lost your youthful energy and interest in life? Are the roses of youth faded from your cheeks? Or does an average day of work tire you easily? **You** may have an anemic condition where your blood is pale and thin. The rich, red quality of the blood is due to a protein substance called hemoglobin. The hemoglobin serves as the carrier of oxygen from the lungs to the living tissues throughout the body. Oxygen in the tissues enables the cells to carry on their work of utilizing foodstuffs in the body. These processes are necessary to maintain health at its best.

Many food materials are necessary in the building of the red hemoglobin. Protein, members of the vitamin B complex, vitamins C and D, copper, and the calcium:phosphorus ratio are all important, but the most important element is iron. These elements work together in the production of hemoglobin. Iron is necessary in other parts of the body also. It is essential to the muscles, is found in all of the organs in varying amounts, and is stored in the liver, kidney, and spleen. Only a minute quantity of iron is necessary, but it is essential to life itself.

The amount of iron needed by an individual is dependent upon his stage of growth and general body condition, that is, recent illness or loss of blood. Since iron is excreted in only small amounts the daily requirement of adults should be such that it maintains a store adequate for daily living at its best and for loss in accident. In women it should be sufficient to provide for menstrual losses. The requirement has been set at approximately twelve milligrams per day. A newborn baby has an iron store which will supply his needs for four months. When he reaches this age new foods are usually introduced into his diet which will supply his need for iron. His daily requirement is just one half that of the adult—six milligrams. As the child grows his blood supply also becomes greater and the need for iron in hemoglobin production is increased. When a child has reached the teens his iron requirement will have increased to the adult level. During the period of rapid growth in adolescence, the need for iron increases to fifteen milligrams. It is especially important for girls at this age to have an adequate supply because of the demands of menstruation.

A deficiency of iron results in anemia. The two main types of anemia are nutritional and pernicious. Nutritional anemia is caused by a low intake of the foods containing the hemoglobin-producing substances and also by a loss of blood. Conditions may develop in the body causing faulty hemoglobin formation which lead to pernicious anemia. Much can be done to prevent anemia through a well-balanced diet. However, when anemia is suspected it must be prescribed for by a capable physician. Symptoms of anemia may be a loss of color in the skin, loss of vitality, easy tiring, and a general run-down condition of the body. These conditions are most prevalent in women and children, but they are not unknown in men. Studies show that blood regeneration in anemia takes place more readily when the diet contains foods high in protein, calcium, and the B vitamins as well as iron. Those cases in which only iron was given as an anemia cure did not show as rapid progress as was indicated by the others. Liver extract is given frequently to provide large quantities of the hemoglobin-producing factors in a direct and easily taken form. Recent experiments show that folic acid, a member of the vitamin B complex group, gives even better results in the treatment of certain forms of pernicious anemia. However, in all cases the regular body needs for iron must be met before blood regeneration takes place.

Iron is found in a variety of everyday foods. The form it takes in some of these cannot be readily used by the body. Meats, such as liver, heart, lean beef, and oysters are excellent sources of the mineral. The vegetables containing comparable amounts are navy beans, spinach, peas, and kale. Dried fruits, whole wheat cereals, and eggs rank next in importance in iron content. Milk, a high protein food often called "the perfect food," is a fair source of iron. The iron in some of the above foods is not available for use in the body. The availability of iron in the meats, eggs, molasses, and cereals makes them very good sources, while the availability in oysters and spinach makes them less important.

In the body there are conditions which are necessary for proper iron utilization. Copper must be present to insure full use of the iron in the body. It speeds up the production of hemoglobin and makes better use of the iron. Copper is obtained from foods rich in iron. Calcium and protein from good sources (meat, dairy products, and eggs) are also necessary. A general state of good health and a balanced diet make for all around better utilization of iron in hemoglobin production.

Foods may vary in the amount of iron they contain because of growing conditions and the method of preparation used in cooking. Plants grown in poor soils contain a smaller amount of iron and other minerals than do plants grown in fertile soils. Likewise, meat from animals in good soil areas is richer in iron than is the meat from animals raised in poor soil areas. Foods should be cooked in a small amount of water, preferably steamed, to retain the maximum quantity of iron. The pot liquor should be used when possible since some of the iron and other minerals lost is contained in it. Highly refined cereals and cereal foods do not contain iron unless they have been fortified. To the housewife endeavoring to give her family a diet high in iron (as well as the other nutrients), these conditions may create a problem. She can make the greatest saving in preparation and cooking if foods are prepared while still fresh and if a quick cooking method is used.

Counting the actual amount of any food nutrient is generally impractical for the average homemaker. Therefore, food guides such as the basic seven have been outlined to aid in planning balanced daily meals. It is suggested that one serving of liver be included each week to insure an adequate supply of iron. However, if this were followed there would not be one-half enough of the necessary amount of liver to supply all of the homes in America. Iron may be included in the diet through the use of a variety of other foods.

Following is a group of plans which may be used as guides in obtaining an adequate supply of iron. The foods listed in each plan do not supply all of the iron needed daily, but they

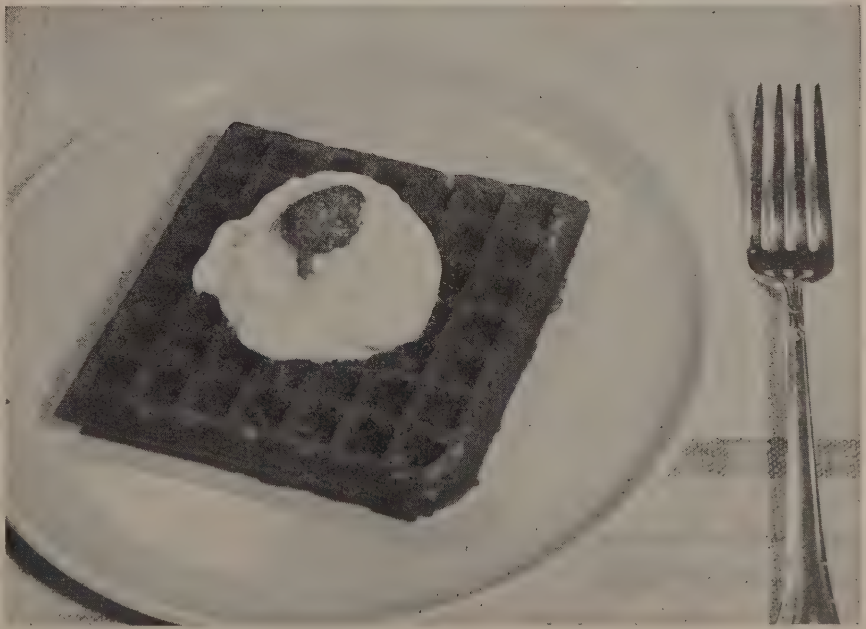
[Continued on page 27]

SORGHUM DESSERT WAFFLES

1 cup sifted flour
1 teaspoon ginger
¼ teaspoon cinnamon
½ teaspoon soda
½ teaspoon salt
1 teaspoon baking powder
2 eggs
3 tablespoons sugar
⅓ cup sorghum
⅔ cup sour cream

Sift together dry ingredients except sugar. Beat eggs until foamy; add sugar gradually, continuing to beat. Add molasses and sour cream to egg mixture; mix into dry ingredients till flour is just moistened. Bake in hot waffle iron. When baked place in slow oven, without stacking, to keep crisp until served. For dessert waffles top with whipped cream and strawberries (or other fruit) or ice cream. Serves six to eight.

One large serving of Sorghum Dessert Waffles made with sorghum or molasses supplies 17% of the daily requirements for iron.



THE YOUNG COMMUNITY

Dan Michael Lind's mother wrote a poem about his caps. You can read it below. In the picture are Jonathan, Danny's brother; Rodney Hernley, his cousin; and Danny. They are all wearing some of the caps the poem tells about. The live close to Scottdale, Pennsylvania.

THE CAPS OF DANNY LIND

Aunt Ruth made me a cap
All wooly and warmy inside
With a bill and a chinny-chin strap
And a gripper that pops at the side.
It's blue and it's red and it's MINE
And I gripper it tight with a snap!
And I wear it whenever it's snowy
And I call it my Snowy-Cap.

Aunt Ruth has made me a cap
With a long donkey ear at each side
And it shuts up my ears so tight
That the wind can't sneak in from outside.
It's gray and it's blue and it's MINE
And I let it hang open and flap
And I wear it whenever it's windy
And I call it my Captain-Cap.

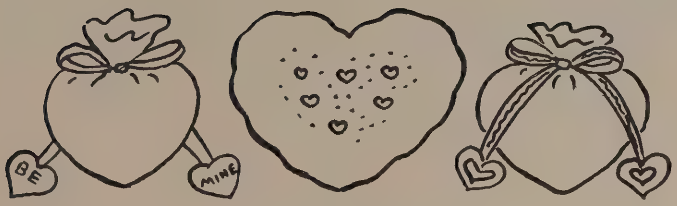
Aunt Ruth has made me a cap
She knit it of flufferty wool—
And it has a big ball on the top
And it stretches out long when I pull.
It's so blue, when I wear it Dad says,
"O here comes my Bonny-Blue-Chap!"
And I pull it 'way down. And it's MINE
And I call it my Stocking-Cap.

Aunt Lizabeth made me a cap
And a coat for my Christmas one year—
It hasn't a bill or a flap
And it doesn't come over my ear.
It's redder than red . . . and it's MINE—;
It turns up all around my round head.
Mother says it's a Buster-Brown hat
But I call it my Boat-Cap instead.

My mother has bought me a cap
That's magic and tricky inside
I turn it, and out comes a flap,
And ear-muffs swing down at each side.
It's brown and it's warm and it's MINE
And it goes on my head with a slap
And I let Roddy wear it sometimes
And I call it my Hugger-Cap.

But someday I'll buy me a cap
And it won't be a Hugger, I know,
Nor a Boat—nor a Captain-Cap yet
Nor a warm one to wear in the snow.
It's going to be Big and be Black
And the brim will be wider than THAT
And I'll wear it to church when it's mine
And I'll call it my Preacher-Hat.

—Miriam Sieber Lind.



Did you ever give your friends cookies on Valentine Day? Below is a recipe that you will want to try:

VALENTINE COOKIES

½ cup shortening
½ cup sugar
1 egg, beaten
1 teaspooon vanilla
½ cup sour cream
2½ cups cake flour
2 teaspoons baking powder
½ teaspoon salt
½ teaspoon soda

Cream the shortening and the sugar. Add the beaten egg and the vanilla to the sour cream. Sift together the flour, baking powder, salt, and soda. Then add the flour mixture and the liquid mixture alternately by turns to the sugar mixture. Roll the dough out on a floured pastry board with a floured rolling pin until it is ¼ inch thick. Cut with a heart-shaped cutter, sprinkle with red sugar, and press it in lightly. Put the cookies on a greased cooky sheet and bake them in an oven that is 375° F. for 15 minutes.

When you are ready to give your cooky-Valentines you might wrap them in a square of waxed paper and gather the corners together with a red ribbon with hearts on the end.

Lois and Ardys Roth, aged 7 and 5, spend many busy hours in their two-roomed playhouse. Their older sisters helped them paint the walls and make the curtains. The linoleum floors are easy to keep clean. They find this a dandy place to entertain their playmates—especially their brother Larry, aged 9. These girls live at Albany Oregon.

THE COMMON COLD

What Is a Cold?

The common cold, commonest of all human illnesses, is a disorder of the nose, throat and respiratory tract. Simple and harmless in itself, the cold can be dangerous because it so often precedes more serious diseases. The flu or grip, tonsillitis, ear and sinus infections, or pneumonia may follow what starts out to be a simple cold. Children's diseases—measles, whooping cough, scarlet fever, and diphtheria—are usually heralded by symptoms similar to those of the common cold.

Who has colds? Practically everyone! The cold is no respecter of persons. Most of us have at least one cold a winter. Some of us have two or three a year. Young children catch more colds than do older ones; in fact, as we get older, the number of colds we catch gets less. There are a few lucky people who seem to have a natural resistance to colds.

Colds are not confined to one country or one climate. You can't avoid colds by moving from one part of the country to another. However, in the tropics people have fewer colds and the colds seem to be less severe. In isolated places, such as Greenland and Labrador, the natives go through an entire winter without a single cold, but in the spring, just as soon as ships from the outside world reach these countries, passengers and crew bring the cold virus in with them. In no time at all, the natives are infected with the cold.

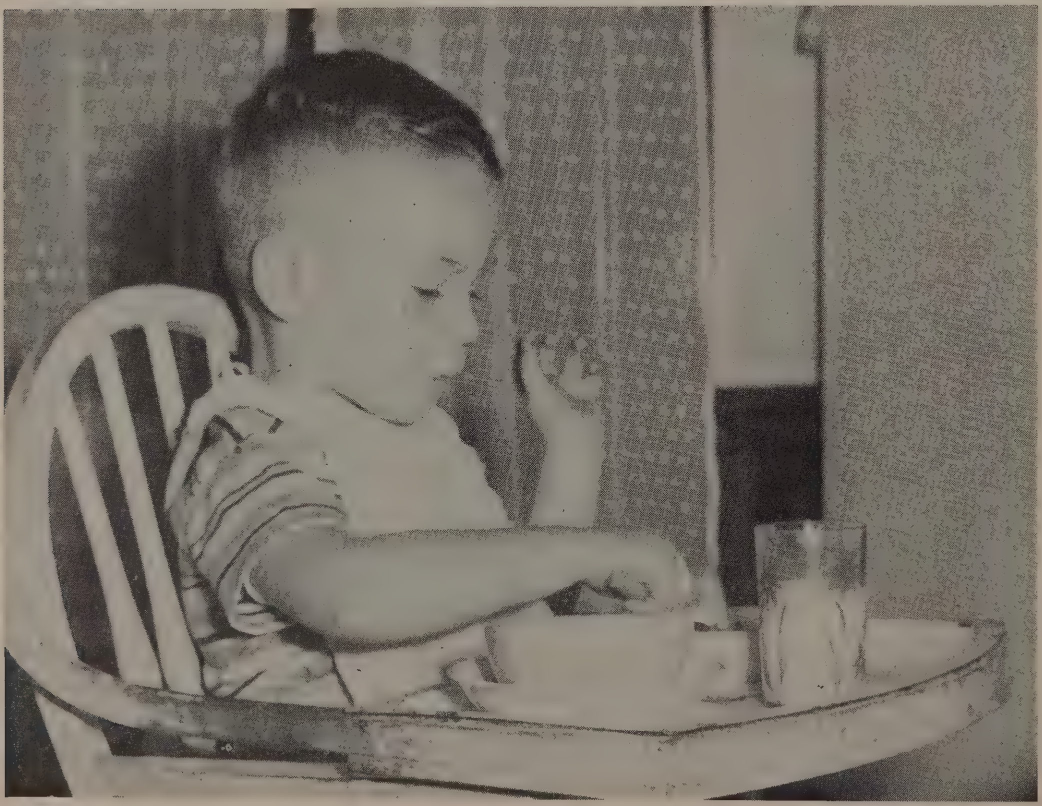
What Causes Colds?

The common cold is probably caused by a tiny germ or germs so small that they cannot be seen with a high-powered microscope. Investigations suggest that these germs are present in discharges from the nose and throat and that they can pass through filters which hold ordinary bacteria. That is why they are called filterable virus.

The cold lasts from 2 to 7 days, but you can infect others with it only during the first day or two of the disease. The first day is the most infectious, but you may actually infect others from 4 to 6 hours before developing symptoms yourself. The cold germs are passed from person to person by sneezing and coughing, even perhaps by contact with any article, such as a drinking glass, which has just been used by a person with a cold.

How to identify a cold. If your nose feels stuffed up, you sneeze frequently, your throat feels harsh and dry, and your head aches, you are probably coming down with a cold. If you have a fever, severe headache, chest pains, general achiness of the limbs, or coughing spells, the wisest thing to do is to call a doctor. The doctor alone can determine the meaning of these symptoms. If called soon enough, he can keep you from becoming more seriously ill.

(U.S. Public Health Service. Health Education Series No. 29.)



Children especially are susceptible to colds and will contract them from older persons who sneeze or cough in their presence. A good diet helps prevent colds. Here is Stanley Smith of Roanoke, Illinois, eating his breakfast of cereal, milk and grapefruit.

"Get plenty of rest" is advice given to young and old. Avoid chilling and wet feet, keep bedrooms well-ventilated, take regular exercise. Above is Stanley Smith asleep in his crib. Sleep is especially important for children if they are to avoid colds.

Can We Prevent Colds?

Cold preventives and cures make extravagant claims. All of them have been proved worthless. They not only fail to prevent or cure colds, but many of them are harmful as they contain drugs, alcohol, and sometimes strong cathartics.

As a result of careful investigation, we know that the vaccines, or so-called "serums," given by mouth or as "cold shots," have failed to prevent colds. They have not even lessened complications, except when given repeatedly over a long period of time. Vitamins in tablets, oils, treated foods, cough syrups or cough drops have no effect on either the number of colds you may catch, or their severity. It is important, however, to maintain good bodily resistance by eating a properly balanced diet, one which contains the vitamins necessary to good health.

Cold baths, the use of sleeping porches, and similar "hardening processes" are not recommended, as they have been found to be of no real benefit as cold preventives.

There are a few simple things you can do to lessen the chance of taking cold:

1. Avoid people with colds whenever possible.
2. Wash your hands often, especially before eating and after touching a person sick with cold.
3. Avoid chilling and wet feet. Change to dry clothing quickly after exposure to inclement weather.
4. Eat well-balanced meals. A good diet should include milk and fats, plenty of green vegetables, fruit and some amount of meat or meat substitutes.
5. Get plenty of rest. Children require more sleep than do grownups.
6. Keep rooms well ventilated. A healthful room temperature is not higher than 68° to 70°; bedrooms should be even cooler.

How to Treat a Cold

There is as yet no medicine that will "cure" a cold. Medicine prescribed by doctors does make you more comfortable but it does not act on the cold virus. It is the body's own machinery which best fights the virus. If you have not already been overfatigued, exposed to harsh temperatures, or undernourished, you can throw off a cold easily with rest and proper diet.

Be cautious about taking sedatives and using nose drops. Overdosing with either may be dangerous. Some commercial nose drops are too strong so that they irritate and injure the delicate tissues, and the virus then has a better chance than ever to operate and spread. Sedatives may be dangerous because they mask the symptoms and conceal the real damage the virus is doing. It is best, therefore, to play safe by consulting your doctor who knows what medicine you should have.

Briefly then, this is the best way for you to treat a cold:

1. Rest, at home in bed.
2. Keep comfortably warm and protected from drafts.
3. Drink plenty of liquids—water, soups, milk and fruit drinks.
4. Eat a light but nourishing, appetizing diet.
5. See your physician if your cold "just won't go away" after a few days.

John E. Kennell of Eureka, Illinois, and his sons (Chester standing and Robert on tractor) operate two farms on a partnership basis in Woodford County. Besides farming they operate a machine shop and do arc welding. The Handy-Andy wagon is one of their numerous homemade inventions.

FATHER AND SON PARTNERSHIPS

by Charles S. Adams

The Need

The problems of passing farms from one generation to the next is ever before us. The operating family's interest and equity in the farm should give the family security of expectations. It is not possible nor necessary nor desirable that all children reared on farms should stay there, but three of every five are now needed and they should not be the least able or capable in the family. A man is in full physical vigor only about twenty years, after which the ability to do hard work gradually declines; and along with it the size and intensity of his business operation decline, too, unless there is a young and strong successor coming into the business about that time—a son, son-in-law or nephew, or probably a worthy hired man in case of a childless couple. A family farm should be large enough to provide a family with a genuine opportunity in farming, but not so large that it can't be managed and operated by a farm family, with only occasional help as may be required.

At 45 or 50 years of age the father's physical strength will diminish, but his managerial ability is of greater value than ever before, and if this can be used to counsel a worthy young successor, it should accrue to the welfare of all concerned. It is not intended that the management should remain in the hands of the father but it should be shared by both father and son and gradually transferred entirely to the son. Along with the transfer of management, the transfer of title to the stock and equipment, and later to the farm itself, should be a part of the plan. It is desirable that a prospective owner take title to the land, at least by his early thirties, so that he can pay off the obligation in the twenty years of prime of life.

Avoid Unjust Agreements

Too many sons in the past have had to wait for the passing of the parents before title could be transferred, and then were too far past the prime of life to assume a heavy farm debt. Too often when the will was read, it provided only for equal shares for all the children, without any consideration for the son who stayed on the farm, nursed the parents in their old age, quite frequently made some improvements to the farm property, and maintained it in good condition. Such inequities can be forestalled only if proper agreements are drawn between father and son at the time the son begins to assume management responsibilities.

It is poor economy to dismember a farm by sale of all its stock and equipment, if some member of the family is planning to take over. When a farm has a genuine going-concern value and this can be transferred to the oncoming operator, he will have a higher initial operating income than if he buys exactly the same physical property piecemeal and builds up the identical physical plant. Any family that preserves this "going concern value" has a larger estate. Family co-operation in these matters may actually decrease the credit risks.

Marks of a Good Agreement

Such agreements will vary with circumstances, but will usually give the parents a form of annuity for life as the son works his way into complete ownership, without jeopardizing the interests of the other heirs. In matters of inheritance from family estates, children are treated equally in the absence of valid claims for special consideration. After young men have reached their maturity and are looking forward to establishing families of their own, they will not be satisfied very long to work merely for wages on the home farm. They will want a stake in the profits and a share in the management. If the father will not recognize this and concede it, until he is more nearly ready to retire, he very often will not have a son left at home on the farm and a sale is the ultimate solution.

Where agreements are entered into at a time when the son is establishing his own family, two houses on the farm are necessary if the parents wish to spend their remaining days there. It is too great a strain on human nature to expect in-laws to live under the same roof, unless it be a large two-family home. Wise parents will move out if only a one-family home is available. It becomes increasingly difficult for a young couple starting in farming alone and unaided, to save sufficient capital to acquire ownership of an efficient farm before they are well along in years. That is an important reason why sons of farmers should be spared some of the difficulties where transitions from father to son are possible. There have been too many casualties and real tragedies in many instances, where fine working arrangements would have been possible if begun in time. As more helpful information from our State Agricultural Colleges becomes available through the Extension Service in every community, there should be less and less opportunities lost for a fine working relationship in making the transition from one generation to the other.

A high proportion of farmers, before attaining ownership, go through one or more intermediate stages which enable them to acquire the necessary experience and capital to become successful farm owner operators. The traditional Agricultural Ladder (laborer-tenant-owner) should operate where necessary and possible, and in many parts of the northeast and north-central states it still does operate to a considerable degree, notwithstanding contradictory claims made by some authorities. Parents' attitudes toward farming are important factors in developing father and son farm partnerships.

Many parents want to do something in establishing the proper relationships with a son or daughter, but don't know just what to do, in fairness to the other children; and, therefore, do nothing.

Some manner of democratic family discussion of such things as inheritance and property disposition is to be desired, so that all will understand such arrangements as may be made with reference to the disposition of the farm, and if possible be agreed upon what is decided.

Influences of Farm Transfers on Church and Community

The family farm owes much to the community institutions and anything that dismembers or upsets a farm operation by a sale or a change of family, vitally affects the church, the school and other worth-while rural institutions. It is understood that farm sell-outs and changes of families are essential at times, but it frequently can be avoided where opportunities exist for passing the farm on from one generation to the next within the family.

Church and welfare agencies in particular suffer a setback every time a new family moves in and takes on the obligation for earning the farm all over again, over a period of the next generation. Father and son contracts and agreements minimize this shock as to membership and financial support of these institutions. There is a stewardship toward community institutions which farm owners should not forget; and when transfer of title is being contemplated, religious loyalties must not be ignored. If their own descendants or other worthy citizens of the community, with similar religious loyalties, can take title on terms that will not overburden the family financially while the farm is being paid for, the church and welfare agencies will suffer less disruption. The interests of the church that nurtured the landowner's family should be protected so as to better serve the new generation on the farm.

Recommendations for Father and Son Partnerships

1. Discourage the parents from holding title to the farm as long as either survives, for by so doing they delay to middle age the son's opportunity for ownership. This usually results in too long a period of tenancy, with no assurance as to the farm status.
2. Parents may convert their ownership or equity interest in a farm into a mortgage interest, by transferring title to the farm to a child and using the interest on the principal as a source of income. This gives the succeeding generation the responsibility and freedom to exercise their own judgments with assurance regarding their status on the farm, if they meet their financial obligations. Is there more risk in doing this than if the parents retain title until death, and the farm very often is run down?
3. Parents may transfer title of the farm to a child and convert at least a part of the capital value of the farm into an annuity income. This provides for family maintenance for life for the parents.
4. The long-time earning power of the farm should determine its value rather than inflated or deflated sale prices.
5. A good father-and-son farm operating agreement is not enough. A farm property agreement is also necessary.
6. Possible partnership agreements:
    a. Father retiring.
    b. Father and son both actively participating equally in labor and management.
    c. All stages between a and b.
7. Forms for agreements:
    a. Real estate and personal property shared.
    b. Personal property shared.
    c. Purely a tenant arrangement; either farm and stock, or farm only.
8. The best types of agreements provide that each party is paid for what he contributes to the business; and the net profits, if any, are divided between the partners on a basis comparable to the contributions of labor, responsibility and management by each.
9. Monthly settlements or payments are to be desired, with a final annual settlement.

EDITORIAL

This month's cover is a scene of the Kropf sawmill in the Hubbard, Oregon, community. Looking down into the pond are logs which will be elevated to the main rig after they have been cut into the proper lengths. Note the log that is being elevated from the pond.

"The primary task of the church, as a minority in a secular world, is evangelistic: winning men to Christ that His Gospel might become vital in all the reaches of their lives. . . . Building Christian community is not only the practical expression of the evangelistic purpose of the church and its ministry, but is also, in the final analysis, the only effective evangelistic method."

—Eugene Smathers.

Emery Eigsti of Wayland, Iowa, owns a field in which Funk Brothers Hybrid corn made a world's record of 228 bushels per acre. The yield took place on a two-acre field of the Eigsti farm. More details about this crop will appear in an early issue of The Mennonite Community.

East of Sweet Home, Oregon, is this highway in a forested section of the state. A logging truck is coming from the mountains and in the background is an overpass of a logging railroad. (See next page.)

RECONSTRUCTING COMMUNITIES

"Land deteriorates, homes decay, home life grows impoverished, community life is reduced to gossip." These words of Mildred Binns Young apply to many parts of America's changing countryside. A leader of a foreign relief agency recently said that next to saving underfed children abroad the important task "close to my heart" is to see America's impoverished communities restored and rebuilt.

If this is to be done and done on a sound basis the church must play the leading role. There is little value in reconstructing communities if the people in them are not "reconstructed."

Where to Begin

Rural America can be thought of as a great mission field. A study of church memberships in Iowa and Pennsylvania has revealed some rather surprising figures. In townships where the rural population was about 44 per cent it was expected that the churches would be made up of at least that same percentage of rural people. Actually the rural people made up only 35 per cent of the church membership. Pennsylvania, it should be pointed out, has a rural population that is exceeded only by Texas. These figures that show rural areas to be unchurched have led someone to say: "Farmers are not so religious as rural church leaders and rural sociologists have been claiming them to be." Communities that need rebuilding are probably close at hand.

How to Begin

The words of E. W. Mueller on this question are stimulating. In his many travels throughout the Middle West he has observed rural communities and sees in their rebirth a great challenge to the church. He says: "The church must not begin with the economic and social; she must begin with making her Gospel more effective in the lives of individuals. These individuals, motivated by the love of God, must seek to improve the economic and social conditions of their community. Nor will they neglect the importance of enriching the cultural life of their communities."

Here and there are persons who are led to build new church-centered communities. In an address at the annual Mission Board Meeting in 1947 J. D. Graber challenged young married couples to consider homemaking in new communities as a missionary undertaking and to consider farming and teaching in new communities as a missionary work.

It is a hopeful sign that young people in college are training for vocations which will help them to play their part in building such communities. Some of these vocations are in the fields of teaching and health. Others are in farming and business. Agricultural missionaries are trained in church schools with additional training possible on the campuses of state schools of agriculture. A number of these schools have special courses for such students.

The New Frontiers

In the past homemakers and church people pioneered in entirely new communities where they plowed virgin soil and built homes amidst primeval forests. Today the frontiers are closer at hand. They may be found all over America in the communities and villages that others deserted and which now wait to be reconstructed. Within an hour's drive of many Mennonite communities such areas are to be found. The soil needs only to be built up, farm buildings repaired, churches re-established. Already there are signs that community rebuilding is going on. Here and there churches are extending their borders into these areas. The frontiers are not closed; they are open to those who look around them.

THE ZION COMMUNITY AT HUBBARD OREGON

by Emma Sommers

The Zion Church at Hubbard, Oregon, has a membership of about 260. In the lower picture is an interior view of the church during a morning service in the summer of 1948. The church had its beginning in 1876 and the years following when families moved to this part of Oregon from Illinois, Indiana, Ohio, and Missouri.

Between the Cascade Mountains and the Coast Range of Western Oregon, lies the beautiful fruitful Willamette Valley. This valley was the goal of the first settlers who came to the Oregon country. Its treeless prairies, abundant rainfall, mild climate, and easy access to the sea were its attractions. Besides these there were the great isolated snow peaks of the Cascades, the mighty Columbia River, and the heavily timbered slopes and forests, which were later to constitute one fourth of the timber supply of the United States. It was to this beautiful valley that Mennonites soon found their way. I will try to give a brief history of the Zion Mennonite community and also a present-day description as I saw it during my visit there in the summer of 1947. For much of the historical facts I am indebted to Kathryn Yoder.

A Church Is Planted and Grows

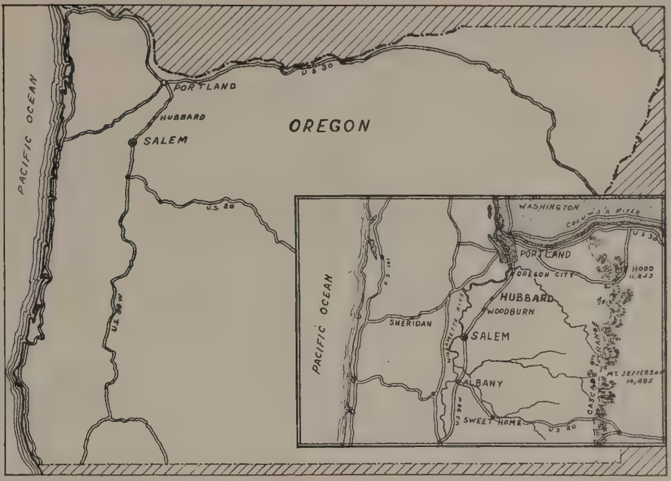
In 1876 Gideon Lantz moved from Douglas County, Illinois, to Oregon. He was soon followed by other families from Indiana, Ohio, Missouri, and other states. This early group re-

Flax has been grown in the Willamette Valley almost from the time of the early settlements. Below is a field of flax in shock on the farm of Arthur Neuschwander. Note the high pine trees in the background.

mained together for a few years at Hubbard, Oregon. Most of this early group scattered to different parts of Oregon and only a few remained near Hubbard and formed the Zion Congregation. Heads of families were: John Lais, Joseph Roth, Christian Roth, John Kropf, Daniel Kropf, Israel Yoder, Levi King, Emanuel Kenagy, Amos P. Troyer, and Daniel Erb. Sunday school was held in a house four miles east of Hubbard and also in the homes of some of the members. The attendance numbered between thirty and forty. George Hostetler, a deacon, from Cass County, Missouri, was superintendent and also preached for this small group. The services were conducted in German. On June 19, 1893, Joseph Schlegel, a bishop, from Milford, Nebraska, and Jacob Roth, a minister, from Thurman, Colorado, organized a church at the Rockhill Methodist church. Daniel Kropf was ordained a minister and Amos P. Troyer a deacon.

In 1894 a small church was built about five miles east of Woodburn, but this location proved unsatisfactory. In December 1897 Peter Troyer gave two acres of his farm for a new building site. This was located three miles east of Hubbard. A small one-room building was built and this was later enlarged to include a basement, cloakrooms, and an additional room was added to the main room. The seating capacity is approximately six hundred.

On June 18, 1895, Amos P. Troyer was ordained to the office of bishop by Joseph Schlegel. Under his capable and understanding leadership the congregation grew to be one of the largest on the Pacific Coast. Sunday-school attendance grew from twenty to approximately two hundred. He was able to lead his congregation through the severe tests at the time when the congregation of Amish background was making a transition from the more strict ideas such as the wearing of hooks and eyes and the usage of the German language. In 1911 around



As early as 1844 there are records of successful fiber-flax production in the Willamette Valley. In 1876 a twine plant was operated at Albany for the purpose of making twine out of fiber-flax. About 5,000 pounds of twine were manufactured monthly in this plant which was later destroyed by fire.

There are now 13 plants in operation in the state according to information from Oregon State College.

Below are Urban and Dan Widmer combining a field of vetch and oats. Oats are planted with vetch to support it and are then separated in harvest. The crop is peculiar to the valley.

To the right below is Sanford Yoder loading loganberries on his trailer. Raymond Kauffman (right), one of the pickers, is helping. Berry picking is done mostly by young people on Yoder's sixteen-acre berry patch. Oregon ranks high in the production of small fruits and berries. Raspberries, blackberries, and boysenberries are made into jam and jelly.

twenty members moved to Harrisburg, Oregon, and formed a separate congregation that is now part of the Conservative Amish Mennonite Conference.

In July 1936 A. P. Troyer ordained C. I. Kropf, who was serving as a deacon, to the office of bishop in order to have the needed aid in his work. In October 1936 A. P. Troyer died. In all the forty-one years of his service, he never missed administering communion to his congregation. He had charge of his last communion service the Sunday before he died.

This congregation (Zion) now has a membership of about 260. It has grown to be one of the strongest and most active congregations in this district. The various activities of this church community center around the church itself. Unlike many Mennonite communities, only about forty per cent of the people are farmers. I recall the beautiful and artistic fields of the Neuschwander farm located just around the bend from the church. This is a 150-acre farm, and about one third of it has been cleared for farming during the past six years. These farms are not based on the large scale program of our midwestern farms. The average farmer here raises alfalfa and corn for feed and ensilage, a few acres of sweet corn for the cannery, and oats, corn, and clover for seed crops. Besides these crops the farm also has chickens, lambs, pigs, and cows. Because of his German background (or is it a Mennonite characteristic?) the Oregon Mennonite farmer is the master of a well-ordered farm with its clean fence rows and painted buildings. He can be satisfied as he bestows his toil upon this plot of God's earth.

Fruit Is Grown

Fruit growing, together with the canning and preserving of fruit, has become an important industry in Oregon. Oregon ranks near the top among the states in the production of small fruits, including the different kinds of berries such as Munger black raspberries, Willamette red raspberries, thornless loganberries, thornless boysenberries, and thornless evergreen blackberries. During my visit in this community I spent some of my time in the berry patch of Sanford Yoder. This is a berry farm of about sixteen acres. "Sandy" employs about twenty-five people to help harvest the fruit crop each year. These berries are sold to the North Marion Fruit Company, which is a marketing agency. Most of the berries are made into jam and jelly. Since many of the people employed are young people, this gives employment to the school age young people of the church during the summer months.

Lumbering Is Important

The most important of Oregon's industries is lumbering. This too has found its way into the Mennonite communities. Ivan Kropf has a sawmill which now employs about twenty-

Chester Kauffman, recently ordained to the ministry of the Zion Church, is hoeing in his garden. He is giving full time to church work.

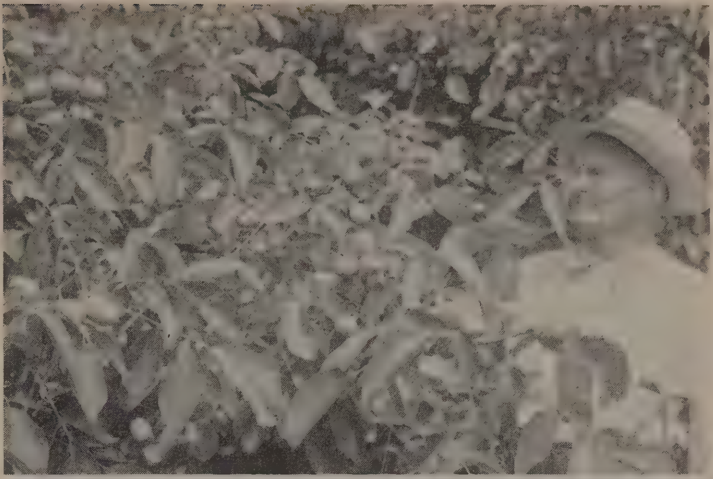
John Gahler standing in his onion seed field. He has raised onion seeds for many years. He is a native of Switzerland and came to this country as a boy.

Joe and Sandra Neuschwander are together in a field of sugar beet seed. The field is on the farm of their father, Arthur Neuschwander. Seed crops are important in this area.

Marvin Headings and his sons, Maynard and Robert, load bales of straw on a tractor-drawn wagon. Maynard and Robert attend Western Mennonite School which is located at Salem.

six Mennonite persons. This sawmill was started in 1934 on a very small basis and undoubtedly with extremely limited capital. In 1941 he moved the mill to the present millsite which is a mile or so from where the original mill was located. It is now one of the finest medium-sized mills in the country and represents many thousands of dollars. The operation in a sawmill begins with the logs. They are brought in by truck and unloaded either into the log pond or onto the stock pile or "cold deck" and then eventually into the pond. From the pond, after first being cut to various lengths, the logs are pulled up the log chute by means of the log haul chain powered by an electric motor. The main saw is located near the top of this chute and after the logs are placed on the log carriage, the log is then sawed into either lumber or into cants. From here the lumber goes through the edger which cuts it to the desired widths, from there to the trim saw which cuts it to the desired lengths, and from there to the green chain where it is sorted for size and grade. The cants, which are simply large rectangular timbers, are conveyed from the main saw to the trim saw which cuts them to lengths and from there they are conveyed to the gang saw which rips them into boards of any desired thickness, usually one or two inches. The boards are then conveyed to the green chain as were the boards of the lumber from the main saw, also to be graded and sorted. As the lumber moves along on the green chain a lumber grader marks each piece for the grade and then the men beyond him pile the lumber in packages according to the grade and size. At this point the lumber is both rough and green and may be sold as such or it may continue on for further processing. As the lumber goes through the planer it may be run to various patterns, such as flooring, tongue and groove, etc., though usually the lumber from the Kropf sawmill is simply planed on four sides as ordinary boards and dimensional lumber. This lumber is sold to many lumber buyers and shipped throughout the United States and to consumers direct both in carload lots and locally in small packages.

Besides farming, berry farming, and lumbering, the people in this community have found themselves engaged in school



(Upper) Dan Widmer examines one of his English walnut trees. On his farm are five acres of walnut trees.

The home of Arthur Neuschwander is built of brick and surrounded by attractive trees and shrubs.

A street scene in Woodburn which is an important fruit center. It is located about five miles from the Zion Church and is one of the trading centers of the community.

The Whisky Hill Public School has a number of children attending from the near-by Mennonite community. A new brick building for the school is going up in the foreground.

The farm buildings of Lovey Yoder are located near the Whisky Hill School where Yoder has taught for more than fifteen years.

teaching, nursing, butchering, operating tile factories, employed in the canneries, and some have gone to the cities near by to work.

An Active Church Program

These people have always been interested in the work of their church and also the church at large, although at times they feel a little too far from the centers of our church. The ordained brethren now giving their services to this church are C. I. Kropf, Edward Yoder, Chester Kauffman, and John Gingerich.

Their mission interests are manifested in their active services through various organizations. The Sewing Circle which meets every other Wednesday has done a lot of sewing for local needs and also for the larger needs of missions and for the Mennonite Central Committee. About five years ago a building was erected on the church grounds for the sewing work of the church. It is a very useful building not only for the Sewing Circle, but also serves as a cooking center during conferences, or classrooms during Bible School. The Sewing Circle also aided in drying and preserving a large amount of food during the past several years.

Summer Bible schools have proved to be a mission outreach in several communities. During the past summer three of these schools were conducted by the local church. Edward Kenagy had charge of the Bible school at the local church. Sanford Yoder had charge of the one in the Silverton hills. And Chester Kauffman conducted the Bible school at Meadow Brook. Plans

Amos Roth's herd of purebred Jerseys average 6.0 per cent butterfat. His son Oliver is shown with the herd in the pasture. In the background is Filbert's orchard.

are now being formed to build a church up in the Silverton hills before next summer. Many people feel that this is a great field because the people have responded very well to the program of the summer Bible school.

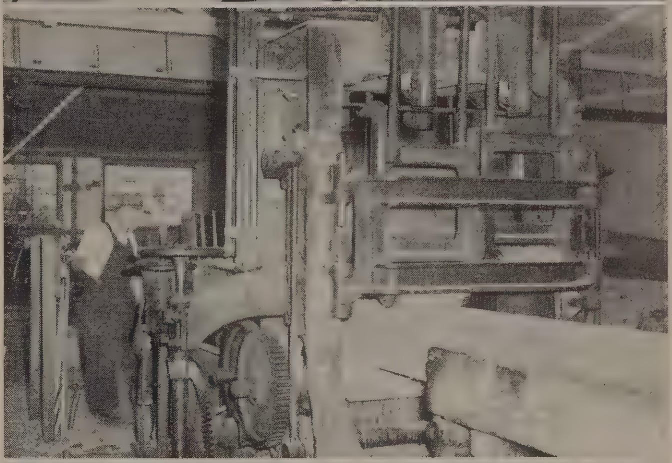
The first Sunday of each month services are conducted at the Multnomah Old People's Home by the ministers and a quartet. The young people of the church have worked at a mission project. And this church also helps sponsor the summer camp for the four groups of boys from the city of Portland who spend several weeks each year in the open country. This church has always been active in missions. Brother E. Z. Yoder told me that when our mission first started in India fifty years ago the people gave regularly to this work. Today this church is still active in giving to the mission work of the General Mission Board.

Music has also been an active part in the life of this community. For nearly thirty years the church chorus has presented a program during the Christmas season. People come for miles to hear this program of beautiful religious music. This year there were sixty voices singing in this chorus under the direction of Edward Kenagy. Several organized quartets give spice to the music life of this community.

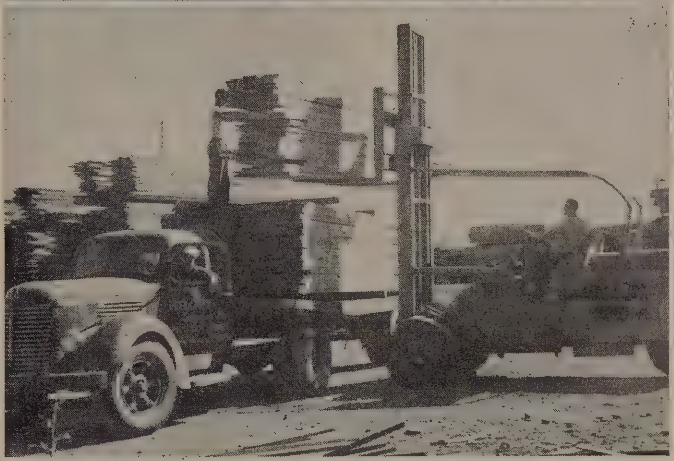
The Young People's Literary, Camp Magruder (the Pacific Coast Mennonite Youth Camp), the Sunday School, the church library, and the active work in the activities of the conference district all should be mentioned as a part of the life in this community.

It is here in this community that work and worship, activity and song merge into one unified pattern to do all to the honor and glory of God.

A log begins at the main rig on its way through the Kropf sawmill. Clarence Kropf is owner and operator of the mill. Lloyd Driver is mill foreman. About twenty-six Mennonite people are employed here.



A large gang saw cuts up a complete log into boards at the same time. Jenkins Schultz is operating the saw.



A large truck is loaded with finished boards at the mill. The boards will be taken to the railroad station and shipped to Kropf's Lumber Yard in Hesston, Kansas.

The main building of Kropf's Sawmill is located beside a pond from which logs are elevated to the mill. The cover scene shows the pond from another view.

THE BRICK AND TILE INDUSTRY

by Edward Kenagy

The brick and tile manufacturing industry of the Hubbard, Oregon, community had its beginnings about seventy years ago. Isaac Miller, a man with a sawmill that ran with water power, operated the first tile factory. The slabwood, a by-product of the sawmill, was used for the burning of the brick and tile. This first brick and tile plant was little more than a family operation. Only a few months of the year were used in the making of the brick and tile. Deposits of clay were within a few hundred feet of the factory site. A two-wheeled cart, a team of horses, a spade, and muscle power of men not afraid of hard work mined the clay in those early days. Isaac was expert, according to old-timers, in mining and tempering the clay before it was molded by the auger machinery. The tile was hand cut to specified lengths. Then it was stacked on pallets or racks to dry. After it was dried it was placed into the kiln. Slabwood from Isaac's sawmill was used to "burn" the tile.

The business was handed down to O. I. Miller, son of Isaac. It grew slowly and continued to be hard work. Very little change in principle or method took place. O. I. Miller ran the factory until D. D. Hostetler purchased the operation in 1911. One day in the spring of 1914, after the drying shed was about one-third full of tile, the old timbers gave way. The shed simply lay down across the tile much as a hen would die on her chicks. "Dan" as D. D. Hostetler is known, was forced to build a new drying shed. The new shed was a three-story building. It was a great improvement over the old one-story 110-foot-long building. This "new" building stands today after years of steady use. In 1936 the business had grown until it was necessary to double the size of the drying shed. As it now stands there is a drying shed 80′ x 100′ with three floors.

Power Machines Appear

Dan used several different methods of mining and handling the clay. Slip scrapers and teams were used. But for the most part men and spades were used. In 1941 a power shovel was installed to the relief of the "spade men." As the years moved along the claybank moved farther and farther away from the factory. The horse and cart were replaced with a small rail track and a gasoline powered dumpcart. This rail system eventually gave way to "Model T" dump trucks, then to "Model A's." Today the Model A is a little outclassed by late model dump trucks. Many a "tough" truck has served its last in the very rugged service of the clay pit.

Steam power operated the mill from the beginning until electricity came along. Because of the expense of electricity steam was again installed. Then gasoline was tried and later they went back to steam again. Finally in 1939 a giant (in bulk) Diesel was used in running the factory. This 100 horsepower engine has a bore of seventeen inches and a twenty-eight inch stroke. Its steady "push-push" explosion can be heard for miles around the countryside. This has proved to be the most efficient power the factory ever had. It is still the main power for the mill.

Soon after Dan had taken over, it was necessary to replace the old kiln. In 1911 the new kiln was built. It is still being used, although during 1947 it was necessary to put a new crown, or dome, in it. In 1941 another kiln was built. Demand for brick and tile made it necessary. Somewhere along the line sawdust was introduced as a fuel to burn the tile. It was a cheaper fuel but it did not prove altogether satisfactory. Oil

(Below) Fresh tile are taken from the machine at the Hubbard Clay Works. Samuel Hostetter is removing the tile.

(Right) After the tile are made and carefully dried they are placed in the kiln where temperature of 1800 to 2500 degrees F. "bakes" them for seenty hours. This is a scene at the Needy Factory.

Clay is loaded by power shovel on a truck that will take it to the Needy Brick and Tile Factory of the Hubbard community. Frank Lais is operating the shovel.

was then tried which was cheap and easier to handle than either sawdust or wood. Oil is still the "burning" fuel at this brick yard.

In bygone years in the summer time the tile were made and stacked on the yard. In the winter time farmers for miles around used to drive their teams and wagons to the tile mill for much-needed holes to let off the extra Oregon moisture. There are still remnants of a tying and feeding rack for horses under the oak trees at the factory. Farmers would come from such great distances that it would take all day to make the trip. The horses were fed and cared for at the factory. It is said that as high as thirty wagons would be lined up at one time waiting their turn. With good roads and machines the old-timers that now come to the factory laugh and joke at the memories of the deep ruts and slow rides and small loads.

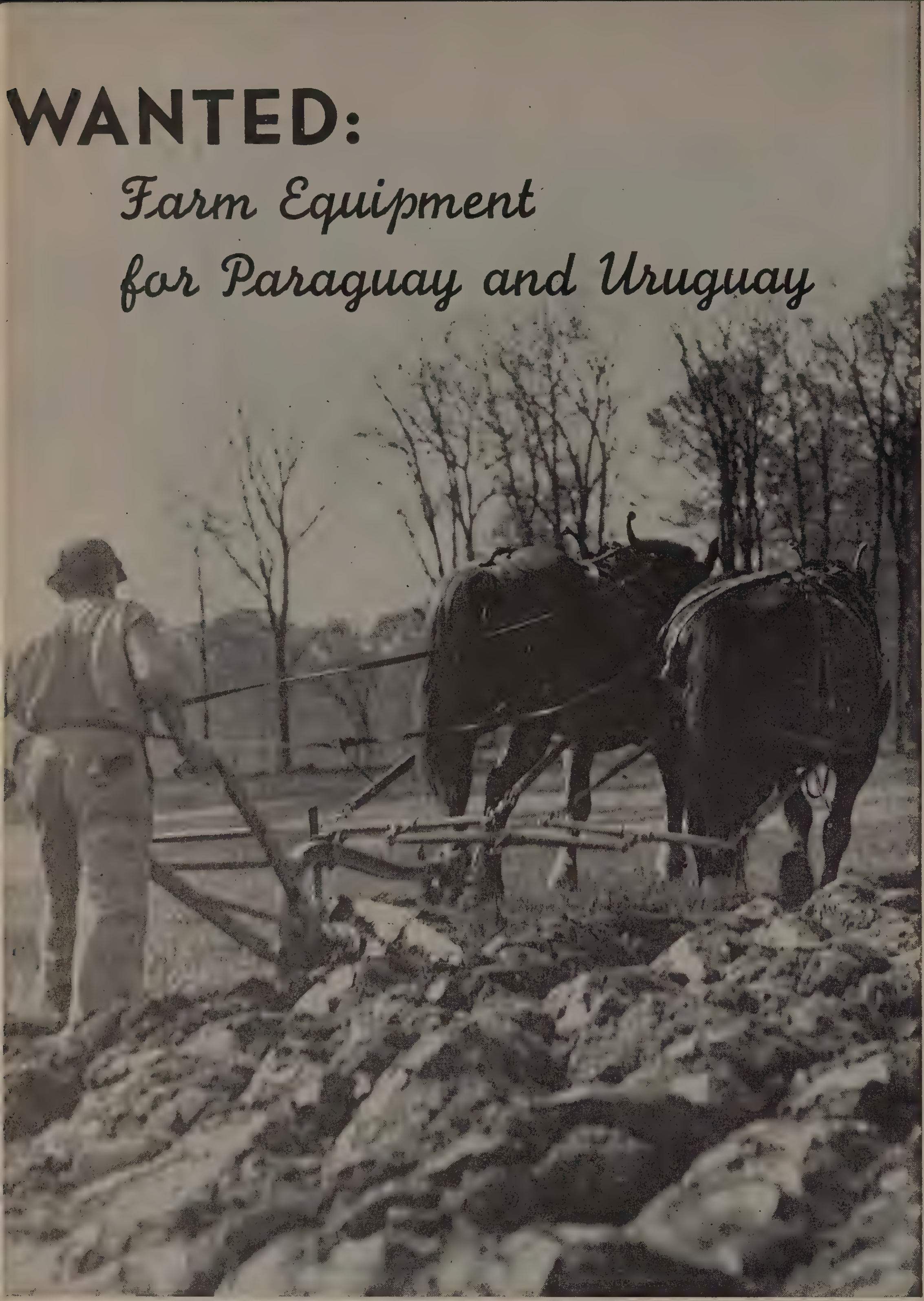
In August of 1945 Dan Hostetler sold the Needy Brick and Tile Factory with some fifty acres of land to Kenneth Berkey and Edward Kenagy. The four main processes are still the same. They are mining, molding, drying, and burning. At present the mining is done with a power shovel. Moving the clay from pit to storage is done with dump truck. From storage to the granulator (mixer and feeder) a shovel-loader tractor

[Continued on page 27]

Thousands of finished tile are stacked in the yard ready to be hauled away by farmers' trucks. More and more farmers are using tile to drain their land.

Ditch digging is an industry in itself. Needy Brick and Tile have dug over 400,000 feet of ditch in one year. In this picture Ed Hooley is operating the machine and Roy Hooley is laying the tile. Edward Kenagy is standing at the right.

WANTED:
Farm Equipment for Paraguay and Uruguay



Since the close of World War II, 4,748 Mennonite refugees have entered Paraguay and 751 have entered Uruguay where they are now becoming established in agricultural communities. These people for the most part rely on the North American Mennonite churches as their sole outside source of help. Our Paraguay brethren who visited the United States and Canada in the last year commented on the great use to which they could put a large number of abandoned horse-drawn farm implements which were seen in most of our Mennonite communities.

Accordingly the Mennonite Central Committee is sponsoring a drive to collect farm equipment for the South American communities. Individual churches and communities are encouraged to organize local drives for collection and repair of equipment before shipping to the nearest collection center. All implements should be put into first class condition by the contributor. Only the following horse-drawn equipment is wanted:

Plows

Walking plows; 1 or 2-way sulky plows; disc plows, sizes up to 3 disc; 2-bottom gang plows; ALL HORSE-DRAWN TYPES AND SIZES NEEDED. Include supply of extra plowshares with each machine. Recondition completely. Tear down and bind all parts together securely.

Disc Harrows

Horse-drawn disc harrows, all sizes up to 8 foot widths. Recondition, tear down, pack discs flat together disc-to-disc, bind securely with heavy wire or long bolt, attach remaining parts and packed discs to frame. (A limited number of spike tooth harrows can be used. Spike teeth without frame are especially requested.)

Planters

1 or 2-row corn and cotton planters. Include all sizes and plates. Recondition, tear down, bind all parts securely together.

Cultivators

"5-tooth" or "orchard"; 2-horse walking; 2-horse, 1-row riding, disc or shovel; 2-row riding cultivators. Replace worn discs and shovels, recondition completely, bind all parts together securely. (In most cases, entire machine can be packed within the span of the wheels.)

Used Iron and Steel

All sizes rod-iron, angle iron, U-iron (and steel). Special emphasis on heavy bars and rods 1½" x 1½" for wagon axles. Put in bundles and bind with heavy wire.

Wagon Parts

There is great need for all metal parts of wagons including skeins, tires, sway bars, and other small irons. Complete sets of all the iron needed for construction of a wagon would be an excellent contribution. Good wheels should be left intact. Other wood must all be removed. All-steel farm wagons would be welcome contributions.

Stump Pullers

Horse-drawn pulley type; horse-drawn drum-and-rachet type. Recondition and pack into smallest space possible.

Scrapers, Fresnoes, Slips

All sizes needed in building roads and moving dirt.

Sewing Machines

These is need for many treadle-type machines. Good mechanics in colonies will be able to make repairs if spare parts are included. Pack in stout wooden case.

There is also need for some of the heavier industrial type machines and equipment such as generators, metal turning lathes, wood planing mills, and jointers. Special arrangements with the Akron office to determine the need for such equipment and the practicality of shipping should be made before contributing any such items.

It is hoped that all contributions will be received at the following collection centers before March 15, 1949:

MCC Food Warehouse, Burkhart Station, Landisville, Pa.
MCC Food Warehouse, 314 Main St., Newton, Kansas
MCC Food Collection Center, Kalona, Iowa
MCC Food Collection Center, Eureka, Illinois
MCC Food Collection Center, Goshen, Indiana
MCC Collection Center, Reedley, California

For further information write to Material Aid Section, Mennonite Central Committee, Akron, Pa.

BRICK AND TILE INDUSTRY AT HUBBARD

[Continued from page 25]

moves it. From the granulator to the crushers there is a conveyor belt. The crushers break up the hard clods and mash them down to a sheet of clay about three-sixteenths of an inch in thickness. Then the clay is moved by belt to the pugmill which thoroughly mixes the clay. From here the clay drops into the augers which force the clay out through the die which forms it into whatever shape is desired. Immediately following the die is the cutting table which is operated automatically. The tile are cut to a specified length. After passing over the cutting table the tile are carted away and placed in the drying shed. The latest development in drying is a dryer which dries successfully in three to five days the same material that used to require from fourteen to twenty days in the open shed. This greatly increased the capacity of the factory without the added expense of building a large drying space.

The Process in the Kiln

After the tiles are dried they are parted into the kiln. Here they are stacked one on top of the other from ten to twelve feet deep. An equivalent of 40,000 brick can be stacked in each kiln. At present there are two kilns in operation. Next a slow wood fire is started in the kiln. This slow fire is, in tile men's language, "water smoking." It drives out the remaining moisture in the tile. At this point the whole kiln full of material could be ruined in just a few hours. After the moisture is all driven out the temperature of the fires is raised from 1800 to 2500 degrees F. Oil is used to make this "high fire." About thirty-five barrels of oil are burned in each kiln per burn. After about seventy hours of firing the kilns are allowed to cool. The tile are then removed and stacked on the yard waiting their turn to be hauled away.

The present production of Needy is two kilns per week. The manufacturing cycle just recorded above is repeated each week. The employees find a beaten path from week to week and become efficient in the routine. There are at present nine men kept busy at the factory. All are local men.

As time moves along the farmers become more and more aware of the value of draining their farms. The digging of ditch has become in itself a small industry. D. D. Hostetler owned and operated a "ditcher" for a number of years. Two of his sons are professional "ditcher men." They own two machines. These machines are capable of digging from 1500 to 3000 feet of ditch per eight hour day. Usually three men are with each machine. Needy Brick and Tile owns two such machines. Most of the output of the two tile factories at Hubbard are sold through these four "ditchers." Needy's ditchers dug over 400,000 feet of ditch the past season. During the winter mnths not too much effort is made to dig ditch for it is too wet at that time in Oregon. Better ditches can be dug easier and faster in the dry months.

Outlook for the Industry

About one-half mile down Rock Creek from Needy Tile Factory there is located a new brick and tile factory known as Hubbard Clay Works. It was built in 1946. Another of Dan Hostetler's sons decided that the tile business was a business he knew and liked. So he, Sam Hostetler and Roy Kenagy, converted a chicken house into a modern dryer for tile. They built a kiln, installed machinery and began to make tile. They are now turning out one kiln (40,000 brick equivalent) per week. Plans for this tile factory call for another kiln and dryer in the immediate future. Hubbard Clay Works at present employs six men.

The Oregon farmers have just begun to drain their farms. The manufacture of drain tile has a big future. Since the war more folks are Pacific minded. Many newcomers are building out here. They need brick. The brick and tile manufacturers have a bright future of hard work.

HOW RED IS YOUR BLOOD?

[Continued from page 9]

are planned around the meat for the day. Five or six other foods are selected to supplement the iron in the meat. Although this does not supply the total daily requirement, the remainder can easily be obtained in small quantities from the other foods in a well-rounded diet. These suggestions may be varied to suit any family's tastes and budget.

BREAKFAST

Orange	.05 grams
Cream of Wheat (enriched)	.15 grams
Milk, ½ cup	.12 grams
	.32 grams = 32% daily requirement

BREAKFAST

Buckwheat Cakes with Maple Syrup	.294 grams
Dried Apricots and Raisins	.05 grams
Milk, 1 cup	.24 grams
	.584 grams = 58% requirements

LUNCHEON

Macaroni and Cheese	.272 grams
Dandelion Salad	.21 grams
Candy Bar	.08 grams
	.562 grams = 56% daily requirement

DANDELION SALAD

3 tb. bacon drippings
2 tb. flour
2 tb. sugar
¼ t. salt
¾ c. water
3-4 tb. vinegar

Blend fat and dry ingredients. Add liquid and cook until thickened. Onion and pepper may be added for additional seasoning. Pour the warm but not too hot sauce over fresh dandelion greens and sliced hard-cooked eggs. If the sauce is too hot it will wilt the greens and make them tough. Cream may be used to thin the sauce or as a substitute for some of the bacon fat.

ARTICLES ON NUTRITION

This is the first of a series of articles on nutrition. These articles are prepared by students of Olive G. Wyse who is head of the Home Economics Department of Goshen College, Goshen, Indiana. The food that is featured with each article is prepared by the student who is author of the article.

Dear Reader:

EDUCATION WORKSHOP FOR CHRISTIAN TEACHERS

Teachers, please reserve June 7-17, 1949, in your personal calendar for the next few minutes until after you have read the next few paragraphs!

In keeping with its policy of providing continuous educational leadership Goshen College will sponsor an Education Workshop for Christian Teachers. This workshop will be held on the campus of Goshen College from June 7-17, 1949. Participation in this workshop will carry regular college credit.

Purpose. The workshop will be concerned primarily with the role of the Christian teacher in the public school and in the church-supported school. There will be opportunity for group consideration of practical problems which are confronting workshop participants.

For Whom? The workshop will be designed to meet the needs of (1) teachers who have already completed a degree but who want a refresher course, (2) administrators who want additional credit or who desire a refresher course, (3) teachers who want to earn some credit, but who would like most of the summer free for work or travel, (4) teachers who must have additional credit to apply on special permits or licenses, (5) teachers who want to continue work toward a degree, and (6) teachers who have enrolled in the regular college spring session and who wish to continue study only until June 17.

Credit. Participation in the workshop proper from June 7-17 will carry two semester hours of credit. However, if the participant wishes, he may enroll for three semester hours of credit and remain until June 24. In this case, he will not attend regular sessions during the last week (June 17-24) but will work on some research problem which has grown out of the actual workshop. The work during this week will be largely individual in nature with scheduled conference with the advisor. A written report summarizing this study will be required.

For teachers working toward a degree, the workshop may be taken in lieu of Elementary Education Practicum, Education 406.

Probable areas of concentration. Successful workshops are constructed around the practical problems which participants bring with them. These problems will fall into various areas in the field of education. Probable areas of concentration include: (1) guidance and counselling, (2) administration, (3) special education, (4) community relations, (5) adult education, (6) special secondary education problems, (7) curriculum, and (8) instructional methods.

Workshop Staff. Staff personnel will include some of the regular members of the Goshen College Faculty. In addition to these people there will be a few visiting staff members. All of those who will serve on the staff will be well qualified to do so by virtue of their own experience and because they are in full sympathy with the basic purpose of the workshop.

One of the high lights of the workshop will be a series of addresses by Rev. Mark Fakkema, Educational Director of the National Association of Church Schools, Chicago, Illinois.

Added attractions. Near the end of the second week, an All-Workshop Excursion will be held. The place to visit will not be decided until after the workshop participants have been consulted.

READERS SAY

What would be the cost of 200 reprints of the Albrecht article in the December Mennonite Community?

—STANLEY HAMILTON,
Executive Secretary
Rural Life Association,
Richmond, Indiana.

Your feature article on soils (December issue) is the type of thing I think we can use more of.

—NOAH GOOD, *Dean,*
Lancaster Mennonite School,
Lancaster, Pa.

Thank you for the reprint of the article by Dr. Albrecht of the University of Missouri. I think this is an excellent presentation.

—R. H. MUSSER,
Regional Conservator
Milwaukee, Wisconsin.

REPRINTS OF *OUR SOILS, OUR FOOD, AND OURSELVES* ARE FOR SALE

The article by William A. Albrecht in the December issue on *Our Soils, Our Food, and Ourselves* has received many favorable comments. A number of reprints of this article are on hand and for sale. The price is 15¢ per copy or 12¢ per copy in quantities of ten or more. Order from The Mennonite Community, Scottdale, Pa.

Watch for further announcements. Later, you will be instructed in detail how to make arrangements to participate in this workshop. Meanwhile, address any communications to Karl L. Massanari, Director, Education Workshop for Christian Teachers, Goshen College, Goshen, Indiana.

Strictly personal. Why should "I" plan to take part in the workshop described above?

(1) It will give me the opportunity to discuss many problems of the teaching profession with a large group of teachers who have a more or less common religious background. I have many such problems but have so little opportunity to discuss them with anybody that "thinks like I do."

(2) It will give me a chance to earn some credit without attending school all summer. But as I earn the credit, I will be really working on my own practical problems.

(3) I will renew old friendships; and certainly I can find many new friends among a group of Christian teachers.

(4) I have been away from the college for a time and am really not sure what some of the newer trends and methods are. I need a refresher course.

(5) *Upon second thought, maybe I ought to make June 7-17, 1949, a permanent reservation in my personal calendar.*

ST. LOUIS PAPER REPORTS RURAL LIFE MEETING

A veteran reporter of the St. Louis Post-Dispatch attended the seventh annual Rural Life Association Conference at Goshen College, on December 2-4, 1948. He wrote seven articles on the Conference which appeared in the Post-Dispatch from December 10 to December 21. A copy of these articles can be obtained from Stanley Hamilton, Rural Life Association, Route 28, Richmond, Indiana. Accompany requests with a 3¢ stamp.

The account is through the eyes of a reporter who recorded many quotations and summarized entire speeches. The church-centered community, the role of the church college in the community, industries for small communities, health in the rural community, and soils and human health—all these Conference themes are ably summarized. Anyone who wants to become acquainted with constructive work toward a more wholesome rural life will profit by reading Mr. Behymer's stories in the St. Louis Dispatch.

Our Contributors:

Carl Lehman of Bluffton, Ohio, is formerly from the Berne, Indiana, community. During his four years in Civilian Public Service he was stationed at five different units (including Puerto Rico), serving frequently as business manager. He is author of numerous articles on nonresistance and peace and is at present business manager of Bluffton College.

Jocele Thut of West Liberty, Ohio, has been interested in home economics since her days in high school. She is active in home economics groups in her home community and is now preparing to teach in this field. She is a junior at Goshen College.

Miriam Sieber Lind of Scottdale, Pa., spent her younger years in Idaho and Illinois. She is mother of three boys and besides writing poetry and articles is editor of the children's picture cards that are published by the Mennonite Publishing House.

Charles S. Adams of Reading, Pa., draws on his long experience as a county agent to discuss father and son partnerships in farming. His article was first prepared for distribution by the Committe on Town and Country Church of the Board of National Missions of the Evangelical and Reformed Church.

Emma Sommers of Kokomo, Indiana, spent the summer of 1947 living and working in the Hubbard, Oregon, community. Being favorably impressed with the community's life and spirit she consented to prepare an article describing the many-sided activities of this flourishing community.

Edward Kenagy lives at Hubbard, Oregon, his birthplace. Most of his life was spent on the farm and at present he has one-half interest in the Needy Brick and Tile Factory. He has also been active in Sunday-school work and as sponsor of the local young people's literary group. At present he is treasurer of the Western Mennonite School Board.

HISTORY CAN BE INTERESTING

It Happened in Pennsylvania, Arthur D. Graeff; John C. Winston, 1947; 183 pp., $2.50.

Arthur D. Graeff has compiled in *It Happened in Pennsylvania* a treasure of human interest stories of historical events which are informally divided into three groups: those that provide a historical setting, those which are built around specific individuals, and the third group—feature incidents from the industrial and cultural development of the state. Beginning with the first settlement and its romance at Tinicum on the Delaware, Graeff recounts the story of Zinzendorf and the Indian Treaty of 1742, and introduces the reader to Conrad Weiser, a great friend to the Indians. Acquainted with Weiser through this introduction, the reader is delighted to meet him again in the tale of the two Bartrams.

Graeff draws pictures of smoldering campfires, redskins, and towering virgin forests in the exciting account of Barbara and Regina Leininger, Jean Le Roy, and Susie Smith who were captured by the Indians during their raids of 1755 on the Pennsylvania frontiers.

The wager of a plug of tobacco that hastened the departure of the Liberty Bell from Philadelphia north to Allentown where it was hidden from the red-coats in the basement of the Zion Church, and the humorous story of the battle of the kegs flavor the War for Independence with more than the usual Washington syrup.

Perry's flagship; Pennsylvania's first regiment to the Civil War; the Johnstown flood; Johnny Bull, the orphaned cannon of the French and Indian War; Colonel Dunbar, the prized rifle of eccentric Mart Burns; and the all-seeing eye of the cloister-made flag of General Pulaski are given personality and character through the careful handling of the author.

Although approximately ten of the thirty-one stories which Graeff tells are of military setting or of military characters, he does not glamorize war and the military history of this state more than one would deem logical and natural for a historian and writer whose purpose in his own words is to "portray the pertinent characteristics of the commonwealth's past—her heterogeneous ethnic pattern; her strategic location as the Keystone of the colonial arch; her natural resources and the challenge they offered; and her influence in national affairs." To be fair in presenting a cross section of Pennsylvania's history, Pennsylvania's part in the Revolutionary, the French and Indian, and the Civil wars could not be lightly crossed over.

Graeff is honest and fair in his treatment of the Indians, the Pennsylvania Germans, Zinzendorf and his missionary activity, the Mennonites and Brethren in the story of a heifer for Europe, Carnegie and the Homestead strike, the English and Swedes and all the ethnic groups, characters, and incidents he relates. One has the feeling that the author is a man of literary honesty, and has related these stories with an integrity which makes the book a valuable asset to anyone who is studying or teaching American or Pennsylvania history. It will prove entertaining to one who just wants to read for the enjoyment of being acquainted with people, incidents, and facts.

With the explanation that to be Christian and Biblical—to be Mennonite—does not necessitate being oblivious or ignorant of all historical and human interest events which pertain to action we can't condone, I would not hesitate to put this book into the hands of high school Mennonite young people.—Ethel Yake.

Order copies of It Happened in Pennsylvania from The Mennonite Community, Scottdale, Pa.

A NEW PERIODICAL

The first issue of THE CHRISTIAN SCHOOL is off the press. This is a new 8-page paper that is devoted to the cause of Christian Day Schools and is published by the Mennonite Board of Education through the Christian Day School Council. It is issued monthly, ten times a year from August to May. The masthead states that it is "in the interest of Christian elementary schools in the Mennonite Church and devoted especially to the teacher."

The price is $1.00 per year or $.50 in clubs of 25 or more mailed to one address. Small schools may secure club rates for a lesser quantity. All subscriptions should be sent either to Daniel M. Glick, Smoketown, Pa., or Noah G. Good, Route 4, Lancaster, Pa.

The editor is Elizabeth A. Showalter who teaches at the Iowa Mennonite School, Kalona, Iowa. Her long experience in the public schools of Virginia and as editor of Christian education literature qualifies her for editing a paper in behalf of the new Christian Day School movement.

Contents of the First Issue

A most attractive cover is used for the first issue. It is a picture of the Locust Grove School. This school near Lancaster, Pa., is one of the first Christian Day Schools to be started in the recent upsurge of this movement.

An article by C. F. Yake sets forth the objectives of the paper and the editorial calls for co-operation and support of teachers and board members. Contributors to the first issue of the paper are Alta Mae Erb, Eva Carper, and Elsie Martin.

Practical suggestions are given on how to meet problems in the schoolroom. The worship period, music hour, art and handicrafts, games for rainy days—these are some of the topics discussed. Read this first issue and you will appreciate the elementary school movement that is growing in the church communities.

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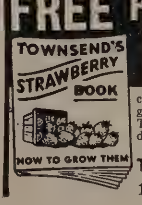

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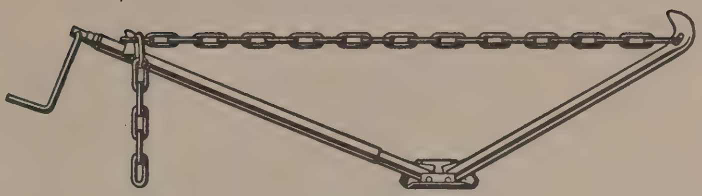

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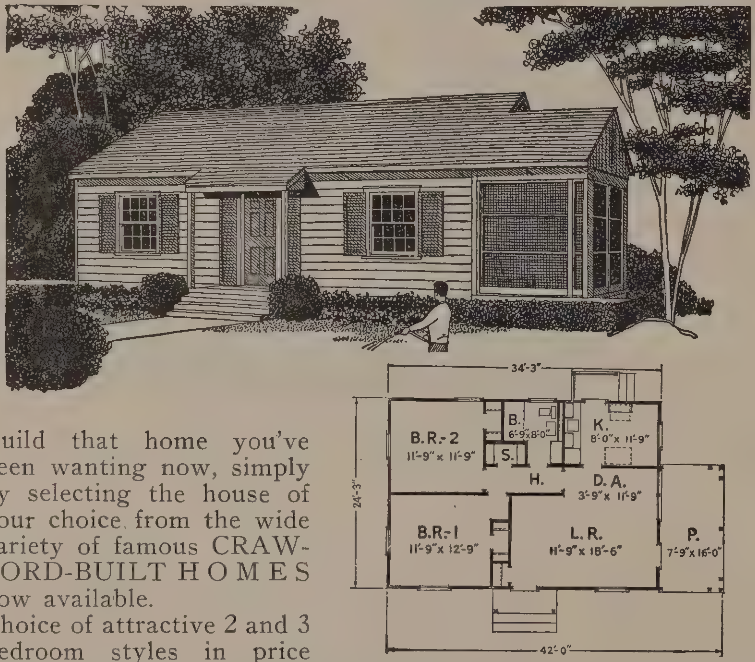

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Fuzzydele Farms, Box MC, Elverson, Pennsylvania	33
Garber, Joe H., West Liberty, Ohio	30, 32
Golden Rule Hatchery, Box 15, Bucyrus, Ohio	31
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Rohrer, P. L., Smoketown, Pennsylvania	31
Schenck, Oliver, 1202 Windsor Street, Reading, Pennsylvania	31, 32
Shenk Hatchery, The, Harrisonburg, Virginia	35
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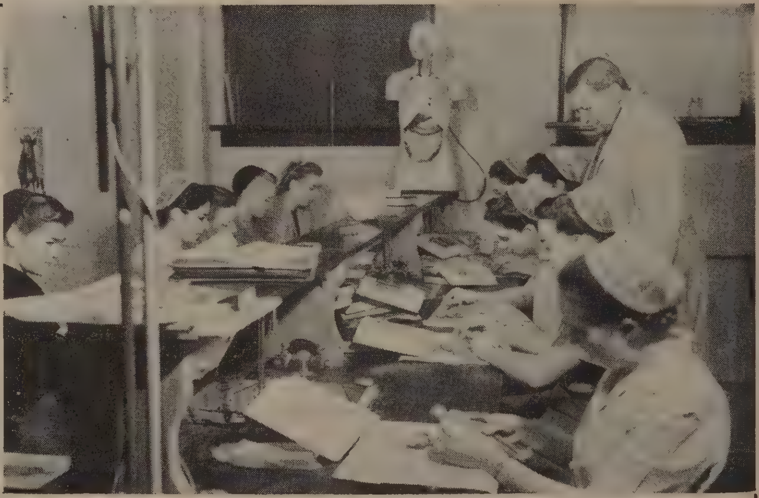

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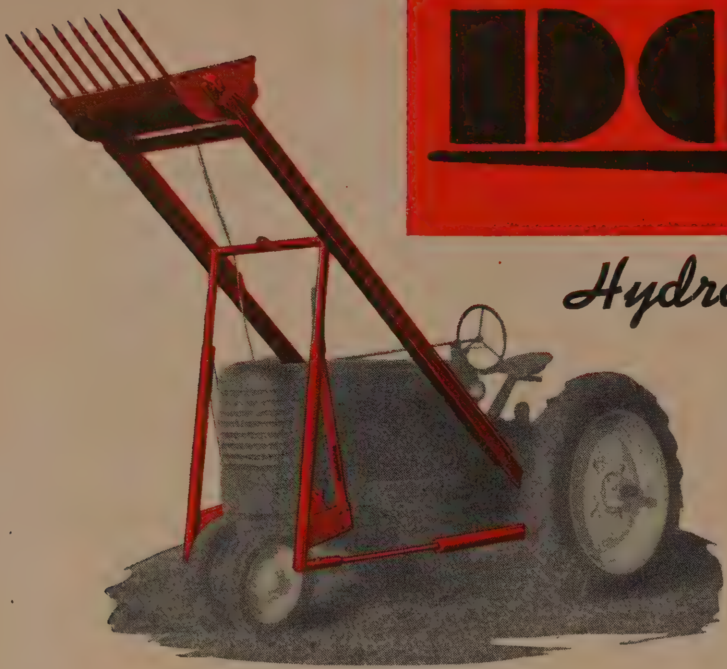

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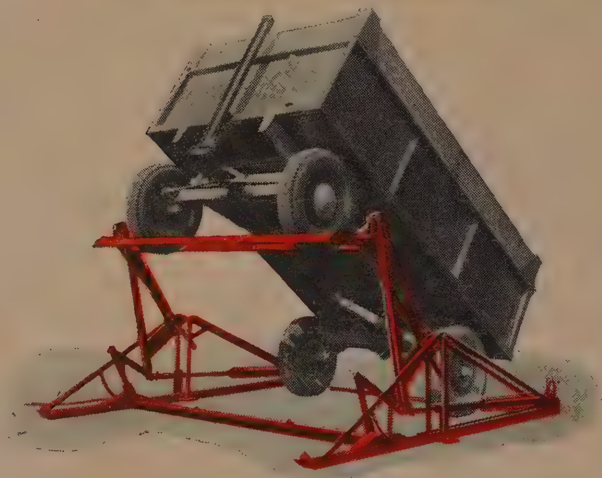

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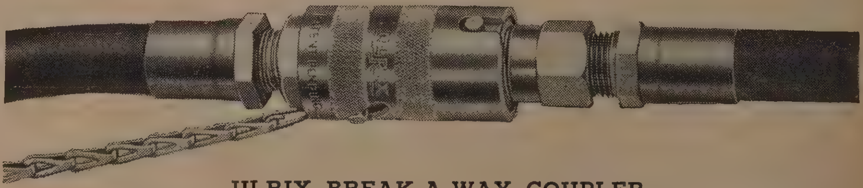

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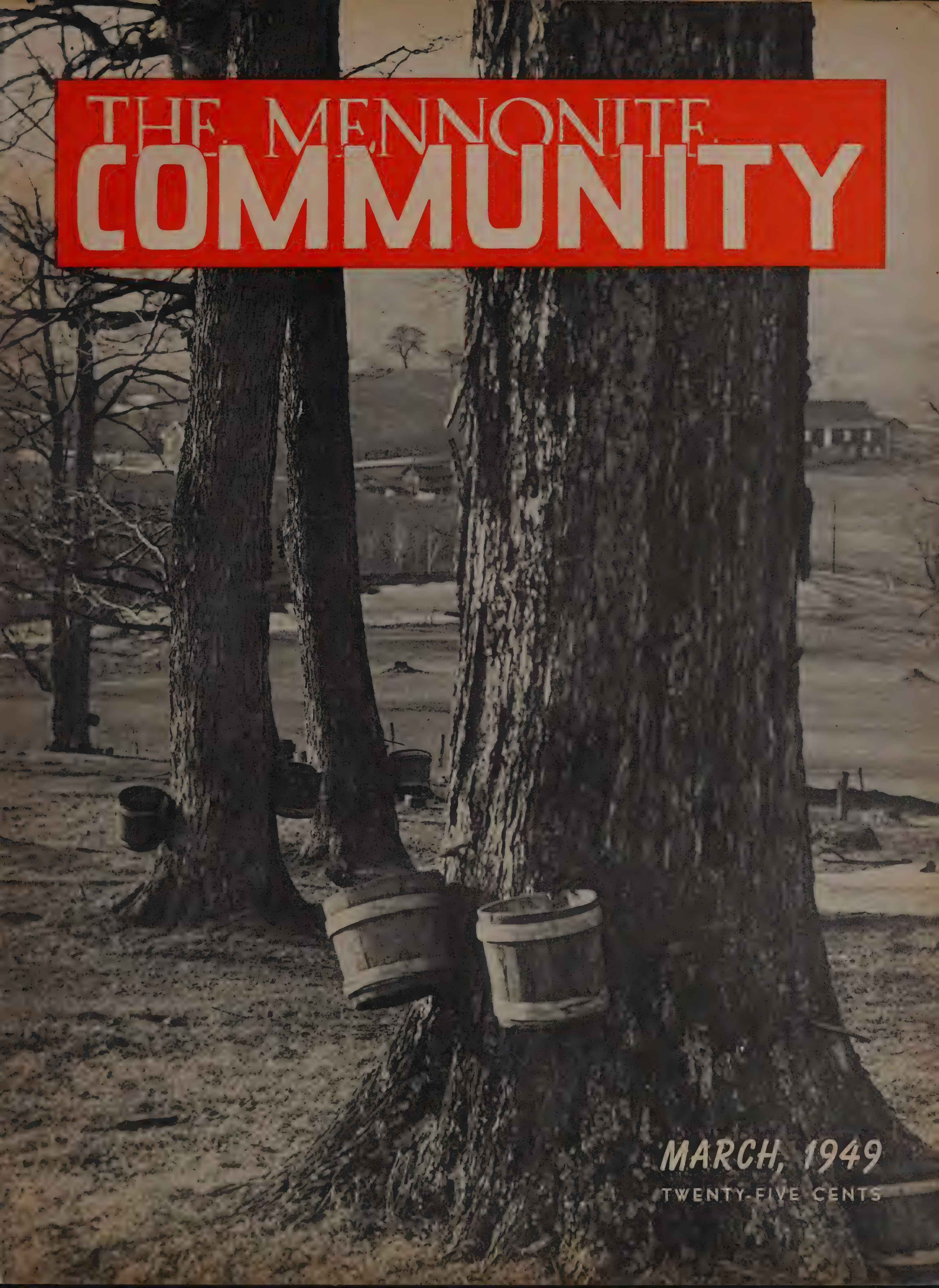

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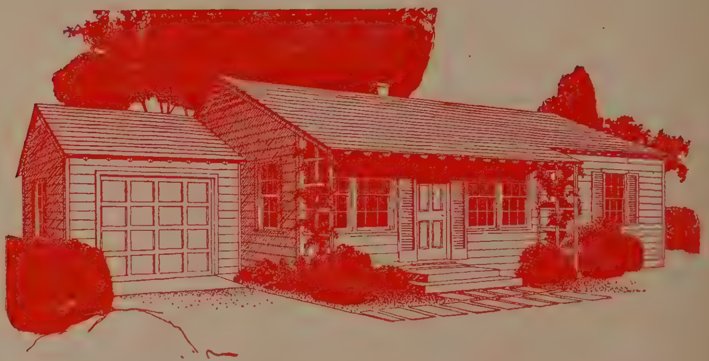

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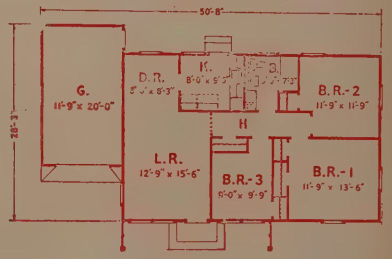

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Nature's Creed

I believe in the brook as it wanders
From hillside into glade.
I believe in the breeze as it whispers
When evening's shadows fade.
I believe in the roar of the river
As it dashes from high cascade;
I believe in the cry of the tempest
'Mid the thunder's cannonade.
I believe in the light of shining stars,
I believe in the sun and the moon;
I believe in the flash of lightning,
I believe in the nightbird's croon.
I believe in the faith of the flowers,
I believe in the rock and the sod,
For in all of these appeareth clear
The handiwork of God.

—RURAL WORSHIP

A scene in the Blue Ridge Mountains of Virginia. Taken during C.P.S. days, it shows three men from the Luray camp who hiked along a mountain trail to this falls. The men are: Raymond Horning, Ephrata, Pa.; Fred Troyer of Elida, Ohio; Earl Douglas, Lebanon, Pa. ⇨

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A NEW PLATFORM FOR BUSINESS

by Arthur E. Morgan

The United States is one of the few remaining countries in which free enterprise is still in control. Many people believe the day of free private enterprise is past. Business is destined to be under far more severe criticism than it has yet experienced. The businessman today who wants to contribute to a stable, free economy, and to a world in which his children can still enjoy the results of his labor and of theirs—that man needs to radically revise prevailing business purposes. The habit of taking all the profit the traffic will bear is the surest way to destroy the free enterprise system.

The following suggested platform for business, especially for small business, is offered as a suggestion of an attitude which might save the day for free enterprise.

A PLATFORM FOR BUSINESS

1. **Respect for freedom.** There are three ways in which freedom in business can be secured and preserved. First, we can conduct our businesses so that they will justify the respect and confidence of the public, and will make bureaucratic supervision, regulation, or public seizure unnecessary. Second, excessive size of business nearly always reduces individual freedom of action. The small businessman is constantly tempted or threatened for profit's sake to merge with or sell to large business. He should consider small business not only from a profit standpoint but also from the standpoint of social value. Third, the employees of small business are also **people.** Sometimes the small businessman who cries loudly for freedom for business may be harshly dictatorial to his own employees. The principle of treating other people as you want to be treated should operate for his employees.

2. **Mutual confidence.** The very foundation of business is mutual confidence. Every man would like to feel that he can fully rely on the integrity and responsibility of those he deals with. No other quality is so conducive to eliminating waste, increasing wealth, and stabilizing society.

3. **Reasonableness.** Business requires absence of arbitrariness. Contracts and agreements should be considered as records of fair dealing. In all business relations we should exercise that understanding and reasonableness which a fairminded man would like to receive.

4. **A fair profit.** The expression "a fair profit" has sometimes been used both to confuse the public about the facts of business, and to quiet the conscience of the businessman who is taking all he can get out of society. Business income should be

reduced to its elements, so that both the public and the businessman himself will understand clearly what he means by a fair profit. The following elements should be recognized as included in the cost of doing business for which compensation is justified and necessary in the public interest.

(a) **Interest on the capital invested in the business.** Interest on a substantially safe investment should be separated from compensation for risk. This interest on a safe investment should be only that prevailing on substantially safe investments.

(b) **Compensation for risk.** In most business investments there is an element of risk for which compensation is justified in addition to the prevailing interest on a safe investment. When compensation for risk has been reasonably and adequately made, compensation for risk should be discontinued.

(c) **Compensation for the entrepreneur.** A man who spends long, lean years, on building a business, deserves reasonable compensation during years of prosperity for the period when without adequate compensation he poured his life into a difficult undertaking. But here, again, such compensation should not be unlimited.

(d) **Operating expense.** Many costs are included under operating expense, some of which raise few questions, while others may be actually hidden profits.

(e) **Depreciation,** while classed under operating expense, requires comment. Good business judgment may require rapid depreciation, with the result that plant and equipment may be productive long after they are paid for. So far as is feasible, when the consuming public has once paid for a plant through depreciation it should not be required to pay for it again in the form of earnings on that same property.

(f) **Obsolescence.** Another element of operating expense is obsolescence. However, where the investment in a business has been paid back through obsolescence charges, it should not continue to be the basis for further profits.

(g) **Management.** Another element in the cost of operation is management. The management of a business deserves compensation. Management often has responsibility and indirect expenses and wear and tear that other employees or the general public seldom guess. Such burdens justify a scale of compensation for management on a higher level than that of a salaried employee who does not have management responsibility. However, such needs do not justify management setting itself apart on a high income level which makes the manager into a person of privilege.

(h) **Reserves.** To care for unexpected costs, and ups and downs of business, reserves for contingencies are needed, but they should not be the basis for paying profits. Many a sound company has financed growth out of a reserve of income, and thereby has avoided the perils of public finance or bank credit. Where growth is financed by profits that are over and above adequate return on investment, then such increased finance should not be the basis for increased profits to the owners of the business.

(i) **Trusteeship funds.** Sometimes a business finds itself to be making more money than is necessary to meet all the costs we have mentioned. It may be paying top wages, and higher wages might be creating a privileged class of the particular workmen who happen to be working for that particular business. It may be that prices for the company's product are already low, and that lower prices would be a hardship on the industry as a whole. And yet earnings keep mounting.

What shall be done with that money? If the charges already mentioned have been adequately met, the owners or managers of the business should act as trustees for such earnings.

No man and no business creates wealth by itself. Each generation inherits the wisdom, experience and accumulated wealth of the past. The public order in which business may be conducted, the general level of education without which business could not be conducted, the development of moral standards that sustain business, the inventions and discoveries, the skills, the administrative methods, the inheritance of freedom and justice—all these are handed on from the past and constitute the setting in which business is possible.

The fact that a particular businessman, using this social inheritance, can make a great profit, does not make that profit his by moral right. All earnings over and above legitimate charges such as we have described belong morally to society as a whole. For the owners of a business to take that surplus for themselves is stealing, though it is very common.

The further balance, if any, should be used for the public good.

5. **Business must pay.** Honest private business which is not subsidized must pay its way or fail. This necessity of business to pay its way is a great moral and prophylactic force for efficiency, economy, and productiveness. Any private business conditions, such as arbitrary monopoly, special privilege, or appropriation of natural resources without paying for them, which make it necessary for business to exercise thrift, efficiency and competence, are contrary to the public interest and should be eliminated.

6. **Open business records.** The public cannot know whether a business is conducted honestly and in the public interest unless it knows the facts. Notwithstanding incidental disadvantages, the financial operations and other significant facts about every business should be fully disclosed to the public. Many a well-conducted business has had public condemnation because the public did not know the facts.

7. **Business competence.** To be thoroughly competent in its own field is a primary duty of business. The fact that a business already is making money is no excuse for lack of competence.

8. **Business continuity.** The building of a business generally represents great effort and much ability on the part of its originators, which should not be wasted. Also, employment in the business becomes the chief capital of employees. The public comes to look to an established business as a dependable source of supply, the products or services of which can be bought with assurance of quality. The loss of the business may wreck the community.

All these facts create the duty of business continuity. If a business has actually finished serving its purpose it should close. But otherwise business continuity and stability are desirable. The owners should not sell out a business to strangers just because they are tired or because they can make more money that way. They should strive to pass it on, very commonly without its loss of independence, to others who will similarly treat it as a trust for the employees, the community, and the public.

9. **Obligations to employees.** Business has obligations to employees beyond wage scales and working conditions. A normal, alert person, such as makes a good employee, has cravings, hopes, and desires not greatly dissimilar to those of the owner of the business. He wants dependable income and good working conditions, but also in many cases he wants his life to be an adventure, he craves to count in affairs. Business management should constantly explore its ranks for persons who have the character and interest to justify increased participation in the making of policies and programs and in sharing ownership.

[Continued on page 32]

SEEING LABOR'S POINT OF VIEW

by C. W. Boyer

In the Shenandoah Equipment Company plant near Harrisonburg, Va., Raymond Donovan (left) and Stanley Davis complete hover assemblies for an electric brooder. The next step will be filling the canopy with rock wool which keeps the heat loss to a minimum.

In giving a background for the consideration of this subject, I do not believe I could do better than to quote from "A Short History of the American Labor Movement," by Beard, the paragraph, "The Origin of the Labor Movement":

"The origin of the labor movement lies in self defense, in attempts of workers to protect themselves against the worst ravages of the industrial system, as it proceeded step by step to transform the agricultural or feudal society of the eighteenth century into the urban and industrial society of the twentieth century. Attempts to trace modern labor organizations back to the guilds of the middle ages have been vain. Not until the rise of the merchant capitalist, the factory system, the growth of great industrial cities, mining, and transportation on a large scale, did the modern working class movement emerge."

In this brief statement, I believe, are presented to us the simple and fundamental factors involved in the origin and development of the organized labor movement.

If this analysis is true, the labor movement was called forth as a measure of "self-defense," resulting from conditions in our industrial system detrimental to the best interests of the workers. Is this analysis correct?

To get the complete answer, we should perhaps go back to the beginnings of the labor movement to acquaint ourselves with the conditions existing at the time of its origin. Instead, however, I shall give examples from a somewhat recent date, which I believe will be sufficiently illuminating.

Why a Labor Movement?

Several years ago, a certain industrialist of Dayton, Ohio, was quoted to me as saying that "Capital is responsible for the attitude of labor." I considered this statement significant if true, especially since its author was head of a fairly large industrial plant in our city. Consequently, I secured an interview soon after, at which time he verified the statement in these words, "I have said that, and I believe that." Then he cited from his own personal experience. As a young man he had worked for the General Electric Company. "It was the rule of the Company," he said, "that when we employees received our pay vouchers in the morning, unless we reported any errors in those vouchers by the afternoon of the same day, no complaints were recognized and no corrections were made." And he added, "The mistakes were always in favor of the Company." This was his further significant statement: "It has been the tendency of industry as a whole to take advantage of labor." These statements, remember, are not from a labor leader, but from an industrialist.

Another example: William H. Green, President of the American Federation of Labor, worked in the coal mines as a young man with his father. In those days the coal which was mined was "screened," i.e., it was dumped upon a large screen about six feet wide and twelve feet long, with iron cross bars to make a coarse mesh. The miner was paid for only the coal which stayed **on top** of the screen. The Companies used various devices to try to get as much coal as possible to go through the screen, and this coal, of course, could still be sold in the open market. His father's wages amounted to about $1.50 per day; and by the time he paid his rent for his company-owned house, bought his groceries and clothing from the company-owned store, purchased his tools from the company and paid to keep them sharpened, and paid for his powder to blow down the coal, "there was," in the words of Mr. Green, "very little real money coming to him." Is it much wonder that Mr. Green was embittered by the unfair screening practice, as well as by the other wage and working conditions which made the lot of the miners little better than one of poverty-stricken drudgery, and that these factors had much to do with his choice of a career devoted to the interests of organized labor?

These examples are not isolated or exceptional cases. If all such cases, from the beginning of the labor movement to the present could be assembled, we believe this array of data would give an impressive confirmation of the premise stated in the foregoing quotation, that the organized labor movement was called forth as a measure of "self-defense," due to the "tendency of industry to take advantage of labor."

That this is the feeling that labor has, is strikingly corroborated by a statement in the preamble to the constitution of one of our present-day unions, which reads: "We . . . realize that the struggle to better our working conditions is in vain, unless we are united to protect ourselves collectively against the organized forces of the employer." Notice how the phrase, "united to protect ourselves collectively against," coincides with the background cause for labor organization, as stated by Beard above. If it is true that there has been a general tendency of industry to take advantage of labor, what more logical result than that labor should organize. And, from labor's point of view, what other effective means would labor have to protect its interests and to work for improvement in its working conditions, than through a "balance of bargaining power," made possible by collective organization?

Gains of Organized Labor

In studying this subject, I felt that the best way to get labor's "point of view," and to find out whether labor feels that it has benefited as a result of the organized labor movement, was to contact representatives of labor direct. Consequently, I spent several hours on my telephone calling names from the directory in an effort to get in touch with working men. The majority of those whom I interviewed in this way were Union men, although some were not. But without exception, every man expressed his sentiment unequivocally that organization was a **good thing** for labor. Some of them were very emphatic, making such statements as this, that "organization is the only hope that labor has"; and faith in the organization would be indicated, when asked the question: "Are you a union member?" by the emphatic answer, "You bet I am." In contacting this cross section of working men, picked at random, the evidence was unmistakable that these men were solidly and wholeheartedly back of the organized labor movement.

Doubtless there are exceptions to this favorable attitude; but granted that it does represent the sentiment of at least a large sector of the laboring class, what are some of the gains which labor might claim to have achieved through the united action which is made possible through organization? I believe the following might be listed:

1. Better wages
2. Better hours
3. Better working conditions
4. A sense of independence
5. Social opportunity

All of us, I believe, are aware of the gradual improvement which has occurred in the status of labor in the first three brackets above; and I believe there could be little challenge to the conclusion that the major credit for this improvement must be given to the efforts of organized labor. As one general illustration on this point, let me give you a bit of the experience of Mr. James Anderson, who is the present editor of the A. F. of L. newspaper in Dayton. Twenty-five years ago, he told me, he worked in a glass factory for 47¢ per hour, on a twelve-hour shift, **with no time off for lunch.** Every two minutes a tube of glass had to go into the furnace, and he had to grab his lunch as he worked. It is through the effective voice of organized labor that improvements have been brought about in conditions such as these.

Some employers have gone to considerable lengths, voluntarily, to provide good working conditions, welfare measures, recreational activity, etc., and have wondered why, under some circumstances, their employees still have desired to affiliate with the Union. The answer can no doubt be found in the lack of appreciation of "paternalism" on the part of the workers, and in their desire to experience the sense of freedom and independence, and of being an economic entity, which organization gives them. Mr. Bolding of the Iowa State College says on this point: "More important than a few cents an hour increase in wages or good working conditions, is the sense of full manhood that comes with equality of status."

Other Goals of Labor

Organization also provides for the worker an opportunity for social contact and activity, which may be of greater importance than at first may have occurred to us. He may not be a church-goer, and may not therefore enjoy the fine opportunities for spiritual and social fellowship which that relationship affords. He could not join the exclusive club his employer may belong to. His **union** may provide the group through which he finds his principal social expression and satisfaction. One of my telephone "interviewees" put it this way: "The union is the only place that a laboring man has to talk things over, and to sit together, and to help his fellow men."

There is another aspect of labor-management relations, which I feel should be touched upon, as another benefit resulting from organization. The thought of "antagonism" between the two groups has been pretty strongly implied in this article. Doubtless this attitude is very prevalent. But there are many instances where a fine spirit of co-operation exists, where organized labor seeks to assist management to raise production, improve quality, find better methods, etc. Certain outstanding instances are on record, too, where the co-operative and helpful attitude of the union has enabled a company to weather a financial crisis and even to escape bankruptcy. The possibility for such a program of definite co-operation is facilitated when labor can act as an organized group, and when, of course, a feeling of mutual good will exists between labor and management.

Benefits to Unorganized Labor

Also, speaking from labor's point of view, I think it could be said that unorganized labor has benefited from the efforts of organized labor. For example, the man I interviewed who said that organization is "the only hope that labor has," was not himself a union member, and he did not work in a union shop. But he said the wages and working conditions in his shop are kept very near the union level. His employer would need to do that, he said, in order to hold his men and to keep them satisfied. So when we look at the favorable wages or working conditions enjoyed by an unorganized shop or group, we may still need to recognize that credit for these may be due indirectly to the general improvement in wage levels and working conditions secured through the efforts of organized labor.

Labor Needs to Be Alert

I know that some of the benefits listed above may be relative. For instance, the amount of "wage" which a worker receives is not as important as what that wage will buy. I know, too, that there are grave questions as to the possibility of labor and our entire economy suffering serious consequences through unreasonable demands of labor, through an inclination on the part of labor not to give honest value for value received, or through organized labor becoming the channel for the inroad of subversive influences. I feel there is grave danger in these selfish attitudes or radical tendencies frequently manifested by organized labor; and speaking from labor's point of view, I think that labor would do well to be alert to these abuses and dangerous possibilities. But this fact, I do not believe, would indict the principle of organized labor **per se;** but would only involve the unwise and selfish, or perverted, use of the power which that organization provides.

The Need for Balance

The purpose of this article has been to see "labor's point of view." From this position we agree that industrial organization is "understandable" as a means of restoring the balance of bargaining power, and in view of the employment in our industrial system of "large masses of workingmen who, as individuals, are no longer in a position to bargain on a basis of equality with their employers." (Quotes are from the tract, "Industrial Relations, A Statement of the Position of the Mennonite and Brethren in Christ Churches.") From this point of view, we believe

[Continued on page 33]

In the Children's Home at Nampa, Idaho, Henreta Hingst reads to a group of children. In the church's growing program more and more people are giving full-time service. Service through church institutions and programs becomes possible only when a church dedicates its material goods to spiritual ends.

THE CHURCH AS AN EMPLOYER

by Don Kreider

Frequently we hear it said that as a church, we are in an eventful period of transition. In the last generation we have awakened to needs outside our traditional Mennonite communities. These needs are being met in city mission, rural mission, foreign relief, and an ever expanding foreign missionary program embracing five continents. Never in our history have we as a church found ourselves with so many interests. As a result, the church today is an employer of time, energy, talents, and . . . yes, lives. Just where then does the church find herself as an employer? The answer is found in local congregations; in city, rural and foreign missions; in hospitals, orphanages and homes for the aged; in parochial schools, colleges and seminaries; in publication and allied fields; in relief work, conference and other work too numerous to mention in the brief space for this discussion. But one thing stands out clearly: **The Mennonite Church today is an employer.**

What Should Be the Standards?

After recognizing that the church is an employer, we may well ask, What kind of an employer is the church? Should the standards of the church be different from the standards of the members of the church as they administer their daily affairs? If the church is to be an example to the world in the conduct of its mission, should it not also be an example as an employer? As lay members within the church, we may excuse ourselves at this point, and with an attitude of indifference declare that since the church is an employer, we hope our leaders will treat their responsibilities in a Christian manner. But is that the whole solution, desirable as it may be? Although the church is an employer of people, and these people are engaged in enterprise, it is not for profit. The ultimate support for the expanding work of the church does not come from shrewd manipulations in a competitive market. As an employer, the church must ever depend upon the giving and the prayers of her members.

A study of the early church reveals the desire of the Philippian Christians for fellowship with Paul in the furtherance of the Gospel. They attended him with their prayers, and then to give expression to this yearning to be of assistance in the Lord's work, they abounded in the grace of giving. Because of their giving, they could release Paul from spending long hours at tentmaking and enable him to give his entire time to the propagation of the Gospel. Because of the full-time support of the Christian church, the apostle could rent a house in Rome and make this house the center of his efforts to evangelize the city.

A Growing Church Program

The Mennonite Church today is expanding in its program to reach almost every avenue of Christian service. Full-time workers are required in many areas in addition to those needed in the foreign mission fields. We take for granted the need for full support of workers in India, Africa, and South America. We assume that our schools, hospitals and publication work shall be staffed by competent and consecrated individuals. And we encourage our young people to decide early in life to participate actively in the work of the Church. But do we as lay members realize fully our responsibilities and privileges to assist in this work by a uniting fellowship of prayer and giving as was evidenced by the Philippian Church in the time of Paul?

Perhaps our attitudes are partially a result of our heritage as found in the typical Mennonite community. Fifty years ago very few young people thought even remotely of entering church work as a full-time occupation. Our church leaders were almost entirely within the classification of ordained men. As the membership was composed largely of rural families, it was not too difficult to select preachers and deacons from the flock who could serve as called upon and who needed little financial assistance. Often the selection was made of individuals who had a half-lifetime of gainful farming or other occupation behind them. It was not uncommon for the small congregation to have two ordained preachers, and many of the larger churches were favored with as many as six or more. Aside from serving once in several weeks in the pulpit little else was expected of the ordained men than assistance in an occasional funeral service or wedding ceremony. Partial support was given in times of illness or distress by member participation in aiding with the work on the farm.

Gradually our churches awakened to the needs outside our local communities. Full-time workers were selected to carry the good news of salvation to people of other races in distant lands. Great strides were made in foreign and home evangelism, in institutional work and in our educational program. For the vigorous work of this expanding outreach, the church placed greater emphasis upon youth. It was our young people who were called to stand the rigors of travel, to make adjustments in foreign and sometimes unfriendly climates, to learn difficult languages, and in short, to present themselves as a living sacrifice to the leading of the Holy Spirit. Many who entered this work as young people are still giving of their later years to complete significant chapters in this moving story of foreign missions.

While a comparative few were called to give full-time service to the Master in the previous generations, an ever increasing number have been needed in recent times. Again the accent is upon youth . . . youth who have made preparation and have spent time, energy and money to acquire an education acceptable to the church to perform the work of the church, but youth who own no farms, factories, or income properties to care for the needs of themselves and their families. As an employer of labor, the church has come to a place where consideration must be given to policies of support and what those policies mean to us.

As our church in this country has given little or no financial support to many of its leaders, a leadership has developed of necessity from the more substantial and prosperous of our members. Anyone who had not sufficient of this world's goods to devote a large part of his time without compensation to the work of the church was not eligible, by force of circumstances, to accept church work which might develop into a greater responsibility. Is it possible that too often we continue to associate spiritual capacity in terms of material standards and accomplishments? There is a danger that our church policy makers, as employers, may frequently take the same attitude toward those who work for the church as do the most reactionary industrialists.

A Broader Base to Support the Church's Program

No one can visualize the colossal waste of power which results from undiscovered and unused ability within our church. May our policies of support encourage men with spiritual talents to enter full-time service even though personal or family finances may be lacking? Perhaps we have beautiful thoughts concerning sacrificial service. Is it not true, however, that when thinking of this we should consider the quality of the service rendered, rather than the compensation received? An employee of the church should be given income, and discretionary powers as to its disposition, in a manner similar to that exercised by other members of the church whose occupations are in the secular world. If we believe truly that the work of the church is the most important work in the world, this will not seem like a heavy burden.

There is a lesson in the Old Testament which can well be considered in our time. The Jews were robbing God by failing to give the tithes and offerings to the spiritual leaders of their people. And God said they were cursed with a curse. In effect, by robbing God, they were robbing themselves. Is it possible that the church is suffering and missing a blessing today because we are doing the same? In the first place, we as lay members are missing a blessing by not entering more fully into the broader principles of stewardship as outlined in the New Testament. And secondly, we as a church are at least a generation behind, spiritually, what we might be if every congregation within the church had a full-time pastor supported by the church. We often defend our unwillingness to give and our lack of support for our local pastors on the ground that the Apostle Paul was a tentmaker, and on occasion found it expedient to resort to his trade so as not to be a burden on a particular group, such as at Corinth. But are we thankful enough that the Apostle did not make the major effort of his life center around the making of tents! No one can estimate the loss had Paul been too busy making tents to have time to write the letter to the Romans. Someone has said that he who can teach should not raise turnips.

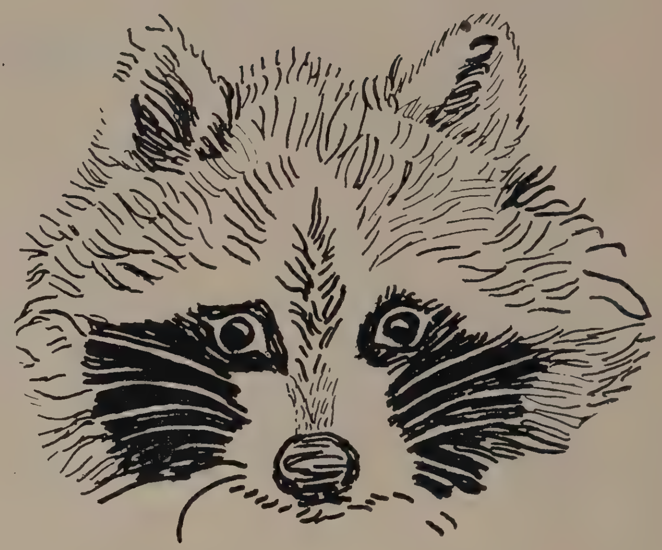
Making Possible Full-time Service

No church program is stronger than the local congregations which make up the church. And yet how few of our Mennonite communities have full-time pastors who are at liberty to give freely of their time, energies, and talents for the work of the church? As a church, we can no longer permit those who are our spiritual leaders to dissipate their energies in details that are more or less secular in nature. It is difficult, if not impossible, to put God and the church first, if our local communities either permit or force the local pastors to accept an occupation other than their ministry. Every hour of the week spent in secular tasks decreases by one hour the time that may be used for the Lord's work. And there is so much work to do!

May we review often our customs and our beliefs to see whether or not we are continuing in God's will. We are in the world, but we do not desire to be a part of it. The church must constantly seek to find the true relation between the material and the spiritual. New responsibilities have been placed upon the church as she has become an employer of large numbers of people. Our prayer may well be for guidance that her attitude and practice be Christian.

THE YOUNG COMMUNITY

THE RACCOON

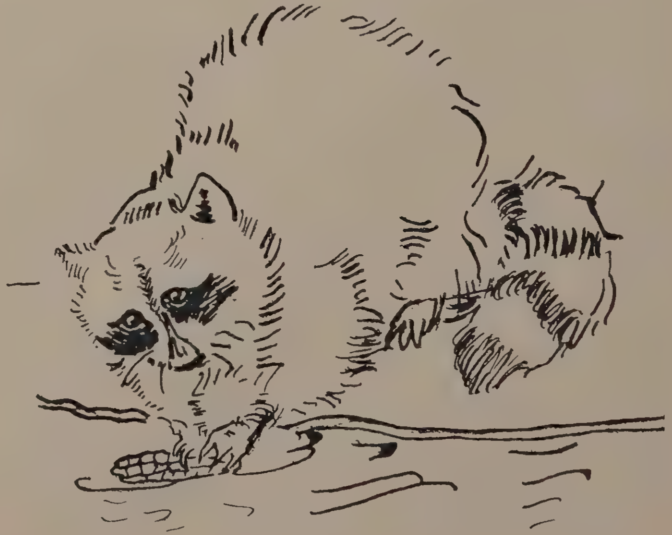


It's time now for a little creature that lives in the woods to wake up from his winter nap. In February or March the Raccoon will leave his nest in the hollow limb of a tree and go to find something to eat. But you probably won't see him because he goes to find his food at night. We call the Raccoon a Carnivore because he eats meat and so he might look for things like these to eat—mice, young birds, birds' eggs, poultry, insects, frogs, tortoises and their eggs, clams, and crayfish. When the Raccoon leaves his home and starts through the forest he soon comes to some water, and as he sports along the side of the stream or pool he catches small fish and finds clams buried in the mud or sand. With one crunch his teeth break the hinge of the clam shell and then quickly he digs out the clam with his paws. The Raccoon is a good swimmer and can swim after his food. Sometimes, however, he does eat nuts, fruits, and corn.

The "coon" as many people call him, is about the size of a Cocker Spaniel dog. His nose is pointed and across his cheeks and eyes is a black patch that often looks like a mask. The soles of his feet are without fur and his toes are five on each foot. At the tip of his brownish-gray fur he owns a bushy tail with six or seven dark rings around it.

You may not see the Raccoon at night when he hunts for food, but if you keep your eyes open when you walk in the woods this spring you might see several "coons" crouching in the limbs of a tree—especially if you have a dog that can follow their tracks in the snow, for the Raccoon does not go far from his home after food. Perhaps you or some of your friends have had Raccoons for pets. It is rather easy to tame them and teach them tricks. If you ever have a pet Raccoon you will need to know about a strange custom that "coons" practice. Before they eat any meat they have to wash it. And you cannot wash it for them; they must do it themselves. They hold it in both paws and souse it until it seems an unappetizing mess to us, but it is then a delicious meal for a Raccoon.

A MOUNTED RACCOON



I took my dolly visiting
And she behaved just right,
And all the people said to me,
"Your child is so polite."

I took my teddy to the zoo.
You should have seen him stare
To look into the cage and see
A great, big grizzly bear.

Book Friends

RINGTAIL. By Alice Crew Gall and Fleming H. Crew, Oxford University Press. 119 pp. $1.00.

This book is a story about a Raccoon named Ringtail and the adventures he has in the forest as he becomes acquainted with the world. The black and white drawings by James Reid show many pictures of Ringtail and the friends and enemies he becomes acquainted with. If you should have a pet Raccoon you will not want to miss this chance to learn more about these creatures. I'm sure you will love this curious "Coon." —W. P.

HEIDI. By Johanna Spyri. Grosset & Dunlap. 323 pp. $1.25.

Here is a new edition of this most favorite of books. There are very many pictures by William Sharp, in color and in black and white, and we can forgive them for not showing the Alps as beautiful as they really are or as the story paints them, for this would be difficult for pictures to do.

This book is one which you will want for your own, so that you can read it again and again. Even milk and cheese, which Heidi had for her first supper at the Alm-Uncle's and for lunch with Peter in the high mountain pasture, become delicious with memories for the many good friends of *Heidi.*

This edition of Heidi is one of the books in *The Illustrated Junior Library,* a well-bound set of famous books for boys and girls which includes many old favorites. The print is clear and easy to read. *Treasure Island, Little Women, A Tale of Two Cities, Robinson Crusoe, Hans Brinker,* and many others are among the volumes included. —R. C.

LET'S SING, Songs for Little Children. By Brunette Thompson. Augsburg Press. 48 pp. $2.00.

This is a book full of gay songs and bright colored pictures that your little brothers and sisters would love very much. You will like it too, especially if you are taking piano lessons, as the accompaniments are simple and very nice. There are holiday songs, singing prayers, a singing finger play for younger children, songs about many things. Here are the words of one of them, "I Can Light a Candle," with music by Haydn:

"I can light a candle, God can light a star.
Both of them are helpful, shining where they are."

—R. C.

SURPRISE FOR MIN DEH. By Nina Millen. Friendship Press. 55 pp. $1.25 (board covers) or .75 (paper covers).

Did you ever wonder what Chinese children do all day? This book tells about Min Deh, a nine-year-old boy of West China, and what he plays, what he does at home, and what he sees on his trips around the countryside. It also tells about a surprise he had one day. —R. C.

All of these books may be ordered from
The Mennonite Publishing House, Scottdale, Pennsylvania

CALCIUM BUILDS BONES AND TEETH

by Fern Hershey

Many of us have driven along the highway and have noticed the erect and well-constructed houses. Contrasted to that scene are the "run-down" houses which were probably built with poor grade materials resulting in sagging lines.

Just as we see differences in these houses, we also can see the same differences in body structures. Some are well-shaped and correctly poised bodies while we see others with bow legs, malformed chests, enlarged foreheads, and slouched figures. The mineral calcium is essential in forming well-shaped bodies. A deformed and stunted body is the result of insufficient calcium during the growing period.

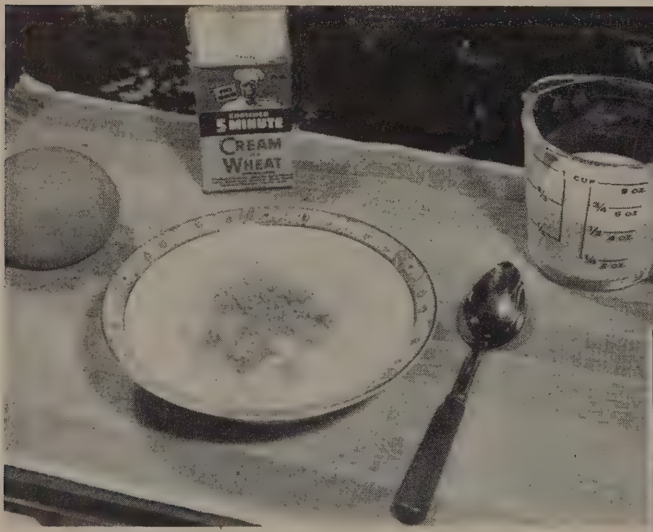
Calcium is the most abundant mineral element in the body. An average adult of one hundred and fifty-four pounds has been estimated to contain 1200 grams of calcium, which is a little over two and one half pounds. Ninety-nine per cent of the calcium in the body is stored in the bones. The remaining one per cent is found in the skin, teeth, and blood serum.

The chief function of calcium is to build bones and teeth. Poor calcification endangers the health of the whole body. It is also an important factor in maintaining a proper osmotic balance in the blood and tissues. Calcium is essential in the clotting of the blood.

Even though most of the calcium is found in the bony tissues, the small amount which is found in the soft tissues is very important. Calcium affects the contractility of muscles and regulates the heartbeat. Calcium is also essential in the activation of certain enzymes for lactation.

Now that we realize the functions of calcium and how important it is in our body, let's find out just how much of this mineral we need. Since not all of the calcium that we eat is utilized by the body and also a portion of it is lost in the cooking process, we must allow a margin of safety. The recommended daily dietary allowances are 1 gram for adults and young children and 1.4 grams for the rapidly growing adolescent.

There are several factors which influence the utilization of calcium in the body. First, an acid medium increases the solubility and absorption of calcium while excess fat will reduce the amount of calcium absorption because of the formation of insoluble salts. Second, it is necessary to have phosphorus. Calcium doesn't do us much good without phosphorus. There



BREAKFAST (Left)

CALCIUM CONTENT

Orange	.05 grams
Cream of Wheat (enriched)	.15 grams
Milk, ½ cup	.12 grams
	.32 grams = 32% daily requirement

BREAKFAST (Right)

CALCIUM CONTENT

Buckwheat Cakes with Maple Syrup	.294 grams
Dried Apricots and Raisins	.05 grams
Milk, 1 cup	.24 grams
	.584 grams = 58% requirements

should be a ratio of one part calcium and two parts phosphorus. Third, Vitamins C and D also help to utilize the calcium in the body.

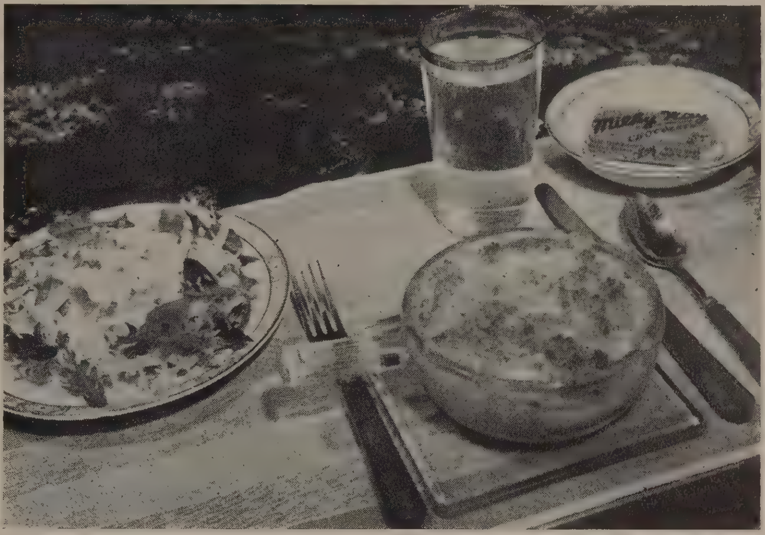
A deficiency of calcium results in (1) poor development of bones and teeth, (2) embrittlement, (3) osteoporosis (bone-softening), (4) rickets, a disease of childhood, (5) dental caries, (6) excessive bleeding, and (7) stunted growth.

Foods Rich in Calcium

In order to insure an adequate supply of calcium in the diet, calcium-rich foods should be included in our meals every day. The best food sources of calcium are: milk, ice cream, Cheddar cheese, mustard greens, turnip greens, dandelion greens, broccoli, cauliflower, kale, dried legumes, sardines, and molasses. It is very difficult to meet the body's need for calcium if milk is not used in some form. Perhaps the best way to insure an adequate amount of this much-needed element is to provide two cups of milk in each person's diet daily. This may be used in soups, beverages, or in milk and cheese dishes such as macaroni and cheese. The accompanying pictures illustrate breakfast and luncheon menus which will provide from one third to one half of the daily need.

LUNCHEON

	CALCIUM CONTENT
Macaroni and Cheese	.272 grams
Dandelion Salad	.21 grams
Candy Bar	.08 grams
	.562 grams = 56% daily requirement



DANDELION SALAD

3 tb. bacon drippings
2 tb. flour
2 tb. sugar
¼ t. salt
¾ c. water
3-4 tb. vinegar

Blend fat and dry ingredients. Add liquid and cook until thickened. Onion and pepper may be added for additional seasoning. Pour the warm but not too hot sauce over fresh dandelion greens and sliced hard-cooked eggs. If the sauce is too hot it will wilt the greens and make them tough. Cream may be used to thin the sauce or as a substitute for some of the bacon fat.

CORRECTION IN FEBRUARY ARTICLE "HOW RED IS YOUR BLOOD?"

An error appeared in the February issue in the article on "How Red Is Your Blood." By an oversight type was shifted with the March issue and instead of the menus appearing as they did, the last paragraph of Jocele Thut's article should have read as follows:

Following is a group of plans which may be used as guides in obtaining an adequate supply of iron. The foods listed in each plan do not supply all of the iron needed daily, but they are planned around the meat for the day. Five or six other foods are selected to supplement the iron in the meat. Although this does not supply the total daily requirements, the remainder can easily be obtained in small quantities from the other foods in a well-rounded diet. These suggestions may be varied to suit any family's tastes and budget.

Plan 1	
Beef, round, 1 serving	33%
Egg, medium	13%
Milk, pint	10%
Potato, medium	7%
Bread, whole wheat, 2 slices	8%
Spinach, ½ cup	21%
	92%

Plan 2	
Heart, 1 serving	48%
Milk, pint	10%
Apricots, ⅓ cup	16%
Bread, whole wheat, 2 slices	8%
Egg, medium	13%
	95%

Plan 3	
Liver, 1 serving	50%
Milk, pint	10%
Potato, medium	7%
Peas, ½ cup	11%
Bread, whole wheat, 2 slices	8%
Prunes, 3 medium	7%
	93%

Plan 4	
Pork chops, lean, 1 serving	12%
Sorghum dessert waffles	17%
Milk, pint	10%
Bread, whole wheat, 2 slices	8%
Beans, baked, ¾ cup	27%
Shredded wheat, 1 biscuit	10%
Potato, medium	7%
	91%

EDITORIAL

COVER SCENE

A scene in late winter in the hills of Western Pennsylvania shows large maple trees from which sap is drawn for processing into maple syrup. This picture was taken by David S. Harnly, Jr., near Somerset, Pennsylvania.

HOME OF THE NEW HOLLAND BALER

(See next page)

The New Holland Machine Company (main buildings only in this aerial view) began in 1895 by serving farmers in the vicinity of New Holland in Eastern Pennsylvania. Over the years each benefited and served the other but chiefly in the locality near by. In 1940 when the company was bought by a Lancaster group 45 persons were employed by the company.

In 1941 a near-by Mennonite farmer was granted a patent on a new type of hay baler. In the same year the New Holland Machine Company began to manufacture this automatic baler and in the first year built 300 balers. After eight years the demand for this baler was so widespread that today there are more balers of this type in use than any other in the country. Corn shellers, tractor saws, rakes, hydraulic loaders, ensilage cutters, bale loaders, and general-purpose mixers are also manufactured by this industry. The company's plant has grown rapidly in size and more than 1,000 employees are now on the payroll. About one fourth of these are Mennonites.

In the background of the picture and in surrounding neighborhoods are many farms where Mennonites and Amish carry on intensive farming. In such communities a constructive agricultural and well-run industry can serve not only each other but also the entire country.

THE CHURCH'S ATTITUDE ON INDUSTRIAL RELATIONS

Today hundreds of Mennonites are employers or employees in industries. The number is not likely to decrease.

If the Church taught that worship and the observing of ordinances were the only necessary parts to religion nothing would have to be said about the Christian and his relation to conflicts be they international, class, racial, or industrial. Of course the church must and does reject such a viewpoint. Religion that does not influence the manner of living and treatment of one's fellow men is hardly Christian.

Elsewhere in this issue is a statement on industrial relations. It sees in the industrial and agricultural world a conflict in which both employers and employees are sorely tempted and often given to using unchristian methods. To some the opposition to union membership may be interpreted as taking the side of management. Where such has been the case in actual practice there is little else to do than to confess guilt in being party to warfare—industrial warfare. The sincere intention is to be neutral in all cases of conflict and conciliatory where possible. "Blessed are the peacemakers." Ivan Lind points out that, "Although it appears . . . that the church opposes the union movement, the church has shown itself to be in sympathy with the objectives of the unions."

To Find a Better Way

The Church has much to say and to do about the world in which it is living—about the sins and injustice of this world. But perhaps nothing is more important for Christians to do than to point out by actual example and living what is The Way. It is more important for Christians living in a world of conflict to practice peace and justice among men than to describe it to men. The Master did not say, "Well thought" or "Well said." But He did say, "Well done."

If members of the Church are to move from being merely observers of the industrial world to being participants in it an attitude of humility will be in order. If wealth flows into the hands of a few people and if injustices are practiced by either employers or employees the light of example will be dim. Already one close observer of many Mennonite-operated businesses has remarked that too often such businesses tend to follow patterns of employer-employee relations that are similar to industries where profiteering, class distinction, and conflict go on.

In his book on *War, Peace and Nonresistance* Guy F. Hershberger suggests that industries operated by nonresistant Christians should be centers for study in human relations. Just as agricultural experts visit Mennonite communities to learn of farming methods that could be useful to others, so industries that are operated on Christian principles could be visited with the same purpose in mind. Quoting further from the above book:

"The exact pattern of the ideal nonresistant industrial situation may not yet be entirely clear, but several points might be suggested. The writer would expect to hear of a yearly wage, providing some security against seasonal and periodical layoffs; he would expect to hear of a division of profits that is outstanding for its fairness to both labor and capital; and he would expect to hear of other devices for the maintenance of cordial relations. But above all, he would expect the visiting expert in the Mennonite factory to learn of the Christian faith and the nonresistant way of life which prevails there, and which causes the employer to seek the highest welfare of his employees for the employees' sake, while it at the same time causes the employees to seek the welfare of their employer for the employer's sake."

A WAY OF LIFE THAT HAS STOOD THE TEST

by Paul Peachey

A PRESENT-DAY MENNONITE FARM IN SOUTH GERMANY

Near the Mennonite village of Weierhof in north Palatinate is an old homestead that is now being farmed by the eighth generation. An old parchment deed with a clay seal dates from 1707 and is in possession of the present owner though it is thought that the family first settled here in 1683.

The picture above shows the house and barn in one continuous building constructed around a rectangular courtyard in the center. Below is a view of the farmstead with a tenant house to the right.

Today in many places our technological civilization lies ruined of its own hand. The machine of progress seems to have been thrown into reverse against the momentum of its own power, resulting in a catastrophic wrecking of the whole. As the dust slowly clears away, certain contrasts stand sharply outlined before the multitudes of dazed and groping victims. Some of these contrasts become evident as one follows the now peaceful German highways through comparatively undisturbed country areas into pulverized cities. In these rural areas society continues to function more coherently, if not entirely normally, while in such cities virtually every function of society has disintegrated or deteriorated.

The significance of this contrast cannot yet be determined fully. At any rate, while it is obvious that the ills of our age could not be solved by moving everyone on farms, even if such an impossibility were possible, yet it is clear that certain basic communal and spiritual values have been preserved through these terrible years, in the natural environment of rural life, that have long since disappeared in the now ruined artificial environment of man's own technological creation. These are values that cannot be ignored if future catastrophes are to be averted. Of greater concern to us as Christians and as Mennonites, knowing that no permanent political solution can be awaited, is the need to preserve and rediscover ways of life that in the world of actuality will safeguard the values of Christian heritage, and at the same time enable us to fulfill our mission to humanity.

How well have we succeeded in doing this? The extreme nonconformist position of the Anabaptist Reform, as related to the Reformation in general, engendered fierce opposition in the State as well as in the State Church, a condition that existed in various degrees of intensity in all of Europe. Eventually two solutions were possible: either escape through migration to America, or seeking of the most tolerant situation possible in Europe. The latter hope lay in the eventual modification of attitudes of harshness. Where this did not materialize, the result was either compromise or extermination.

One dare not assume that fleeing to America was the superior solution, nor on the other hand, that those who fled were cowardly in doing so. Whatever the eventual answer to this question, to us, whose heritage is that of those who fled, the experiences of those who remained in Europe are richly instructive. The following sketch of a south-German Mennonite farm is one example of

The Lot of Those Who Stayed

In 1812 there appeared in southern Alsace an agricultural almanac called, "L'Anabaptiste ou le Cultivateur par Experience"—(The Anabaptist, or the farmer by experience.)[1] This publication, evidently a presentation of Mennonite farming techniques, was a tribute to the successful resettlement of the Anabaptist refugees, driven from the hills and valleys of the Canton Berne, Switzerland, in the second half of the seventeenth century, to find new homes in Alsace-Lorraine and the Palatinate.

The story of their expulsion from their Swiss homes is a tragic one. It was the old conflict of the individual Christian conscience with the secular state, which in this case was allied with an official Christianity. In the wars among European counts and princes during the seventeenth century, the Canton Berne

THE KAEGY FAMILY IN 1948

The Otto Kaegy family now living on this family farm entertains a guest for an afternoon tea. Note the oil painting of Otto Kaegy's father. In the family are two children, a girl of 13 and a boy of 8.

To the right are Mrs. Kaegy and daughter Inge who sings as her mother plays the piano. The family attends the Weierhof Mennonite Church which is within walking distance. The family library is filled with books on religious, classical, and agricultural literature.

thought that her moment to achieve greatness had arrived. Accordingly she marshalled all available resources, and pressed her citizens into military service, to fight her neighbors. Up until this time Anabaptists never had been granted complete freedom anywhere in Switzerland and now as the tension mounted, persecutions burst forth anew. For this heretical sect refused both the oath of allegiance and military service. Imprisonment, banishment, corporeal punishment, confiscations of property, and fines all had been tried, but the movement could not be stamped out nor could the adherents be won to the state church. A few had even been sentenced to the galleys, and were sent to the Mediterranean to serve as boat slaves. They were considered a perpetual danger to the Bernese state, not only because their refusal to fight weakened by so much the state defenses, but also because their mere presence was an inducement to others to follow the same course.

Brotherhood Across Boundaries

As the persecution became more severe, the news of it spread to other countries. The Dutch government, which controlled the lower Rhine and its navigation, and the Doopsgezinde Church (Dutch Mennonites) plead with Swiss authorities on several occasions, by letter and by personal delegates, for greater tolerance, but while these requests could not be entirely ignored, the Swiss attitude remained unchanged.

Finally in 1671 the council of Berne arranged for a mass migration down the Rhine of those who remained in that canton. After the close of the Thirty Years' War, small groups from Berne and elsewhere had already fled to south Germany. It was a crushed and suffering group that drifted down the Rhine in river boats in the autumn of 1671. In the party were nearly 700 souls. Some families had already been broken through persecution; others were incomplete because either husband or wife was still a member of the state church, thus remaining behind. Most of their property had been confiscated or taken in fines. Soon after their arrival in the Palatinate a census was taken, which listed the members of the families and the property which they had brought along. A typical case was family No. 19: Hans Encher, aged 36, wife, aged 33, 5 children, aged ½ to 13 years; one horse, and one bed-cover.[2]

Before their arrival in Germany, the Mennonites who had migrated earlier were already in touch with the Dutch brethren. In response to their appeal as well as to a plea sent directly by the refugees themselves, the Dutch Mennonite churches raised 11,000 guilders for them. According to the original plan each of the new immigrant families was to be provided with a plow, a cart, two oxen, and a cow. It was felt that "even though they will sleep on straw, they shall have covers, kitchen utensils, and their livelihood."[3] It was largely through this aid that they were able to establish themselves in new homes.

The Palatinate was then a waste as a result of the Thirty Years' War. Farm buildings and entire villages had been destroyed by the fighting, and the soil lay exhausted. Most of the population had disappeared. Even before this the original Anabaptist settlements here, dating from Reformation times, had been exterminated, but now Prince Karl Ludwig, the Palatinate ruler in the years following the war, was willing to admit the Anabaptist refugees to his territory to help rebuild it, although he placed them under certain restrictions. Missionary activity was prohibited, and religious services were limited in size to twenty persons. However, by this time these people had been so weakened through continued persecutions that they were hardly capable of extensive activity of this sort. Even economically there were restrictions, for they were not permitted to own land, And before many years passed, new wars broke out under King Louis XIV from France. Thus progress in the first years was slow, so that as late as 1725 they still received aid from the Dutch Mennonites.

The new situation into which these refugees were thrown gradually combined with their weakened and impoverished condition to bring basic changes into their religious culture. In the first place, activities necessary for the maintenance of

AROUND THE TILE-ROOFED BUILDINGS

A building on the east side of the yard serves as a general shop and shed. The farm blacksmith is tuning the disk for the spring work. Note typical south German construction of wood framework filled in with walls of mortar or brick masonry.

Below is a scene in the central yard where manure is well preserved in a concrete pit. Behind the pit, alongside the barn, is a pump and tank for handling liquid manure.

spiritual vitality were sharply restricted by law and limited by the pioneer conditions under which they lived. Secondly, the land was so destitute that their utmost energy was required to earn a living and to build new homes. Thirdly, their religious freedom tended to increase in proportion to their economic progress, which naturally encouraged an emphasis in their living on their secular work. They were pioneers in the introduction of clover production, of the use of manure and artificial fertilizers, in crop rotation, scientific cattle breeding, and potato culture. One of their number, David Moellinger, was considered the father of the Palatinate agricultural system.[4] On the basis of these contributions, the government gradually became more lenient. So it was that in the years which followed, a secular tendency developed in these communities. The strength of the group eventually lay more in its social and cultural stability than in its spiritual vitality. Nevertheless, the sterling qualities of simple, industrious, upright, and God-fearing living have carried these churches through two and a half centuries of Europe's turbulent history. This culture became the heritage of the Mennonite churches in the Palatinate today.

The Kaegy Family

It was during this early period that a Felix Kaegi, with six sons and a daughter, migrated to the Palatinate from Switzerland. The name "Kaegi" first appeared in Mennonite records when in January, 1616, Klaus von Kaegi was tried in a Zurich court for refusal to accept military service.[5] A connection between him and the immigrant Kaegi has not been discovered.

While the Kaegi family soon spread throughout various Palatinate communities, the main stem of the family settled on what is known as the Bolanderhof, an old homestead lying on a gentle slope opposite Weierhof, the well-known Mennonite village in the north Palatinate. The present owner and operator, Otto Kaegi, who is the eighth generation of the family in direct descent living on the farm, has the old parchment deed with a clay seal, dating from 1707. This deed is a renewal of the hereditary rental rights of the Kaegi family. It is thought that the family first settled there in 1683. According to this, the farm has been in the family for 265 years.

The farm consisting of 57 hectares (142 acres), is all under the plow except 1½ acres in pasture and a similar plot in grapes. The land is divided into 24 parcels of approximately 6 acres each. These plots are sprinkled, as it were, among similar plots owned by neighboring farmers. Thus, contrary to the American system, where the farm usually consists of one continuous piece of land, nearly every six-acre patch is separated from the next one by a neighbor's field. This very strange system has a long history, beginning back under the feudal system when the lord divided his lands to the peasants in this way, so that each peasant had an equal share of the good and bad soil. Rights to the land were hereditary. Thus as fields were divided among the heirs from generation to generation, the plots became smaller and more numerous.

Though the farm is old, the Kaegys have kept up to date in their farming methods. An 8-9 year rotation of crops is practiced as follows: beets (sugar or stock), oats, then wheat. This rotation is repeated and then the land is sown to clover and alfalfa for several seasons. The soil, a red sandy loam, does not need lime, but commercial fertilizers are used extensively and scientifically. Normally, half the farm is planted in grains, with wheat producing forty to forty-five bushels per acre, and oats eighty bushels. Potatoes yield 275 bushels per acre and clover and alfalfa produce from three to four tons dried hay in a season, with two or three cuttings. Sugar beets constitute a cash crop, but stock beets are also grown as a succulent feed for dairy cattle.

The chief livestock industry is dairying, with the 20-cow herd of Holsteins producing about 150 quarts of milk daily the year around, in normal times. Today, because of the requisitioning of livestock by the military government for meat purposes, only six mature cows remain in the herd. Some of the milk goes into the fluid market in near-by Kirchheimbolanden, while the remainder is made into cheese in a farmer-owned cheese factory. In the young stock that is raised, attention is paid to herd improvement. Registered sires with good pedigrees are purchased from time to time. Since all the land is tillable, the cattle are stable-fed the year around, being turned out only for exercise. The major difference between the feeding system practiced here and that common in America is the use of beets instead of corn silage. Protein concentrates are also used less extensively, but farm grains are abundant. In addition to the cattle, a few hogs, sheep, and chickens are kept, and several colts are raised every year.

Though the farm is completely equipped with modern German lines of farm machinery, the staff of workers is larger than one would find on the average American farm of similar acreage. There is a total of nine men and two women, each one having some specific assignment. There is a herdsman to care for the livestock. There is a man for each of the two teams and one for the tractor, these three units furnishing the farm power. These employees are shifted from one task to another, according to necessity, but each one carries his particular responsibility. There is a tenant house that provides a home for one of the men who has a family. With the exception of the picking up of potatoes during the potato harvest, all the farm operations are carried on by the regular employees. The silo filling or threshing "ring" familiar in many American rural communities does not exist here. The work is distributed throughout the year to make such a system possible. The earnings of farm hands are hard to calculate in these abnormal times. Since money is almost valueless, their major concern at present is to obtain sufficient food. After the currency again becomes stabilized, the staff of employees may be slightly reduced.

Family Ties and Finances

Up until a century ago, the Kaegys did not own the farm, but were hereditary renters. It will be recalled that when the Mennonites were admitted to this area, it was under the condition that they could not become landowners. The land belonged to the princes of Nassau-Weilburg until the turn of the nineteenth century, when Napoleon extended French rule into western Germany. Later it passed into the hands of capitalists in Mainz. The farm lies on the famous "Kaiser Strasse" designed by Napoleon to lead from Metz to Mainz on the Rhine. Rent was paid during those years by grain produced on the farm. This consisted annually of 3,000 pounds of rye, 1,500 pounds each of speltz, barley and rye.

In 1820 the Kaegys bought the first half of the farm, since it was divided between the heirs of the owner, and in 1842 they were able to buy the second half. A total of 2,050 guldens were paid in these purchases. It is interesting that the earlier restrictions to land ownership here and elsewhere were lifted, because frequently restrictions on Mennonites tended to become narrower, rather than more liberal, as for example in Russia. The farm was evaluated at 760 marks per acre in prewar years, including livestock and equipment. Translated into American dollars at the prewar rate of exchange, this would have meant $181.00. But one must consider that prices in general were quite low in prewar Germany.

The farm has carried no mortgage since it is owned by the Kaegy family. For four generations, there have been but one son and three daughters. In one case the inheritance was large enough that each of the daughters received the equivalent in money to what the son received in the farm. In other cases the purchase was made purely a family transaction. The son who bought the farm paid to the other heirs their respective shares, while they allowed him the necessary time to earn the money. This practice is in keeping with the strong family solidarity which characterizes Mennonite life in this area.

Family Life Is Home Centered

The Otto Kaegys have two children, a girl of 13 and a boy of 8. Mrs. Kaegy was formerly Marie Ernst, her family also being of long standing in south Germany. The family activities are strongly home-centered, community functions being comparatively few. They attended, at the Weierhof Church, Sunday services which are held three times monthly. The church is within walking distance. A "Gemeinde Tag" is held in the church community occasionally, which is a religious-social gathering for the church in general. For the young folks of whom there are none in the Kaegy family at present, there is a church chorus and reading circle. The family library contains religious, classical and agricultural literature. Among periodical subscriptions are the "Mitteilungen von Deutsche Landwirtschaft," a standard German agricultural publication, and "Feld und Wald," a nature magazine. After completing Volkschule and middle school, the latter at the Mennonite-founded boarding school at Weierhof, Mr. Kaegy spent a winter in a near-by agricultural school, and then two semesters in an agricultural "Hochschule" (college), in Bavaria. The curricula in these schools are designed, not only to give scientific training to farm youth, but also to enrich their life culturally. Thus one senses in the Kaegy home an appreciation for the finer things of life, an effort to preserve the lasting values of their family heritage,

[Continued on page 32]

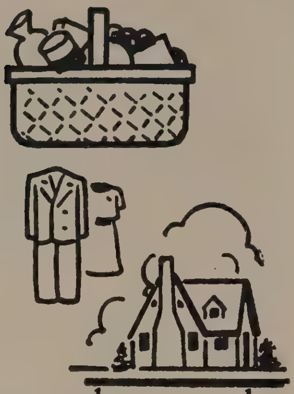
IN THE GENTLY ROLLING FIELDS

This farm wagon is a typical Palatinate model. Note the name on the side and rear: Otto Kaegy, Bolanderhof.

Two good-looking horses draw a spike tooth harrow for beet planting in mid-April. Note how the land on the distant hill is divided into strips. Otto Kaegy's education included two semesters at an agricultural college in Bavaria.

A PRIMER ON INDUSTRIAL RELATIONS

To get
food
clothing
shelter



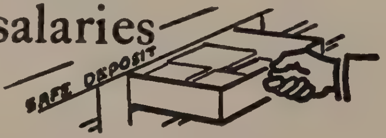
and the other things they need and want, people in America have to spend

money.

How do people get money?

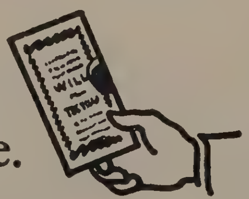
For the most part:

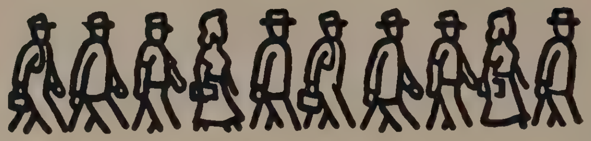
By working for wages and salaries



By investment of other money

By inheritance.





Most of the people work in

factories

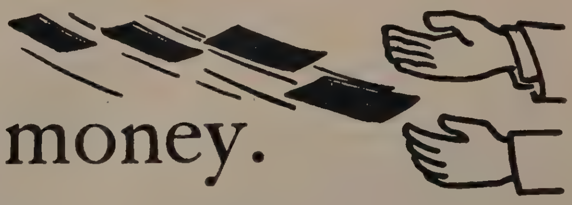
shops

and stores

which are owned or controlled by

a relatively few people.

By hiring people to work in them these owners or investors hope to make more



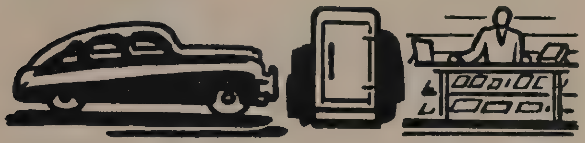
money.

INDUSTRIAL RELATIONS—A STATEMENT BY THE CHURCH

Because the church is directly concerned with any situation which influences its members—or which its members may influence—it is moved to express a position and conviction on industrial relations. Such statements can clarify the Christian's own thinking and can help interpret the nonresistant way of life to others.

In 1941 the Mennonite and Brethren in Christ churches adopted a statement on industrial relations. This statement is reproduced at the bottom of the following pages. The statement has been given to numerous labor leaders and forms a basis on which employees and employers can practice the way of Christ in the difficult area of industrial relations.

The workers make things and render services.

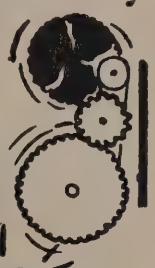


If these things are sold for more than

the cost of paying the workers

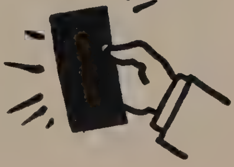
buying the raw materials used

operating the machinery and meeting other expenses

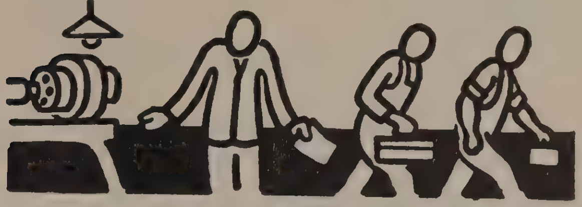


the owners make more money called

profits.



If the business does not make money, the owners may tell the workers to



stop work and go home.

Then the workers receive no money to buy food, shelter and clothing for themselves and their families.

Workers, owners and the general public have to go without the things that they might have had

if the workers had kept at work.

Introduction

A most significant development of the past seventy-five years has been the growing industrialization of America, the concentration of large populations in our cities, and the creation of great corporations, employing large masses of workingmen who, as individuals, are no longer in a position to bargain on a basis of equality with their employers. This condition has given rise first to trade unionism and then more recently to industrial organizations of a more comprehensive type as a means of restoring the balance of bargaining power. While these developments are understandable as an accompaniment of the economic growth of the nation, it is, nevertheless, our conviction that industrial organization in its present form involves a class struggle and conflict which is ultimately due to an absence of the Christian principle of love.

Our respective confessions of faith are a witness to the fact that from their earliest history the Mennonite and Brethren in Christ churches in their religious faith and practice have emphasized the principle of love and nonresistance which abjures the spirit of retaliation in all human relations, and which manifests a spirit of good will toward all men, including even their enemies, if there be such.

From time to time in recent years our conferences have reaffirmed this faith with special reference to its applications in the modern world. And believing sincerely that the coercive methods employed by industrial organizations are out of harmony with this faith which we profess we desire herewith to set forth a fresh statement of our faith and convictions in the matter of love and nonresistance as applied to industrial relations, earnestly admonishing our membership to order their lives as becometh Christians in accord with these principles.

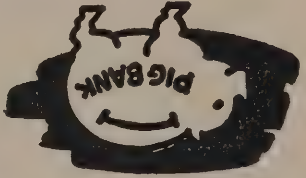
Instead, workers may be paid less money

to keep the business running

or they may work longer or faster

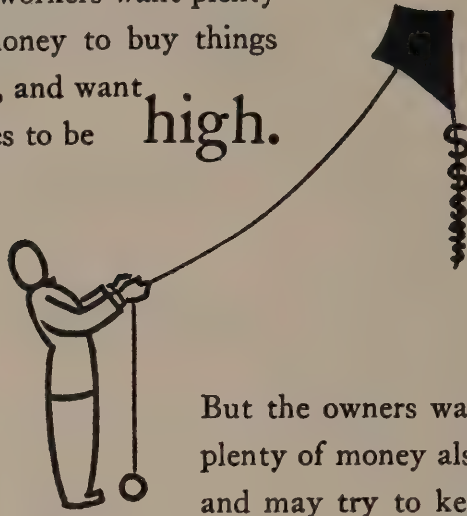
and make more things for the money they are paid.

The workers may work long and hard and still have too little money to buy the things they want and need.

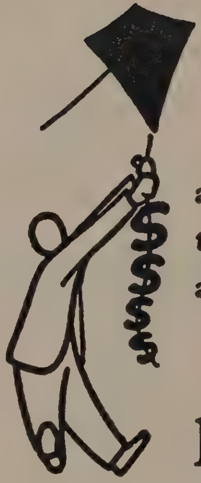


Both workers and owners are alike in wanting money.

The workers want plenty of money to buy things with, and want wages to be high.



But the owners want plenty of money also, and may try to keep



wages low as one way of lowering the cost of making things, and thus increasing profits.

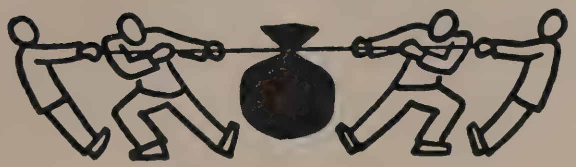
Our Position on Industrial Relations

Our principles are based on the teachings of Christ who commands His disciples to live peaceably with all men. The Scripture specifically enjoins us to put away "all bitterness, and wrath, and anger, and clamour, and evil speaking" and says "be ye kind one to another." And again, "the servant of the Lord must not strive; but be gentle unto all men."

This way of peace which the Gospel enjoins is especially applicable to economic and industrial relations. Many Scriptures admonish Christians to brotherly love in business relations, particularly in the relations of employer and employee: "Whatsoever ye would that men should do to you, do ye even so to them"; "He that hath two coats, let him impart to him that hath none"; "Exact no more than that which is appointed you"; "Do violence to no man, neither accuse any fasely; and be content with your wages"; "Be kindly affectioned one to another with brotherly love; in honour preferring one another"; "Servants be obedient to them that are your masters . . . not with eyeservice, as men pleasers, but as servants of Christ"; "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

We believe that industrial strife, unfair and unjust practices by employers or employees and every economic and social condition and practice which makes for suffering or ill-will among men is altogether contrary to the teaching and spirit of Christ and the Gospel. Therefore if we profess the principle of Christian peace and nevertheless engage in industrial warfare and

This becomes a sort of contest.



Each group organizes;

the workers into unions,

UNITED
WE
STAND

UNITED
WE
STAND

the owners into trade associations.

Each threatens to quit if it doesn't get enough

money.

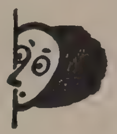
When the workers quit we have a strike.

NO HELP
WANTED

When the owners quit we have a

lock-out or lay-off.

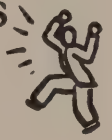
Each group may become suspicious of the other.



Then each sometimes:

- Spies on the other

- Tries to limit the other's powers



- Calls the other names

- May beat up or kill the other.

Thus periods when the factories and shops are running smoothly and the workers employed regularly and the goods men need produced steadily are often interrupted by

industrial conflict.

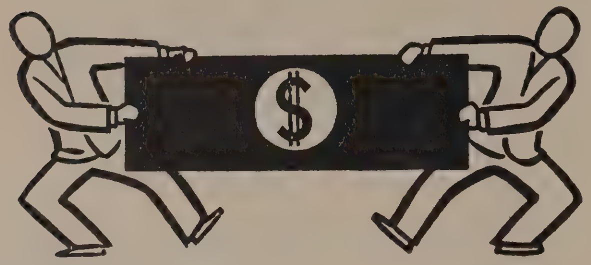
strife, we as Christians become guilty of sin and fall under the condemnation of Christ, the righteous Judge.

Our Position on Industrial Unionism

We believe the industrial conflict to be a struggle for power with which to achieve social justice, whereas Biblical nonresistance enjoins submission even to injustice rather than to engage in conflict. We find these two principles directly opposed to each other, mutually exclusive. We believe that the aim of coercive methods, both of labor and capital, is to compel the opposition to do one good. As Christians, however, we are commanded to love our opponent, not that he may do us good, but that we may do him good and so obey the will of God. The Christian's first task, as we understand it, is to obey the will of God, whether the immediate consequence is justice or injustice for himself. For these reasons our position involves the following specific commitments:

1. As employers we can have no part in manufacturers' or employers' associations in so far as they are organized for the purpose of fighting the labor movement, using such well-known methods as the lockout, the black list, detective agencies, espionage, strike-breakers and munitions. Rather we consider ourselves under obligation to heed the Scriptural injunction, "Give unto your servants that which is just and equal." We regard ourselves duty-bound to exemplify the industrial way of life herein implied, through the payment of such wages, the maintenance of such working conditions, and the provision of such measures for the social and economic security of the workingman as shall remove every occasion for grievance, strife,

We can expect nothing else than this from a system of supplying the needs of men which depends upon the



selfishness

PIECE WORK
DEPARTMENT

of both workers and owners to start it and keep it going,

and which produces goods not because men need them but because workers and owners wish primarily to enrich themselves by producing the goods.

All this is contrary to the spirit and teachings of the New Testament.

Listen:

Bear ye one another's burdens
and so fulfill the law of Christ.
(Gal. 6:2)

Thou shalt love thy neighbor
as thyself. (Matt. 19:19b)

Therefore all things whatsoever
ye would that men should do to
you, do ye even so to them:
for this is the law and the
prophets. (Matt. 7:12)

And whosoever will be chief among
you, let him be your servant.
(Matt. 20:27)

For whosoever will save his life
shall lose it: and whosoever
will lose his life for my sake
shall find it. (Matt. 16:25)

or conflict. Furthermore we can have no part in any program designed to evade or oppose the government in matters of taxation, and the regulation of hours, wages and working conditions.

2. As employees we can have no part in labor organizations in so far as their sanctions ultimately rest on force, making use of such well-known methods as the monopolistic closed shop, the boycott, the picket line, and the strike.

3. As agriculturalists we can have no part in farmers' organizations in so far as they are organized for monopolistic or coercive purposes, ultimately employing such methods as the boycott and the strike.

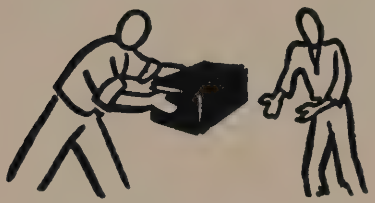
4. On the same ground, consistency with this position and with our convictions against the purposes and methods of these organizations requires that we have no part in financing them.

Our Attitude

We shall endeavor at all times to live the principles which we profess, to avoid involvement in any industrial relations which may compromise our faith, and to obey the letter and spirit of the laws of the government for the regulation of taxes, hours, and wages and labor relations in general, unless there should be a case where such obedience would cause us to violate the teachings of the Scripture which commands us to obey God rather than men. We shall endeavor by official presentation of our position to industrial and labor organizations and to government officials to negotiate arrangements for such relationships as will not require us to violate our conscience, that we may thus be permitted to continue to enjoy that full liberty of religious faith and conscience which has been our condition hitherto. How-

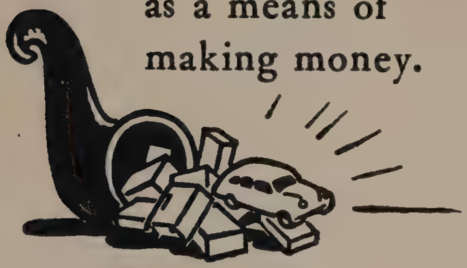
The Christian way

calls for the production of goods primarily as a means of



supplying the needs of people for these goods,

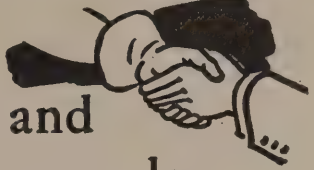
and only secondarily as a means of making money.



When goods are produced in *the Christian way* they are of the *best quality* and are produced in the *greatest quantity* at the *lowest possible cost*, so that as many people as possible may use them and enjoy them.

Owners and workers

are true, brotherly partners

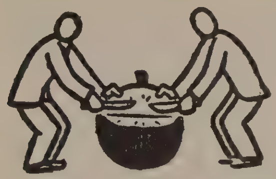


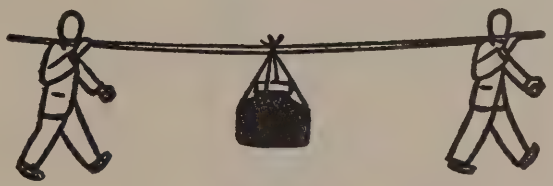
in making and distributing goods when they

plan together,
work together,
share together

in profit

and loss,





honestly respect one another and frankly and sincerely talk out their differences of opinion to a mutually satisfactory understanding.

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ever, in cases where we find ourselves unable to negotiate such arrangements, making it necessary for us to suffer privation and loss for the sake of conscience, we hope by the grace of God that we may be able to assume, as our forefathers did, the sacrifices and suffering which may attend the sincere practice of this peaceful and nonresistant way of life, without malice or ill-will toward those who differ with us.

Adopting Resolution

We hereby adopt the above statement as representing our position on industrial relations and we authorize the Committee on Industrial Relations to bring this statement to the attention of the proper officials and leaders in industry and labor in all areas where our people are in any way connected with industry or labor. We also request the committee, as representing the church in these matters, to consider carefully and prayerfully all problems of industrial relations which may arise from time to time. We would likewise suggest to each of our district conferences that they indorse this statement of position and bring it to the attention of every congregation and of all members individually, in order that our people may be fully informed of our position and may be strengthened in conviction, that we may continue in the simple, peaceful, nonresistant faith of the Scriptures.

(Adopted June 6, 1941, by the General Conference of the Brethren in Christ Church and on August 26, 1941, by the General Conference of the Mennonite Church.)

Dear Reader:

LARGER TURKEY CROP EXPECTED THIS YEAR

Turkey growers plan to increase turkey production in 1949 by 25%. If growers carry out their intentions, the number of turkeys raised this year will be 39,460,000, compared with 31,653,000 in 1948. Growers' returns indicated that the 1949 crop will be 11% larger than the 1941-45 average production, and 13% larger than the 1947 crop. The record crop was 44,221,000 birds in 1945. The reasons given by turkey growers for the intended increase all relate to higher turkey prices, which have strengthened as the season advanced, and a considerable decrease in feed prices since the harvest last fall of a record crop of feed grains.

—*Bureau of Agricultural Economics*

CANCER IS STILL UNSOLVED

B.C. doesn't mean before cancer. Cancer was mentioned in the Ebers Papyrus, written in the 15th century before the Christian era. Hippocrates, the Father of Medicine, knew a great deal about cancer and originated the name, carcinoma from the Greek word for crab. Aurelius Cornelius Celsus, celebrated Roman physician of the first century, performed the first plastic surgery for cancer. The first description of cancer of the breast appeared in the writings of Leonides of Alexandria about A.D. 180, and tumor classifications of Galen, Greek physician, endured for 1500 years. Old as is the knowledge of cancer, the problems of this disease are still unsolved.

We know more than ever before about the factors of heredity, immunity, biology, manner of growth, and methods of producing cancer artificially. But no one has discovered any marked difference between the normal cells of the human body and the cancer cells. Great progress has been made toward the cause and cure of cancer, and it is hopefully felt that cause or cure will be demonstrable facts in the not too far distant future. Diagnostic and operative methods are much more efficient than a few years ago, and we have X rays and radium to destroy cancer cells. Cancer clinics are made available, but too few people use them. Fifty years ago cancer was considered incurable. Cancer, treated in time, can be cured.

DECAYING TEETH

Decaying teeth are a menace to health. Many decayed teeth develop an abscess at the root end. Bacteria and their poisons thus find their way into the bloodstream and often cause infections involving the kidneys or the heart valves. Ill health, suffering, expense, and loss of teeth, have resulted from infected teeth. Improving the health of the teeth obviously contributes to the general health. Decay of a tooth starts in pits or cracks in the enamel. These openings create food traps where stagnation takes place. In such places food debris lodges and fermentation occurs.

Material remaining undisturbed at the bottom of such pits or cracks causes acid to accumulate and this eventually dissolves tooth substance, resulting in a cavity. The dentist finds one of these pits or cracks, drills a small hole into the tooth to enlarge the opening sufficiently for him to insert a filling. This blocks off the food trap and the tooth is saved—for a time. Many nutritionists claim that the kind of food eaten has a great deal to do with dental decay. On the other hand, some authorities insist tooth decay is due to the presence in certain mouths of an acid-forming condition. Recently it has been noted that persons living in regions where the drinking water contains an excess of fluorine have noticeable mottling on the enamel of teeth. However, there is considerable opinion that absence of fluorine causes susceptibility to tooth decay. Investigation is under way to determine if a small amount of fluorine added to public drinking water will definitely check dental decay.

WHEN A CHILD HAS CONVULSIONS

One of the most frightening experiences for a mother is to see her infant in convulsions. The muscles of the baby's face, jaw, arms and legs work in short jerky movements. His eyes roll up or may have a staring appearance. He usually froths at the mouth. This stage of convulsions is often followed by a period in which all the muscles are rigid. The breathing is difficult, the face becomes blue or purple. It is a very alarming thing to any mother. In a large percentage of cases, children come out of convulsions unharmed.

The old-fashioned treatment of putting the child in a hot bath is as good as anything, but the water should not be too hot. Immersion in hot water is an emergency measure until the doctor arrives. Convulsions should not be allowed to pass without finding out the cause, for they are often symptoms of serious disease. Some convulsions are hereditary, others are due to brain injury at birth, or to the onset of an infectious disease such as scarlet fever. After childhood, about one person in every 200 continues to be regularly subject to convulsions. Such persons are called epileptics. Usually the epileptic is able to live a fairly normal life, under medical treatment aimed to keep the convulsions at a minimum.

Our Contributors:

Arthur E. Morgan of Yellow Springs, Ohio, has observed widely the practice of American businessmen. As chairman of TVA and president of Antioch College he gained a reputation for pioneering in the fields of engineering and education. At present he is in India as a guest of the Indian government to assist in setting up an educational program.

C. W. Boyer is a minister of the Brethren in Christ Church. As a resident of Dayton, Ohio, he has studied labor organization in that city. His article in this issue of THE MENNONITE COMMUNITY is a summary of a speech which he gave at Scottdale, Pa., in March of 1946 when he appeared on the program of the Conference on Industrial Relations.

Don Kreider of Wadsworth, Ohio, has had experience as a bank inspector in the Federal Reserve System. At present he is treasurer of the Ohio Match Company. He has audited the books of church institutions and is active as a Sunday-school teacher and church worker in his congregation.

Paul Peachey is formerly from Springs, Pa., and is now serving a second term as a relief worker in Europe. Besides assisting in the care of displaced people he is especially active in helping to rehabilitate Mennonite refugees that are settling in communities of South Germany While in Switzerland in 1938 he studied Mennonite social backgrounds at the University of Basel.

Fern Hershey was born at Pleasant Hill, Ohio, and spent her early years in this community. She attended Messiah Bible College at Grantham, Pa., and upon completing her present work at Goshen College she looks forward to teaching home economics. She is a member of the Brethren in Christ Church.

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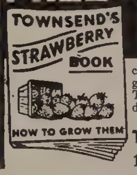

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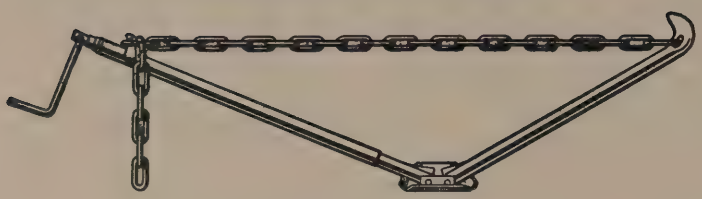

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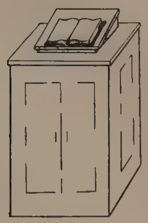

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A WAY OF LIFE THAT HAS STOOD THE TEST

[Continued from page 21]

and beyond this, a Mennonite consciousness and concern for the welfare and future of the church. To them, farming is not a money-making scheme; it is a Christian way of life that has stood the test through 265 often difficult years.

The Future in the Palatinate

Though the cities have had to bear the brunt of postwar suffering in Germany, our rural brethren have also been profoundly affected. Livestock has been requisitioned, fertilizers, though actually produced in this section, have been scarce for a number of years, equipment cannot be replaced, and money has lost its value. In the spiritual realm, the war years and all that went before and after, also have taken their toll. Today many problems are faced as efforts are being made to revitalize the spiritual life of these churches. But here and there fires are burning brightly, and with God's blessing on consecrated, prayerful labors, the day can again come when spiritual vitality will supersede cultural stability as the major factor in the life and work of our brethren in faith and vocation in south Germany.

---

1 Ernst H. Correll, *Das Schweizerische Taeufermennonitentum,* (J. C. B. Mohr, Tuebingen, 1925) Tafel III.

2 Ernst Mueller, *Geschichte der Bernische Taeufer,* (J. Hubers Verlag, Frauenfeld, 1895) p. 201.

3 *Ibid,* p. 200

4 Mueller, *op. cit.,* pp. 122 ff.

5 Christian Neff, "Kaegi, Klaus von Wald," in *Mennonitisches Lexikon,* (Frankfort am Main & Weierhof, 1933), Vol II p. 449
Samuel Geiser, *Die Taufgesinnten Gemeinden,* (H .Schneider, Karlsruhe, 1931).

A NEW PLATFORM FOR BUSINESS

[Continued from page 7]

Because good business methods deserve fair conditions in which to suceeed, a businessman who is trying to treat others as he would be treated should very carefully select his employees so that they will be persons who will respond to that attitude and will not take unfair advantage of it.

10. **Steady operation.** Violent fluctuations of business are inherently wasteful. Business has the duty of striving for reasonably uniform activity.

11. **Responsibility in salesmanship, advertising, and representation of goods or services.** Representation of goods and services should be not only truthful, but representative, and should be scrupulously fulfilled.

12. **Elimination of waste.** Waste of capital, labor, materials, or natural resources is in essence a waste of human life. Good business will not demean itself by encouraging waste on the part of its customers in order to increase its profits.

13. **Avoidance of excesses.** Good business will not make excessive effort to grow big at the cost of quality or of putting undue strains on honest and competent competitors. It will not encourage excessive buying. It will undertake to keep its activities within the limits of wholesome, normal living.

14. **Fair competition.** Good business will not avoid honest competition by seeking privileges or immunities or by secret agreement to manipulate prices or by effort to create monopolies.

15. **Co-operation.** There are many ways in which a business, especially a small business, cannot act in the best manner by acting alone. In such cases business co-operation and association are desirable. An entire industry can set up standards and enforce them, it can carry on research beyond the financial ability of any member.

16. **Reconciliation of controversies.** Good business will en-

deavor to resolve controversies, not by clever strategy or manipulation, but by open and sincere inquiry into the merits of issues.

17. **Control of size.** In some businesses, such as railroads, mail, and telephone, large size is important to efficiency and full usefulness. In much of business, however, large size is not in the public interest. It tends to reduce the number of independent citizens, it tends to produce arbitrariness and dull uniformity, it tends to create irresponsible and unmanageable power, its power of publicity tends to give it the market irrespective of merit. It tends to destroy community life and communities themselves. Therefore, it is the duty of business not to grow larger than is economical and necessary.

18. **Desirable business incentives.** The chief reward of business is not exceptional income which puts its owners or managers into a favored social and economic class, but the opportunity to have an honorable part in the necessary and useful work of the world, and an honorable part in the total process of living. Only as private business comes to realize and to live and work by this aim will it have the full respect of men and be safe against regimentation or confiscation by government. The idea that business cannot thrive by this motive, and that businessmen could not greatly enjoy life under it, is an ancient myth that has done great harm to business and has greatly spoiled the lives of businessmen and their children.

A very large part of American business actually lives and works from the motive of wanting to take an honorable part in the world's work. It is chiefly that attitude in business which has given it its strength and such respect as it has had with the American people.

19. **The right relation of business to other interests.** In the past many businessmen have had too low an opinion of their calling.

It used to be common for businessmen to make money by shrewd or dishonest methods they could not respect, and then to use that money for supporting a church, which seemed to have moral excellence. Businessmen are learning that business need not look up to the church as something finer and nobler, but that the practice of treating other people in business as you want to be treated is a much more important and self-respecting process than living a sheltered life while talking about the golden rule from the pulpit.

As boys and girls in a small community see business carried on around them they judge what life is like by what they see. What they hear in school or in church is to them often only talk. What they see going on in business is to them the real thing. Thus business is altogether the most important educational force in the community, far more influential in actually determining people's habits than is either the school or the church.

SEEING LABOR'S POINT OF VIEW

[Continued from page 9]

that organization is not only understandable and warranted, but that it has provided an effective means by which labor's interests could be protected and served.

Perhaps my readers have reached the conclusion that I am "pro-labor." No, I am no more "pro-labor" than I am "procapital." I believe 100% in the position set forth in the above statement of position, and I could not, therefore, encourage union membership or activity for the Christian who desires to follow the teaching of God's Word. As declared in this statement, "We believe the industrial conflict to be a struggle for power, with which to achieve social justice, whereas Biblical nonresistance enjoins submission even to injustice, rather than to engage in conflict."

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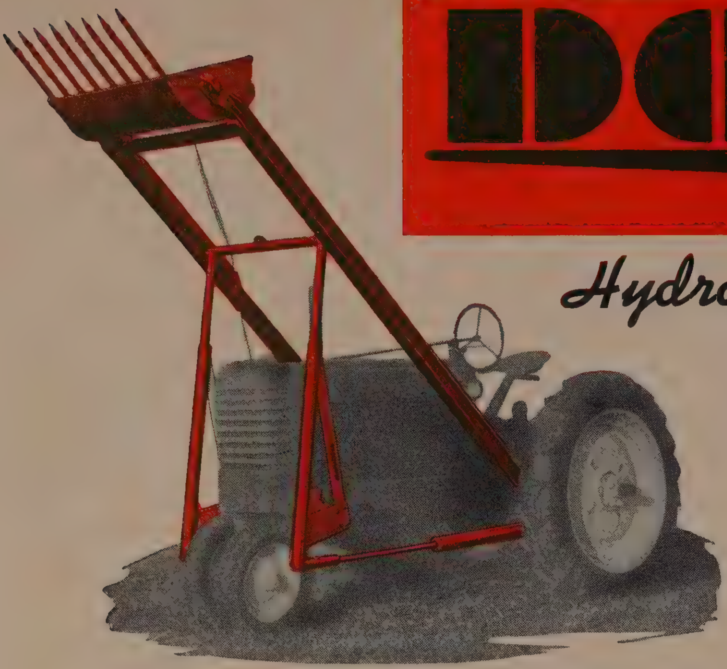

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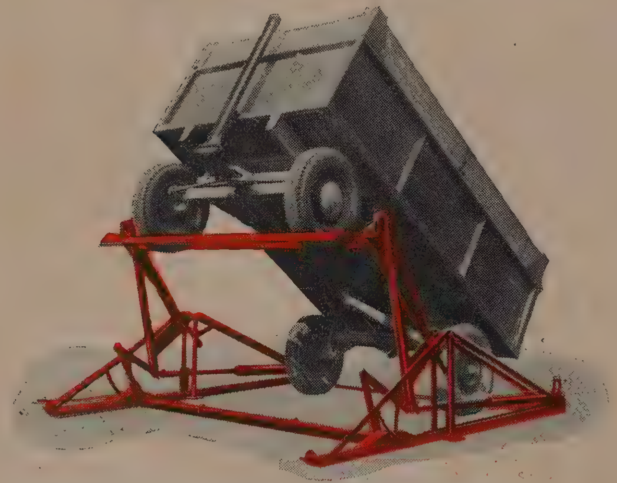

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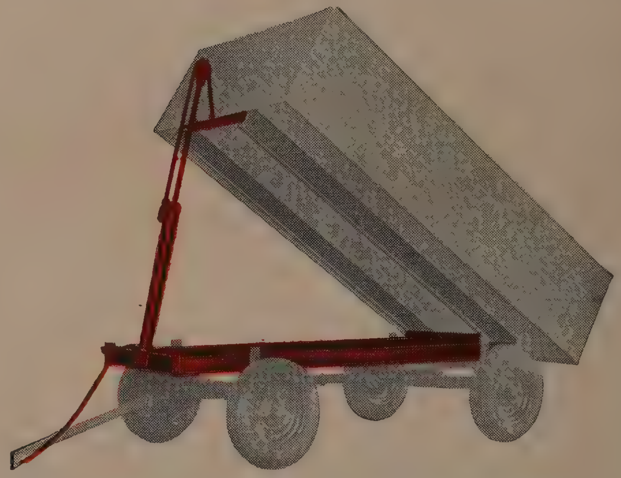

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APRIL
1949

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Scottdale, Pennsylvania
NUMBER FOUR

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IF EASTER BE NOT TRUE

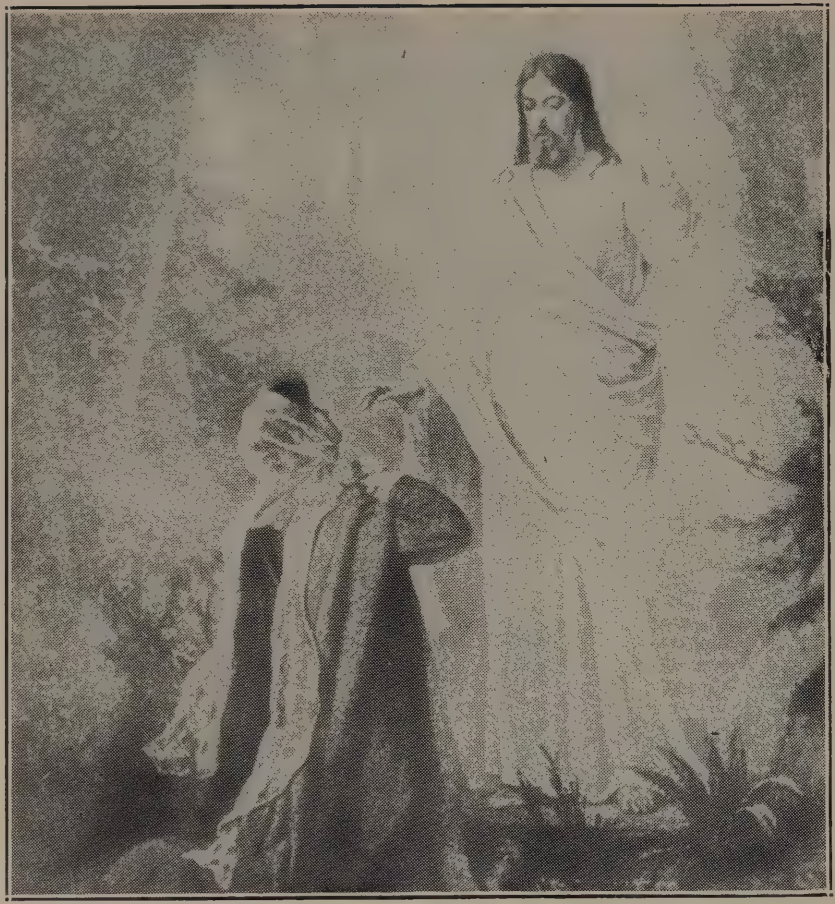
If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worth while the struggle, sure the prize,
Since Easter, aye, is true.

—Henry H. Barstow from "1000 Quotable Poems" Willett, Clark, and Co., N.Y.



SEEING THE INVISIBLE

by Sadie Hartzler

"A vision helps us to keep our balance. We shall be men and women of purpose; we shall work even though it is hard, strive against forces that almost overwhelm, look life in the face, and carry our part of it."

If you have read "My Eyes Have a Cold Nose" or "The World at My Finger Tips" you closed these books with a new appreciation for the blind; you marveled at their achievements; you learned they are not begging for sympathy; and you learned anew what a wonderful thing it is to have good eyesight. The blind man I passed some weeks ago stepping with lively pace alongside his sister got the impressions the busy city street gives, better, very likely, than I did with my five senses. Mrs. Greenbie says in one of her books, "We are like people with mansions who live in one or two rooms; most of us might as well be blind for all we really see, and deaf for all we really hear." But there is another sort of seeing. Intellectually and spiritually we are still more impoverished.

Christ does not walk the roads of earth today and touch men's eyes to give them sight. He does something much better. He takes us as we are, blind and lifeless, and makes us new creatures. This new creature is alive. He sees and hears; he sets his feet in right paths; he walks humbly and obediently; he follows. It takes a live person to see and hear and follow. He walks in the power of the resurrection, and he sees with clear vision what the Risen One wants him to see. This life with open eyes is to be lived in a practical way in the factory, the kitchen, the garden, the fields, or the schoolroom. If the resurrection life can be lived at all, it can be lived anywhere that is right and legitimate. One of the supremely wonderful things in the Christian life is that Christ who died imparts His resurrection life to His children.

"They are great adventurers who can climb great heights and see far visions." The place where we find ourselves in our work is the place from which to see far visions. I missed a grand sight the other evening. The purple mountains with the blue sky above fading into a delicate pink caught my attention as I walked home. But a friend had been thrilled just a little earlier with a much more wonderful picture the setting sun made of those same mountains. I must have been near my window where I could have seen it all. I had not lifted my eyes from my work—I lost the beauty and grandeur of it all.

To take another example: The evangelist who preaches to a house full of people is not interested only in the salvation of everyone there; he sees the honor God will get, the influence of righteous living, the souls in turn brought to Christ by those saved in the meetings; he sees Christian homes and a strengthened church. And God pity the church if the evangelist is the only one who has that vision!

Dare We Have a Vision?

Coming back again to "great adventurers." Shall we dare to pray for far visions? And what shall we see? People—what a multitude! No two alike. Everyone a soul for whom Christ died and for whom He now lives again. We all touch some of these. How much does it matter to us whether or not our passing by brings sunshine because we have been with God, or a shadow because there is no light in us? What about the people in our communities and in our county? Does our vision encircle the globe? What are all these people doing? Where are they all going? Do we see sheep without a shepherd? Do we see the lambs and no one to carry them? Jesus saw a white harvest outside a city one day. He saw more than that one multitude, too, that day. There was compassion enough in His heart to take Him to the cross. Do we, with the new eyes the resurrection life gives, see them too? Do our hearts warm with love?

The adventurer with a far vision sees the church as the biggest organization in the world. What have we thought of her future? What do we want to see her doing? What do we expect to put into her? The possibilities ahead are unlimited. Rural mission work and cottage prayer meetings and personal work ought to be carried on from every one of our rural churches. Our opportunities reach us from around the world, and yet some people say there is not enough work in the Mennonite Church. Poor blind folk!

We must see ahead for the sake of the purity of the church. There is work enough here too. It has been observed that it is easier to get into the church than it is to get into a secret order. That's a shame! Why should anyone join an organization in which he has no concern? for which he has no energy to spend? in which he sees no future? We need to uphold her doctrines, rally around her standards, and champion her principles. We have a rich heritage; we must pass it on. Martyrs' blood is in our veins. Shall we lay down the things for which they died?

Furthermore, do we see the children of the church, the Mennonite Church for example? There are probably well over twenty thousand Mennonite children going to the schools of our country, grades and high. Twenty thousand children marching off to school five days a week, eight or nine months a year! Do we see them? Are they sent out well equipped? Do we see their environment? Do we see the men and women they will be twenty years from now? Do we see the potentialities in that host for the years ahead?

Seeing the Invisible End of Life

When we see the invisible we sometimes think of the end of life. In twenty-five years when someday we sit alone with ourselves, with what kind of person will we sit? Will we be able to look ourselves in the eye and not despise ourselves for the kind of men or women we have made? We shall have to have visions now of the kind of persons we mean to be. What do we wish to be when the time comes to leave everything behind?

Shall we think a bit of what seeing the invisible will do for us? It will help us do our best today. Katharine Logan gives the story of two teachers who attended a very inspirational institute. One said, "Blessed are they who expect nothing, for they shall not be disappointed. I knew I wouldn't get anything I didn't already know, but I didn't want to lose my pay." Later she was heard to remark, "I had the best time shopping. I bought a waist and a dress and a hat." Poor teacher! all she had to carry back to her children was a waist and a dress and a hat. The other teacher carried home pages of new ideas. She had a vision of her children before her during the entire institute. As her work actually proved in the schoolroom, she was invaluable.

Seeing What Ought to Be

Having a vision gives glamour to practical everyday things. Many a housewife could do her work more efficiently if she had visions of a better arranged kitchen. Front yards and back ones could be made pleasant gardens if owners saw visions of what a little shrubbery could do. Many a man in the professions or trades would be a better workman if he didn't keep himself boxed up with himself. He needs inspiration for his work that he can get through books and magazines. A man may see only hard work in a job when in it are possibilities enough to make it a supreme joy.

A vision helps us keep our balance. We shall be men and women of purpose; we shall work even though it is hard, strive against forces that almost overwhelm, look life in the face, and carry our part of it. It will give aim and energy in the face of trial or sorrow or ridicule. Carlyle when a youth said (and they laughed at him), "I have better books in me than ever were written." What do we have in us that the world needs and that we can give?

Seeing the invisible inspires trust and confidence. We, therefore, have zeal in praying, joy in waiting, peace in hoping, and rest in abiding. In connection with this subject I don't know of a greater promise than the one in the first Psalm: "Whatsoever he doeth shall prosper." That ought to keep our eyes open! God said of a righteous man, "Whatsoever he doeth shall prosper."

Seeing Beyond Ourselves

And we forget ourselves when we get a vision. We are on the road then to live life to its full. Thinking of one's self doesn't put much fire into one's life. We get the fire when we look away from the small creatures we ourselves are. Then we wish we had a dozen lives—we see so much to be done.

In this time of thinking of the resurrection, we determine to walk more carefully with our Maker in newness of life. He alone can give true vision. Before the foundation of the world He saw us and out ahead of us He saw what shall be and saw our part in His perfect plan. Our God will answer the yearnings of our hearts as we pray,

"Open my eyes, that I may see.
Open my eyes, illumine me,
Spirit divine!"

OPPORTUNITY

Master of human destinies am I,
Fame, love, and fortune on my footsteps wait,
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel and mart and palace, soon or late
I knock, unbidden, once at every gate!
If sleeping, wake—if feasting, rise—before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt, or hesitate,
Condemned to failure, penury, and woe,
Seek me in vain and uselessly implore;
I answer not, and I return no more.

—John James Ingalls
from *Poems With Power to Strengthen the Soul*

HAVE YOU HAD YOUR VITAMIN A TODAY?

by Ruth Harder

Every day we enjoy three meals. We prepare attractive and tempting dishes which we know the family will enjoy. Have we ever taken time to analyze the meals which we have prepared? We eat the meal and feel satisfied, but have our bodies been supplied with what they need for the best health? Our bodies are made up in such a manner that we must have certain daily requirements to remain healthy.

One of the needs of the body is that of Vitamin A. It hasn't been so long that very much has been known about this vitamin. It was first discovered in experiments on animals. The animals grew and maintained normal health when their diet contained butter fat and egg yolk, but they did not remain healthy when lard and vegetable oils were substituted. This indicated that there was something in butter that wasn't in lard. Through many experiments more was learned about Vitamin A and its functions.

We know now that the yellow pigment, carotene, found in many yellow and green vegetables is converted to Vitamin A in the body. In animal foods we may obtain Vitamin A already formed. For example, we get large supplies of Vitamin A in beef and pork liver. One serving of liver will furnish three or four days' supply of this needed vitamin. One has to eat more yellow and green vegetables to obtain an equal amount of Vitamin A.

Why Do We Need Vitamin A?

Vitamin A has important functions in the body. It is essential for the normal growth and development of children. It is needed for all ages to prevent night blindness. It has an important effect on the epithelial cells, the mucous membrane tissues which are the linings of the tracts and organs of the body. These parts protect and keep the body healthy. When this vitamin is lacking in these cells, they change in form, and do not function normally. There are certain glandular tissues for which Vitamin A is needed. The skin around the eyes becomes inflamed and infection sets in. The respiratory and genito-urinary tracts are affected, which will result in disease, lowered resistance, and failure to reproduce. Abnormalities in the epithelial tissue also bring about sinus trouble, lung, kidney, and bladder disorders. Good teeth are formed by the presence of a good supply of Vitamin A. If there is a deficiency, teeth will decay and become chalky, brittle, and lose enamel. An average supply of this vitamin will protect one from many diseases and infections. It will insure general well-being. It will prolong the active life span.

Some of the symptoms of Vitamin A deficiency are, retarded growth, diarrhea, intestinal disorders, poor appetite, poor resistance to infection, poor teeth and gums, lack of vigor, decreased lactation, dry skin, delayed functioning of the visual purple or night blindness. The visual purple or the pigment in the retina of the eye is bleached as a normal reaction in bright light. Vitamin A is necessary for the regeneration of this pigment. If Vitamin A is low in the blood the eye is unable to readily adjust from a bright light to a dimmer light. This difficulty is called "night blindness."

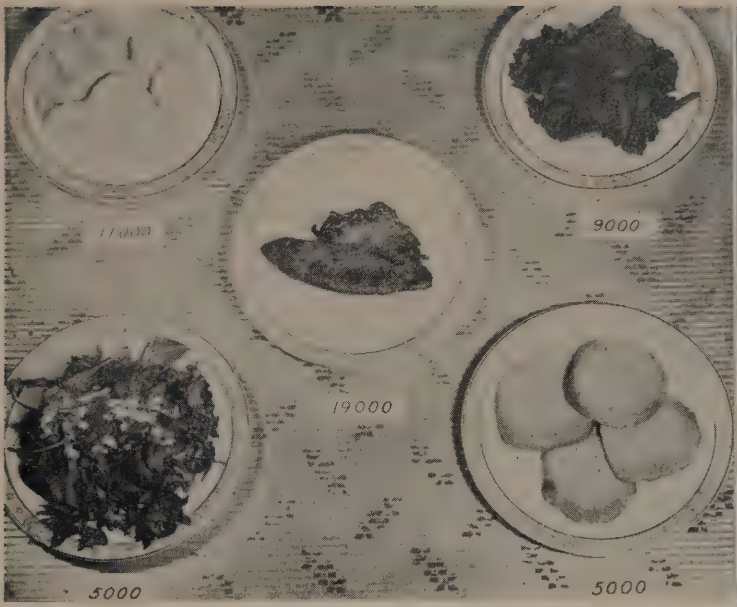
When there is a lack of Vitamin A in the respiratory tract it brings about changes in the epithelial tissue. Infections enter through the epithelial tissues. Shrinkage and deterioration of cells results in dry roughened surfaces, lacking their normal protective secretions. Infection tends to interfere with utilization of the vitamins, to cause depletion of body reserves. It is the function of Vitamin A to keep the epithelial cells of the mucous membranes in the best possible condition, so that the natural defenses of the organism will be preserved. In the urinary tract, kidney trouble and bladder stones result. On a diet which contains plenty of Vitamin A there is more excretion which helps to flush out the kidneys.

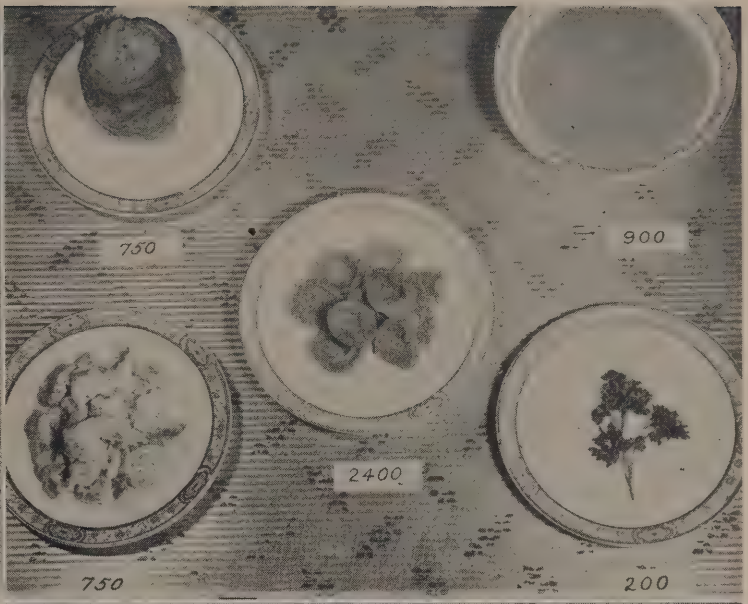
It has been thought that Vitamin A would prevent cold infections. Results of experiments in this area are confusing. There is some evidence that persons with low reserves of Vitamin A are more susceptible to colds. Those persons who have high blood levels of Vitamin A may contract colds but they tend to be less severe.

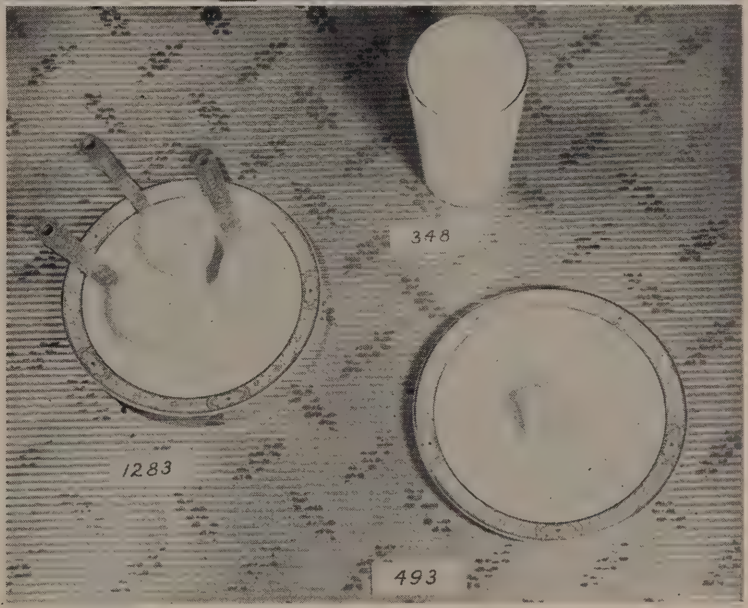
How May We Supply Vitamin A Needs?

In order to build up adequate Vitamin A reserves in the body, the daily diet should be such as to maintain high reserves. The Food and Nutrition Board of the National Research Council recommends 5000 international units of Vitamin A in the daily diet of the adult. A four- to six-year-old child requires half as much of this vitamin as an adult. Children above thirteen need as much as an adult. The National Research Council recommends 6000 international units for boys from 16 to 20 years of age, and the same amount for pregnant women. Nursing mothers should have 8000 international units of this vitamin.

Now that we know how much of the vitamin we should have, how can we plan diets to meet our need? The pictures on these pages show the amount of Vitamin A in average servings of some common foods. As noted earlier, liver is our best source of Vitamin A. Dark green leaves and yellow-orange vegetables







PICTURE 1—Excellent sources of Vitamin A: carrots, liver, spinach, dandelion, and sweet potatoes. The numbers on the picture indicate the Vitamin A value, expressed in International Units.

PICTURE 2—Good sources of Vitamin A: green peppers, apricots, tomato soup, scrambled eggs, and parsley.

PICTURE 3—Vitamin A value of dairy products: 3 tablespoons of butter, one glass of milk, and an inch-cube of Cheddar cheese. Adults should have 5000 International Units of Vitamin A daily.

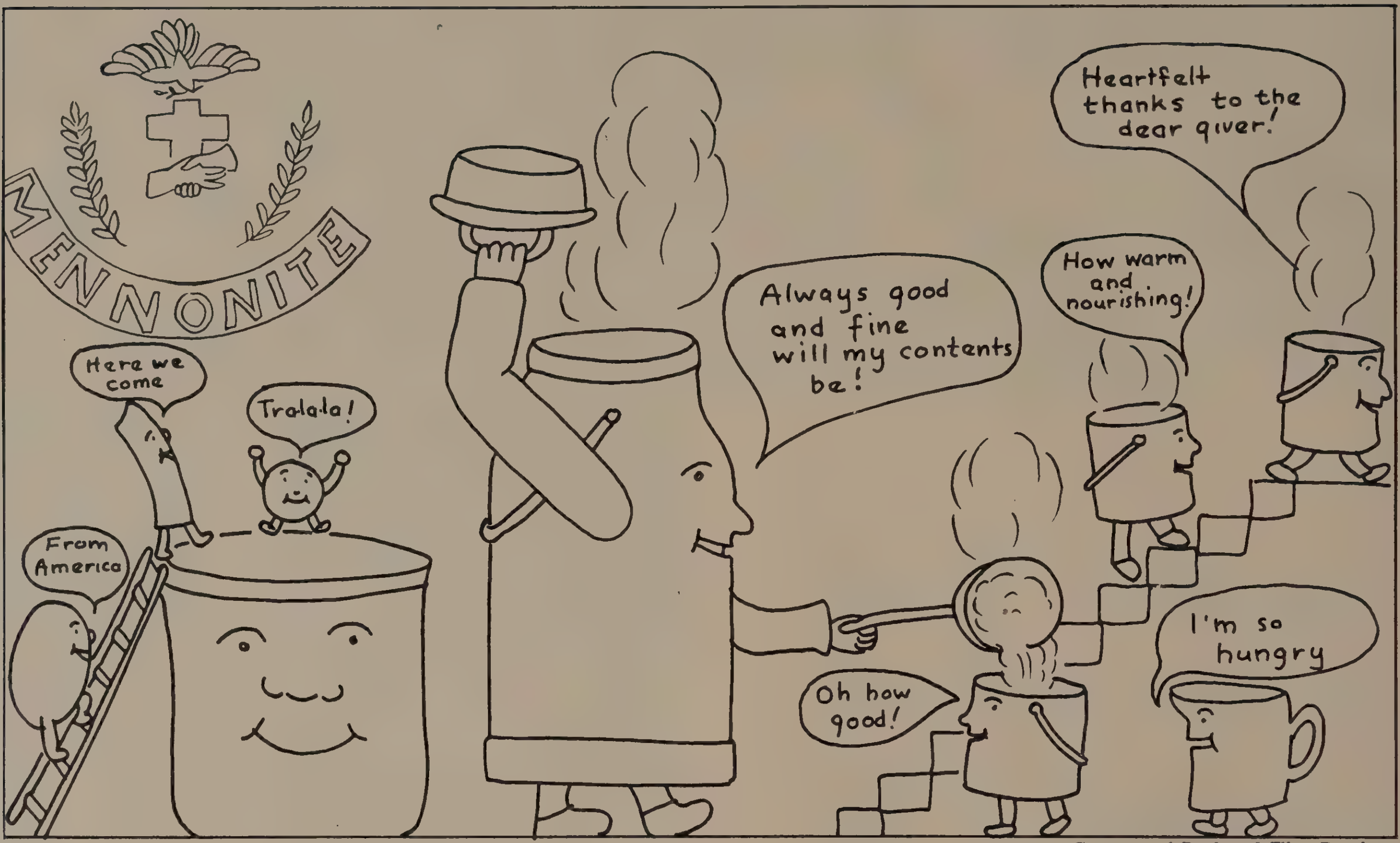
are excellent sources of this vitamin. An average serving of dandelion, spinach, carrots, or sweet potatoes will meet our daily needs. Several servings of other yellow and green vegetables, such as peppers, parsley, squash, asparagus, and broccoli, will meet our daily requirements. Tomatoes, apricots, and peaches make valuable contributions of this vitamin to the diet. Other foods that are good sources of this vitamin are our dairy products. Cottage cheese is not as rich a source as cream cheeses, such as Cheddar. Since this vitamin is fat-soluble it is found in the cream of the milk. Butter, of course, is the richest of the dairy products in this vitamin. Most of our oleomargarines are now fortified with Vitamin A so that they contain the same amount as average butter. The vitamin content of butter varies with the diet of the cow. In the summer when cows eat a lot of green grass (rich in carotene, the pro-vitamin) their milk will be richer in Vitamin A. The same may be said of hens. Summer eggs will have more Vitamin A in their yolks than winter eggs unless the hen's diet has been enriched with this vitamin.

It is not difficult to cook Vitamin A as it is not destroyed readily by heat and it is not dissolved in water. Therefore, the housewife does not have to worry about losing the vitamin to the cooking water. However, baking or frying foods at high temperatures in the presence of air may decrease their Vitamin A value. There is very little loss of the vitamin in the canning and freezing of foods, but there is a destruction of the vitamin in dehydration, especially in sun drying. Pasteurized milk and evaporated milk contain their full value of Vitamin A.

When we plan our meals it is well to remember that dark green vegetables are much richer sources of carotene, the precursor of Vitamin A, than pale green ones such as lettuce and green beans. Orange-yellow foods such as carrots, sweet potatoes, and apricots are richer sources than pale yellow ones like corn and wax beans. If we include in our daily menus one green or yellow vegetable, plus milk, eggs, butter, or fortified margarine, we will be supplying an adequate amount of this vitamin for our family.

THE YOUNG COMMUNITY

Aus Deutschland


MENNONITE
Here we come
Tralala!
From America
Always good and fine will my contents be!
How warm and nourishing!
Heartfelt thanks to the dear giver!
Oh how good!
I'm so hungry

Courtesy of Paul and Ellen Peachey

This picture was drawn by a school child in Pirmasens in the French Zone of Germany, and it shows how thankful the children of Germany are for the food from America. The drawing was given to Paul and Ellen Peachey to give to the Americans. Below is a letter from another relief worker, Irene Bishop, that tells more about children in Germany.

A kindergarten in Germany like Renate attends

Courtesy of Mennonite Central Committee

Dear Boys and Girls,

Today I would like to tell you about little Renate, who is a refugee. A refugee is someone who had to leave his home and flee to another section of the same country because of war. Renate is a refugee from Kolberg in Pomerania. She was four years old when she left with her mother, and now she is six years of age. I learned to know Renate in the Evangelische Kindergarten. Renate goes to kindergarten and eats M.C.C. food each morning. It was in the kindergarten here in Gronau where I learned to know her.

Renate is a cute little girl with blond hair, and has one of her front teeth missing. She spends much time smiling and being friendly, besides giving things to people and doing things for them, like one day when she brought me a bouquet of flowers. But Renate does not have daddy any more. He was a soldier in the German army, but they have not seen him since 1943. She does not think that her father will come again, but she wants to have a daddy like all other boys and girls and said, "Daddy shall come again." The last time Renate heard from her daddy was in 1945. That is such a long time ago.

Now I want to tell you why Renate is a refugee. She is a refugee because during the war here in Germany, the Russians came and claimed their particular section of Germany, and so Renate and her mother, as well as all the other people who lived in the city of Kolberg, had to leave. Their house was burned down by the Russian army, and since the Russians now occupy, they cannot go back to their home.

Renate came to Gronau with a big train full of refugees. She and her "Mutti" (mama) were given a room here. It is only a small room with two beds, which are both borrowed, as well as the stove. Besides this, they have a table and two chairs in their little room and one picture on the wall—which is of Renate's father. Many refugees do not live as well as Renate and her mother, for they must live in a big room with many other people and have covers to separate their rooms from the others. Have you ever heard of a room without plaster walls and a ceiling—only covers—wool covers—as walls? I must remember to tell you all about it sometime, shall I?

Would you like to know about the kindergarten where Renate attends? She goes there each weekday from 9:00 to 12:00 o'clock. Over 125 other children attend. When she arrives there they begin the day by playing, and then they straighten up their room, after which they have their morning exercises—singing, prayer, and repeating a Scripture verse. After this they eat their M.C.C. food. I asked Renate which of our foods she likes best. The days we have warm milk with a brötchen (a roll or bun weighing 75 grams) and "Rosinen Suppe." (Purina cereal with raisins), she said. Other foods that we serve in our child-feeding program are meat soup with a brötchen and Purina cereal made with milk, but Renate, like 1,554 of our other children, is happy when she finds raisins in her cereal. The children like raisins like you like candy, for some little children such as Renate, who were born during the war, never knew how raisins tasted until now!

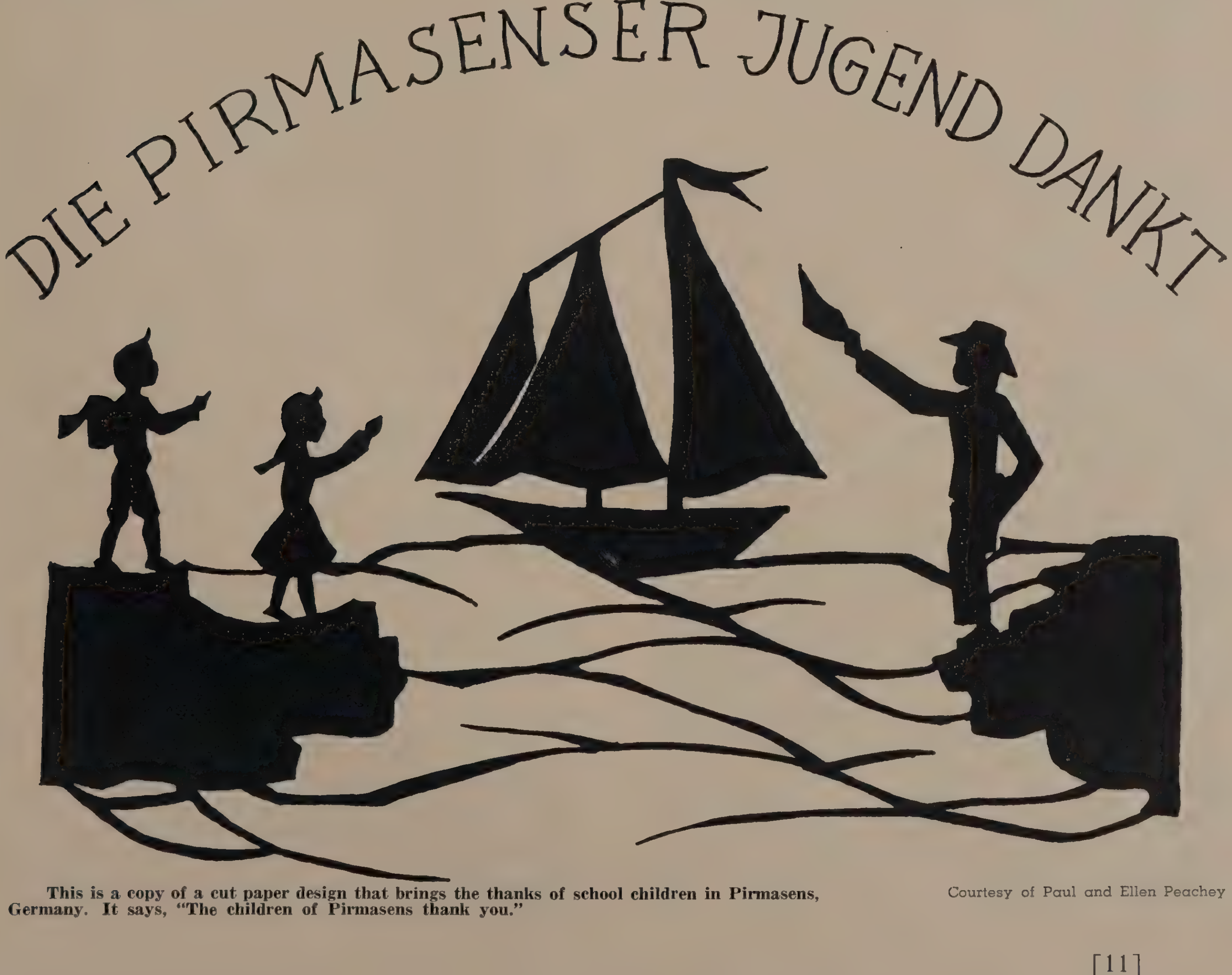
After the food is eaten, they set their chairs in a circle and their teacher tells them a story, which is followed by more singing, a prayer, and then they are dismissed. Renate goes home and spends each afternoon with her Mutti. Her mother works for M.C.C. at one of our feeding stations, but this is only in the morning. In the afternoon she and Renate take a walk here in Gronau and look in the store windows, which are practically empty, or they might be full of *empty* boxes! Always they wish for the father's return. Renate said she prays each night that her daddy will come to them soon.

Boys and Girls, we want to pray that not only Renate's father will come back from the Prisoner of War camp, but the fathers and brothers of all other little children. Shall we not forget to do this in our devotions.

Auf Wiedersehen,
"Tante" Bischoff.

German words and how to say them

Deutschland—Germany—"eu" sounds like "o" in boy, "a" as in all, final "d" like "t"
Aus—from—"au" sounds like "ou" of out
Auf Wiedersehen—until I see you again—"au" as in "ou" of out, "ie" as "e" in we, "s" sounds like "z"
Tante Bischoff—the name the German children gave to Irene Bishop—tante means aunt—"a" as in all



This is a copy of a cut paper design that brings the thanks of school children in Pirmasens, Germany. It says, "The children of Pirmasens thank you."

Courtesy of Paul and Ellen Peachey

WHERE THERE'S A WILL

by Larston D. Farrar

Ninety per cent of all Americans who die each year fail to leave a will. Perhaps ninety-five per cent of all farmers who die fail to indicate, in a legal way, the disposition of their property, cash and other assets. Instead, they often leave their affairs in such a mess that their loved ones, instead of having enough cash to help them in a trying period, actually are handicapped by lengthy lawsuits. Not infrequently, a tidy nest egg is wiped out because unexpected legal fees caused by the lack of a will prove to be just about as great as the nest egg itself.

Whatever a man has, whether it's worth $500 or $5,000,000 should not be left to the whims of fate at his demise. If so, it may turn out that many of the very projects toward which he labored so long in life—a comfortable old age for his wife, college education for his children, the security for others he may never have felt himself—may be lost in death.

The old proverb, "Don't put off until tomorrow what you can do today," was never more apropos than in discussion of wills and willmaking.

Be sure to make a will! And do it pretty soon, in case you haven't done it already.

May Prove Fatal

Although most men consult a lawyer, or a banker, about most of the major "deals" they make throughout life, frequently the smartest folks overlook, or put off until tomorrow, the making of a will. This can be as fatal to the savings—in whatever form—a man may leave as death itself was to the owner who left the savings.

If you don't make a will, there are all kinds of things that can happen to your money, real estate, or other assets. Just what happens depends as much on the state in which you live and the circumstances of your death as on any other factor. In some jurisdictions—Connecticut and the District of Columbia, for examples—the children get two thirds of the personal property and ownership of the real estate when a man dies intestate, i.e., without a will.

If you want your children to have two thirds of your personal property and all of your real estate, that's all right. But what if your children are not particularly competent mentally, or for many other good reasons do not need the money?

Not long ago, a farmer in Connecticut left an estate of $17,500 in cash and property, which he believed was sufficient to take care of his wife, who had been invalided through accident. He loved her dearly and wanted her to get everything he left. He wanted to leave nothing to a prosperous son who was estranged from his parents, but the farmer forgot to write a will until it was too late. As a result, after incidental expenses had been paid, the widow received only one third of the estate—a little more than $5,000 and the son came in for the other two thirds, a windfall he neither needed nor deserved and his father never intended for him to get.

A businessman died recently in a western state, believing his wife would get his property. But he left no will, and, in that state, his wife was not an "heir at law." A cousin he had never seen came into half the personal property and practically all of the real estate.

Wills Not Expensive

A lot of people put off making their wills because they have a superstition, silly of course, that the act will hasten death. Others have an idea, just as mistaken, that willmaking is expensive, and only to be undertaken by "rich" people. Making a will isn't expensive, in the long run, if you are worth anything now financially or ever hope to be worth anything. Not making a will can be many times more expensive. The truth is, most lawyers will draw up a simple, uncomplicated will for a few dollars. Most banks have special trust sections where experts will give free advice about willmaking.

Some banks—the Central Hanover Bank & Trust Company of New York, for instance—even have departments to help you decide where to leave your money. This department makes no recommendations, but has a voluminous library of worthy charities that need financial assistance and in fields in which clients may want to make donations.

The family trust has offered itself as a solution for many men who wanted to be sure a going business would stay in operation for the continued benefit of several heirs. Failure to leave a will, or to set up such a trust, may result in some unexpected claimant appearing on the scene after your death to tie up in lengthy litigation what you had worked to build up for specific purposes and persons. And such an estate, no matter how large, can waste away during court battles over it. Many is the time that a successful small farm must be sold at auction so that a court may make distribution to all legal claimants under the law, whereas all heirs conceivably could have benefited to a far greater degree if the farm had been maintained as a going operation under a trust set up before death, or a will providing for such a contingency.

When you make a will, don't mislay it. A will can be burned, stolen, lost, or torn up carelessly. You can put yours in the same safe place you put your bonds and other valuable documents, and be sure that you tell your chief beneficiary, or beneficiaries, where to find it. Death, as is axiomatic, often comes like a thief in the night.

A good will not only tells what is being left and to whom, but it reveals all assets and their locations. There are hundreds of millions of dollars lying around unclaimed in banks in this country because thousands of persons died without revealing themselves as legal owners of the money. There are uncounted millions of dollars also in stock accounts, or in stock laid away in unopened hiding places, similarly lost to those who deserve it, merely because someone died without leaving adequate records of his possessions.

When you sit down to make your will, take a little time—one afternoon at least—to attempt to visualize exactly what may be the situation when you die. Also consider the various ways this can occur and make your plans accordingly. Try to think beyond your death, in other words.

Write It Now!

What if you were to write your will to reward your oldest son most generously, but you and he should be killed in the same automobile accident? (Whatever is written here about wills applies with equal force to insurance policy beneficiaries, too.) Or what if your three children, to whom you had planned to leave your money, were to be killed only a few hours after you had died in a hospital of natural causes? Or only a few hours before you were to die? To whom would your treasured savings and other assets go then? Many of these contingencies are not as far-fetched as they may seem. Similar incidents happen every day somewhere in this big country. Remember, you can't change your will after it's too late. Better be sure to make sure about the disposition of your property in the future while you can—right now, this week.

After you make a will, you ought to change it every time there are changes in your family, income status, or place of residence. Likewise, you should make similar changes in your insurance commitments due to change of status of yourself or your beneficiaries. If a new child is born, one of your beneficiaries dies, or you move into another state with different inheritance laws, you should bring your will up to date in view of the new conditions. Otherwise, there can be legal complications of which you never dreamed.

Wills have been found legal although written on walls, stepladders, match boxes, prescription blanks, mail order catalog pages, and even dictated onto phonograph records, but it's best to have a lawyer or trust officer to draw your will and to be sure it's done right. Such freak wills as those mentioned frequently are found invalid. On the other hand, wills drawn carefully by expert lawyers sometimes have been declared invalid for various reasons, too, but of course not very frequently. One such a carefully-drawn will was set aside because one of several copies had disappeared, there being reasonable grounds for the court to assume that the testator might have destroyed that one copy with the intent of revoking the will entirely.

The will or testament by means of which a man makes arrangements to dispose of his earthly gains can be a clue to his character. There are many stories about unusual wills which prove this.

It took Calvin Coolidge only 23 words to leave all his belongings to his wife, Grace. He wrote it one afternoon on a sheet of White House stationery.

Abraham Lincoln's will, also written on White House stationery, is as beautiful in its simplicity of words and expressions as his Gettysburg Address and his Second Inaugural Address.

The famed P. T. Barnum, as could be expected, used 53 printed pages, having his will published in book form. He left funds, oddly enough, to several colleges and scientific groups to expose the bunk which allowed him to accumulate his fortune. Evidently, he didn't believe that the "one born every minute" had to remain stupid.

Not long ago, true to form, an eccentric Nevada prospector left a will stating that his estate was to be divided equally among all those attending his funeral. Although his proviso was published in newspapers at his death, most folks who read it thought there was either a "catch" to it, or that they might be obligated to share some of the burial expenses in case the miner left nothing. Actually, the prospector left $60,000—which was divided up among five persons who showed up. Some diggins!

Left Inadequate Records

A machine-shop owner in Corinth, Mississippi left a will, but failed either to leave adequate records of his property or to tell any one what all he owned before his death. The family knew of his aversion to keep anything on file—except in disorderly piles atop his old desk—and, as a result, more than a decade after his death, the family still is finding property he owned, some of it already having been sold for delinquent taxes. He often boasted before his death that he owned some property in every state in the union. So far, the family has discovered an apartment house in Texas, a valuable plantation in the West, farms in Georgia, Alabama and Mississippi, and scattered pieces of real estate from Maine to California.

The will of a certin banker showed both his keen observation and his long-time restraint. He said in it: "To my wife, I leave her lover, and the knowledge that I wasn't the fool she thought I was." That was all she was left.

Many men place restraints on their widows. Patrick Henry of "Give me liberty or give me death" fame, willed that his widow could not have any of his estate if she ever remarried.

On the other hand, Governeur Morris, the richest man in America in colonial days, who single-handedly sometimes underwrote the American Revolution in its most crucial periods, revealed the bigness of his soul when he left his widow a sizable sum with the proviso that this should be doubled if she should remarry.

Last Rebuke

Heinrich Heine, the German poet, willed that his wife should get his estate only on the condition that she marry someone else immediately after his death. He wanted to be sure "there will be at least one man to regret my death," he wrote, perhaps with tongue-in-cheek.

Rufus Hatch, noted New York financier, gave his children some good advice in his will—as many men do. "I earnestly desire that my children shall not gamble in any way for money, as their father has had experience sufficient for all posterity," he wrote.

Many persons write wills that do not take into account conditions that almost inevitably will change. Benjamin Franklin, although noted as a philosopher and seer, did not look far enough ahead to see that there would be an end to the system of indenture, common in his day. He left $10,000 for the relief of indentured printers, and the sum has grown into an enormous amount at compound interest through the years while judges and lawyers have attempted to find uses for the money within the limits of the will.

Captain Robert Richard Randall, an early American sailing officer, had some $7,000 and a 21-acre farm on Manhattan Island when he died. In those days, the island was mostly rural. Because he had no family, being a bachelor he took the advice of his lawyers, who included Alexander Hamilton, and left his money and property to endow a home for "aged, decrepit, and wornout seamen of sailing vessels."

He died in 1893. His little farm is now a concrete labyrinth in the heart of New York City, the land alone estimated to be worth more than $30,000,000. It has an income of probably more than $2,000,000 a year, and lawyers administering the will are hard put to it to stretch provisions of the document to allow them to spend more than a small portion of the estate's income.

Good management of turkeys avoids diseases whereas drugs or vaccines only help to prevent or cure. In this picture Mrs. Mark Emmert of Sweet Home, Oregon, looks at a flock of young turkeys. Oregon is famous for the big "broad-breasted bronze" turkey and ranks fifth among all states in turkey production.

MANY TURKEY AILMENTS CONTROLLED BY NUTRITION AND MANAGEMENT

by Harry H. Kauffman

Rearing methods for growing turkeys are determined largely by those management practices which save labor, conserve feed, and prevent losses from diseases, parasites, and predatory birds and animals. Turkey rations have been well standardized in their amounts and kinds of proteins, vitamins, minerals, and other nutrients. Growers can figure on using about 5 pounds of feed for every pound of live turkey they produce. In fact, the nutritional needs of turkeys are so well known that a grower can just about predict how much the birds will weigh at various ages, and at what age they will be finished for market.

Some growers produce their turkeys with less than five pounds of feed per pound of grain, while others may use over six or seven pounds. Causes of high feed requirements are: (1) allowing birds to waste feed, (2) keeping the turkeys after they have reached optimum market finish, (3) losses through death or impaired health due to diseases, parasites, or predators, (4) using rations that are not complete or well balanced, (5) wasteful methods of handling, poor storage, and spoilage by rats.

Recommended rations and most commercial rations include all nutritional requirements. Epidemics of nutritional ailments are now almost unheard of. This was not the case 25 or more years ago. At that time many poults suffered from the afflictions of the wing feathers growing "too fast." It was thought that too much strength went into the feathers and not enough into the body. It is now well known that those wing feathers grew normally but the old rations of stale bread, clabber milk, cheese, and johnnycake did not have enough nutritive strength to give the bodies normal growth. As a result many poults from two to four weeks of age were not large enough or strong enough to carry their wings. Many died of complications of infections associated with malnutrition.

This is a simple illustration of how management through nutrition and good feeding helps turkeys to grow normally and ward off many diseases. Turkey growers know that all is well if their birds move around lively, if they are smooth in their plumage, and all poults in the flock have uniform growth. Lack of uniformity in growth and rough plumage are usually some of the warnings of disease infection, malnutrition, crowding, or improper brooding conditions.

Many Ailments Are Basically Prevented by Management

When turkey eggs are hatched and brooded with turkey and chicken hens heavy mortality tolls were caused early in life by blackhead, lice, red mites, gapeworms, vermin, and weather conditions. The shift to artificial incubation and brooding isolates the young poults from the old birds, and has almost completely eliminated the trouble of head and body lice, red mites, and gapeworms. It also has reduced losses from rats, weasels, crows, hawks, foxes, and other vermin. With modern brooding houses and equipment, the losses in poults from cold and wet weather are only a fraction of what they were with hen brooding.

Heavy losses from blackhead during the early brooding period is now the exception. When brooding with hens, blackhead was a scourge during the early lives of the poults. Blackhead is still a major turkey ailment, but it usually is not much of a problem unless there is much wet weather when the birds are on range. When cold rains occur in September and October blackhead is most likely to develop.

Changing the range so that turkeys do not remain on contaminated grounds, providing shelter from the cold rains, and good nutrition are fundamental practices for blackhead control. Growing turkeys confined to houses with well-bedded floors, or on wire or slatted floors, are other practical ways for curbing this ailment. Many drugs and chemicals have been advocated for blackhead, but at best these medications can only supplement good management. The effects of drugs for control of blackhead have been uncertain and irregular.

Buy Pullorum-Clean Turkeys

When breeders and hatcherymen started to hatch large numbers of eggs in large incubators, and growers brooded poults in large flocks, the pullorum infection spread fast through turkeys. It then became necessary to blood test and find breeding flocks that were free of this disease. The primary object of blood testing is to determine whether flocks are clean of pullorum and use those for foundation breeding flocks. Flocks badly contaminated (3 per cent or more) should be disposed of for market birds. Only flocks that have a slight infection can be retested frequently until all infection is eliminated.

It is usually cheaper and quicker to buy pullorum-clean turkeys for breeding than to develop clean breeding flocks by blood testing. When clean flocks are found or established it is necessary to isolate the breeders, hatching eggs and the growing flocks from potentially infected flocks of turkeys or chickens. Blood testing is only a biological means to supplement good management in controlling pullorum.

Growers generally buy their poults between April and July. By Christmas and until the end of January all their turkeys are marketed or dressed. This production schedule automatically helps to curb diseases and parasites. It allows the houses and premises to be free of turkeys from two to four months before they start their next year's poults. During those months many infections die off. Therefore, market turkey growers need not have continual build-up and carry-over of infections on their premises. Poultry growers who have poultry on their farms every month in the year, and year after year, are likely to encounter more disease trouble. Many growers who produce turkey hatching eggs have found it good management to keep their breeding turkeys on different farms from which they brood their poults and range the growing stock.

These are a few examples of how successful turkey growers control diseases by management methods. Those producers who have their production methods so arranged that disease hazards are kept to a minimum are most likely to stay in the turkey business. They keep down their production costs and have more and better turkeys to sell. Recuperated birds of many ailments are second and third quality market birds and usually sell for less per pound. This partially explains why successful turkey growers must be practical biologists. They aim to avoid disease infections by management methods and realize that drugs, powders, conditioning tonics and vaccines can supplement good management only to a limited extent. Good management avoids many diseases, while a specific drug or vaccine can help prevent or cure only one specific ailment, and often much damage has been done before treatments can be administered.

The Use of Vaccines

Since specific drugs and specific vaccines are used for certain ailments, it is important that first an accurate disease diagnosis is made. Drugs and vaccines should not be administered unless it is definitely known that they are needed. Competent diagnosis is only possible by trained poultry pathologists, veterinarians, and qualified laboratories. In Pennsylvania many types of drugs and vaccines can be legally purchased and administered only by licensed veterinarians. Some of the specific biological products used for different turkey ailments are pox vaccine for pox in turkeys, sulfa drugs for coccidiosis, penicillin for erysipelas and spirochetosis, and blood testing for pullorum. Sulfa products are also used for cholera, fowl typhoid and pullorum, but their effectiveness in the control of these ailments has not been definitely determined. Newcastle has not affected turkeys in the past to any considerable degree. If it should become more serious in turkeys, undoubtedly the Newcastle vaccines will be more generally used.

POULTRY OUTLOOK

High egg prices and low feed costs are encouraging poultrymen to order more baby chicks this spring. Farmers should go easy on any sharp expansion.

Present indications are that farmers will buy at least 15 per cent more baby chicks this year than a year ago. Production goals call for a 10 per cent boost in chickens raised on farms.

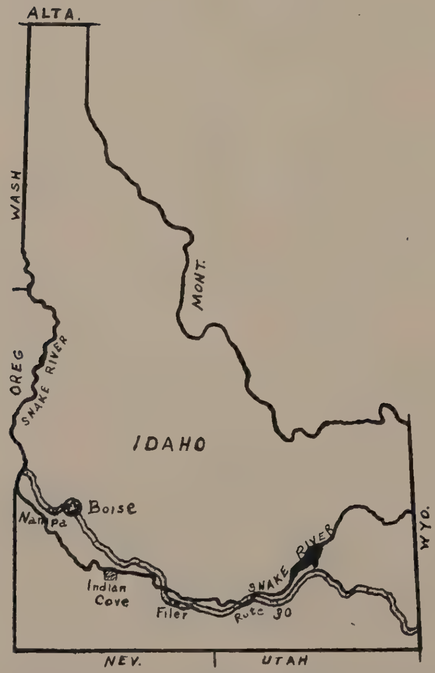
The outlook is for lower egg prices next fall. Egg output will be up next fall and winter. Egg prices won't be as favorable a year from now. Unless you can handle chicks in the very early spring, better steer clear of any large expansion in your flock.

Many farmers are shifting to sexed pullets. Meat birds probably will sell lower next fall. But feed costs will be lower too.

Lower feed costs and higher egg prices have encouraged unusually light culling of laying flocks this winter. The total number of layers on farms on Jan. 1 was nearly as large as a year earlier—despite fewer chickens raised on farms. This has held egg output up this winter. December egg output was 44 per cent above the 10-year average. —*Iowa Farm Science.*

EDITORIAL

The April cover scene was taken in the summer of 1948. It is an Indian Cove, Idaho, picture and shows sheep that are owned by Amos Shenk. In the foreground is the water of an irrigation canal.



Indian Cove is located in Southern Idaho near the Lincoln Highway (Route 30) and the Snake River.

WE PRESENT THE INDIAN COVE COMMUNITY

To tell the story of Indian Cove is to tell a story of irrigation, hard work, co-operation, church life, and "streams in the desert." Those who now claim the Cove as their home have succeeded in building a community where others tried but failed. People that transform deserts into green meadows and wastelands into fertile fields do not go unnoticed. Their achievements are an inspiration to others.

The Indian Cove community has received favorable publicity from the *Idaho Daily Statesman,* a newspaper of Boise, Idaho's capital. In the August 2, 1943, issue an illustrated story on Indian Cove was told. It was entitled: "Mennonite Farm Families Carve New Oasis Out of Idaho Desert." Written by Arnold F. Osborne the article has this to say nearly six years ago about the Indian Cove community:

"Here in a hollow of the Owyhee County hills a group of Mennonite farm families is demonstrating on a small scale what reclamation means to Idaho agriculture.

"These young men and women started on almost a literal shoestring three years ago on a tract of land left over from an old and overly-ambitious irrigation project.

"From Oregon, Kansas, Colorado, and other parts of Idaho they came, adding their meager capital to loans from the Farm Security Administration to finance their pumping plant, their investment in land, their stock, and their seed. Their own best contributions were hard work and co-operation.

"So far none of the nine families has made its fortune, but all of them are getting ahead.

"New houses and barns are being built. Haystacks dot the meadows. The valley is green and productive and there isn't any doubt that the little community is prospering."

SELF-SUPPORT—A COMMUNITY GOAL

One observer of Mennonite communities remarked some time ago: "Someday I would like to see co-operative Mennonite owned and operated creameries, fluid milk markets, egg markets, and even meat markets, all handling products of superior quality—really superior quality—with established outlets in urban centers." Another observer of community life traveled many thousands of miles from the Atlantic to the Pacific and after his travels he compiled a book on small business. This man encourages individuals to carry on business that will make them independent—more or less—of business cycles or rigid control by government. In his writings he refers to Mennonite communities as examples. Among those mentioned are the ladder factory at Archbold, Ohio; the clothing factory at Berne, Indiana; a cheese box factory at Steinbach, Manitoba; a Mennonite in Manitoba who marketed puffed wheat on his own farm; a father and son at Charm, Ohio, who do custom killing of meat; and many others.

In the article by Ivan Miller in this issue a reference is made to a potato growers' co-operative which markets farmers' potatoes and is able to return 75 cents of the consumer dollar to the farmer against an average of 39 cents of the consumer dollar which is the average of the food industry. Because the marketing of farm products by the farmers themselves calls for clerks, truck drivers, office workers, salesmen, etc., something is done to relieve the monotony of occupation that is often found in strictly farming communities. In short, the marketing of products by the community that produces them is a healthy means of gaining community self-support—a worthy goal for the Mennonite community.

BY THE SNAKE RIVER

Large bluffs are typical of the Snake River in the region of Indian Cove, Idaho. By the river is a trail that leads through sagebrush which is the main vegetation of the region unless there is irrigation. On the trail are Amos Shenk and his two sons (Stephen and Richard), Menno Snyder, and Delbert Erb.

"THE DESERT SHALL BLOSSOM"

by Almeta Hilty Good

Thirsty cattle drink from an irrigation canal in Indian Cove. The cattle are owned by David Shenk (on horseback) and run on the open range where they thrive on the short, brown grass which grows on the prairie.

The Community at Indian Cove, Idaho

"One cannot conceive of this land ever being fit habitation for white men!" exclaimed one of the early explorers of the West in his journal. He had strained his tired eyes all day trying to see across the endless glaring desert of the Snake River region, scorching under the summer sun. Here was water—a wide, clear river of it—and yet—here was burning desert!

"Fit for nothing but Indians and wild beasts," he concluded.

Yet today some of the most productive land in this nation is in this same region. Irrigation is the miracle of applied water. And the miracle changes this soil from a desert where the scantiness of rainfall is second only to that of Death Valley into a fruitful farming country!

Many are the changes that come with the miracle. No more do the Shoshoni Indians spear salmon yearly from the rapids in Indian Cove; no longer do emigrant trains toil through, hating this desolate stretch of country, dreading Indian attack and massacre.

Gone is the day when a detachment of soldiers kept vigilance all one winter on the plateau above the river-breaks, watchful of the Indians who had forded the river and camped securely out of their reach in the little cove on the other side.

Legend has it that "Brown's Flats" was called Indian Cove after that. Whether true or not, Indian Cove it is called today.

First Attempts in Indian Cove

Here is a little valley among surrounding plateaus or mesas. Along the north side the Snake River runs through, sometimes placid, here and there roaring over rapids, and all of it water, life-giving water in the midst of sagebrush and sand, coyotes and rattlesnakes. But there is more to this soil than meets the eye—at least the casual eye. A knowing observer can tell much about the fertility of the soil underneath by the size of the sagebrush and the amount of other desert shrubs mixed in, etc. (And a soil chemist, of course, can tell more.) There are white men living in this region after all, and farming it with irrigation.

The first irrigation project was built in 1912, and a handful of farmers filed on homesteads, building canals and installing electric pumps. According to the older settlers a Captain O. M. Carter was the outstanding man in the beginnings of the district.

A post office was established and the mail transported from Hammett, the nearest town five miles away, by horse and buggy. This post office was discontinued in 1917.

The popular opinion is that every piece of land that is now being farmed is held by the third owner, if not the fourth. Many of the first settlers who came with such high hopes of building homes on homestead land failed for various reasons, and moved away. Others took their places or tried new locations. Always there beckoned the land—homestead land near water. . . .

One year only one rancher could afford water for his crops. Electricity was high and electricity they must have to operate the pumps. This was no "gravity system" where the main cost of the water is the maintenance of a long canal contouring the hillsides to the upper end of the fields. In hard times such a district can call on each man to do his share of the work on the canal, and so his water assessment is paid.

But when hard times come to the electric-pump district, a poor crop or a failure may mean no money for water the next year. And if no water, no crop. It is as simple as that.

It was one such year that only the Witcher family could make arrangements for their water. One of their boys operated the pumping plant. They sold their hay crop at a good price but all the other farmers who had had to watch their cropland slowly frying in the desert sun had no heart to try again. Most of the old settlers moved out between that year and the next. Some sold out to newcomers. Witchers left years later.

One of the families who moved in during 1918 was Lee Pancoast, father of Don Pancoast, Indian Cove's farmer-of-longest-residence.

In those days the only way of crossing the river was by an old ferryboat. This was replaced by a good bridge spanning the river about halfway up the river toward Hammett, built in 1927.

The first schoolhouse was a cabin in the southeast of the district. Later school was held in one of the homes. The present school building was erected in the fall of 1919. The school was discontinued in 1936 and since then the children have been transported to the Hammett School by bus. . . .

"Here Is the Place"

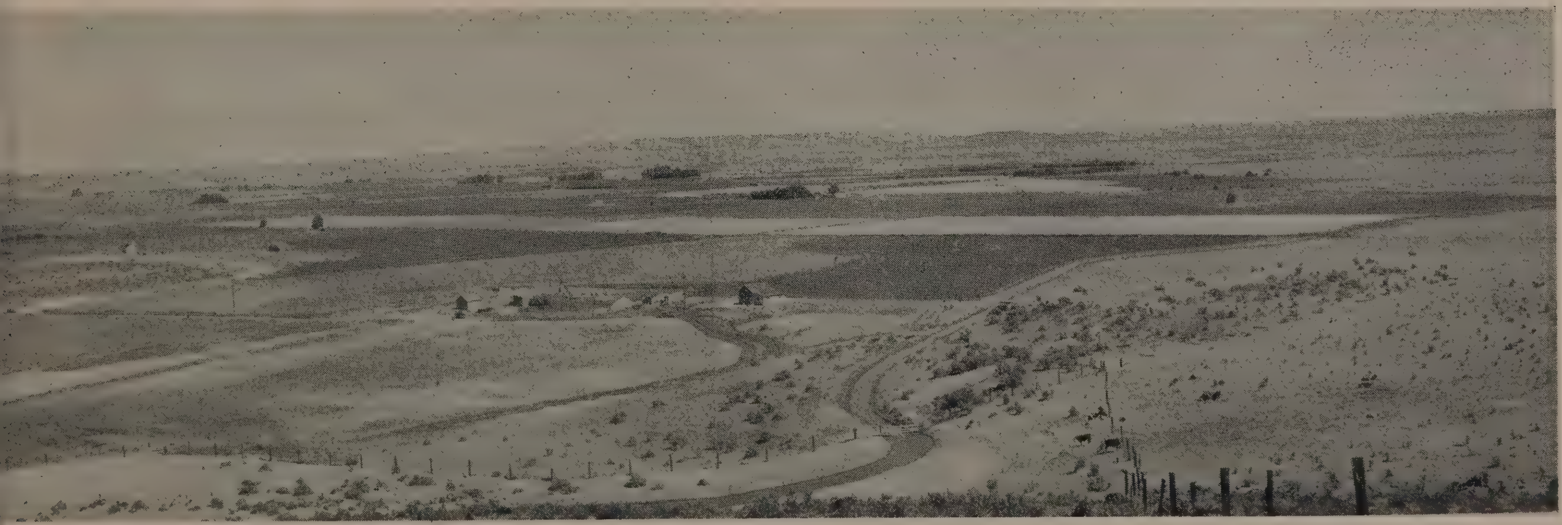
In the year of 1926 Aaron Brubaker made a trip through many of the Western States with his family, visiting relatives and friends, all the while looking out for a likely-looking new location. Along in the fall, having been through Oregon into Idaho, they were heading back again, almost decided to settle there. But they were still open to suggestion and when they reached Nampa they met the Eno Zuercher family, onetime neighbors in their old home community in Ohio.

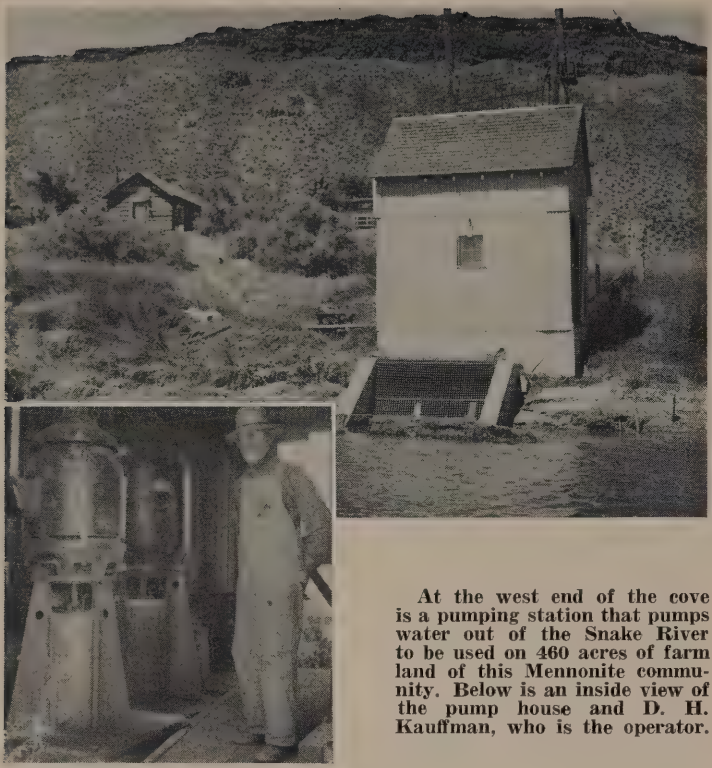
Hearing of the Brubakers' quest for land, Zuercher asked: "Have you heard about this little place called Indian Cove? It's about eighty miles southwest of here, and new land is being put into crop there. In fact my son Elliot and his partner, Nathan Miller, are putting in a new place down there." Brubaker expressed his interest, and together they drove to Indian Cove to look over the possibilities.

Young Zuercher and Nathan Miller, both sons of Mennonite families, were leveling their new land, shaping the hillocks into smooth fields. For a long time Aaron stood watching the horses toiling back and forth, the fresno-loads of dirt moving, spreading, being smoothed out a little here, filled in there, muscular young backs stooping for the Johnson bar and hefting it

RIGHT: Arden Kauffman, son of Vernon Kauffman, feeds a pair of horses from a large haystack near by.

BELOW: A panoramic view of Indian Cove as seen from the hillside west of the valley. Most of the homes of the Mennonite community are located in this area. To the right is an irrigation canal. To the extreme left flows the Snake River along the bluff. The break can be seen where it enters the cove.





At the west end of the cove is a pumping station that pumps water out of the Snake River to be used on 460 acres of farm land of this Mennonite community. Below is an inside view of the pump house and D. H. Kauffman, who is the operator.

with easy rhythm. Here was creative adventure! Here was brand new land!

Aaron Brubaker located in Indian Cove December 1, 1926. As soon as the family was settled the need of a Sunday school in the community laid itself on their hearts and they began to work toward it, visiting the neighbors and asking their support. A union Sunday school was organized with the schoolhouse as meeting place. All the neighbors attended well, and the average attendance was about forty or fifty. Brubaker was elected superintendent.

A Congregational circuit-riding preacher dropped in about once a month to deliver a short talk. At first it was the Rev. Knight, and later changed to Rev. Crane. After some years the Congregationalists asked the Indian Cove Sunday School to definitely affiliate with them and help with the salary of the Rev. Crane from Grandview. However, the union Sunday school declined, and the Rev. Crane's visits gradually ceased.

At first Aaron Brubaker was located on a piece of raw land north of the schoolhouse, but in 1929 he bought what had originally been called the "Demonstration Farm of Indian Cove," the place on the hill, at the gateway of the valley. It had changed hands several times since the days of Captain Carter, who began things, but was still a nice farm, with a good-sized house and electricity in all the buildings.

Early in the spring of 1930 Aaron was in need of a man with the know-how for a leveling job. He had leased some state land in the district, just across from the schoolhouse, and it was still in a raw state. George Hilty, formerly a member of the Nampa Church and vicinity but living near Bruneau (the town twelve miles to the west), was the man hired for the job. The Hilty family moved into the Cove in 1930, and took part in the work of the Sunday school, later buying new land in the valley. They found that a cousin, Tim Shenk, had taken Elliot Zuercher's place as partner with Nathan Miller. Both boys were old acquaintances from Nampa and welcome neighbors in a strange community. Before long other members of the Shenk family located in the Cove, and in recent years all the family have made it their home.

Dave Shenk, oldest of the children, came as a young man and bought raw land sometime during or near 1932. Since then he has gradually developed one of the largest successful ranches in the valley with an independent pumping plant. At first he rented also the land adjoining his to the east. It belongs to Jake Reimer, a former Mennonite who escaped from Russia during the revolution. Jake bought land at about the same time as Dave, but worked at other jobs, for some years, accumulating capital. He now has an independent pumping plant furnishing water for his own good-sized farm. He married the oldest of the Brubaker daughters.

Amos M. Shenk, father of Tim and Dave, was the first ordained minister to locate in the Cove, arriving in 1932 with his wife. They made their home first with their son Tim, and a year or two later with Dave, where they remained until Brother Shenk died, about ten years later.

Revival meetings were held in the schoolhouse from time to time, and Brother Shenk preached a sermon biweekly. At one series of evangelistic meetings several of the Johnson family were converted.

Others Buy Land and Move to Indian Cove

Paul Miller and wife, on the way to Kansas to visit relatives, stopped in the Cove to visit Paul's brother Nathan in 1934. While there, Joe Jones offered to sell them his farm so cheaply, and with such reasonable terms that they could hardly lose. When they returned from their trip east, they traded their little Model A coupe as a down payment and started farming.

D. H. Kauffman (known throughout the cove as Grandpa Kauffman) rides each morning along the canal on his scooter to check for possible leaks in the canal bed.

Menno Snyder bought land in Indian Cove in 1935, but he did not start farming it himself immediately. Paul Hooley and family had come from Colorado looking for a new place to make their home, and they had for some time been looking at different farming lands in and around the valley. For a while they rented at Hammett, and then they farmed the Snyder place on a three-year-crop-rent basis. In the meanwhile they continued to look around for land that would be both suitable and available. Brother Hooley being an ordained man, and there being enough members by this time, it was decided to organize a congregation in January, 1930. There were nineteen charter members. Soon after this Dan Hooley and wife, parents of Paul Hooley, moved among us and were welcomed in their official ordained capacity as long as they stayed.

Up until the organization of the Mennonite Church those who were members held their membership with the Filer congregation. After this the Sunday school, being predominately Mennonite in number, voted to reorganize as a Mennonite Sunday school. Bruneau and vicinity was investigated as to the possibility of starting Sunday-school work there. The work was later dropped as the soil seemed unfertile.

Growth Amidst Shift and Change

About 1934 the irrigation district lowered their canals from the one-hundred-foot lift and fifty-foot lift to the sixty- and thirty-foot levels. (The two-hundred-foot lift has never been a success.) Tim Shenk and Nathan Miller were among others who moved nearer to the east end of the valley where the original pumping plant is located. This shortened the canals and conserved the water, which on too long canals is partially lost by seepage and evaporation. The western end of the valley was left without irrigation water, and used as open range for cattle and sheep. The sight of those acres of once-farmed land going slowly back to their natural state was a challenge to some of the land-hungry, and inquiry was made by some of those interested in its possibilities, among them Paul Miller.

About that time Aaron Brubaker sold his farm and settled on a new piece of land lying along the river. He drilled an artesian well, one of the half-dozen hot-water, flowing wells in the Cove. This land failed to produce, possibly because a large portion of it was found to be underlaid with porous sand. A slight exodus was started by the oldest member of our group when Aaron Brubaker acquired a sawmill in the timbered mountains lying about fifty miles to the north of Indian Cove. A number of families, and also some of the single young men were employed

A hired man rakes oats on the farm of David Shenk. Many horses are used in the cove.

Large haystacks are common in the cove. Here is one on the farm of Vernon Kauffman. To the right is son Arden.

Calves on the farm of David Shenk eat hay in summertime in the open field.

BELOW: **Some more of the sheep belonging to Amos Shenk. His farm is located at the west end of the cove and is in the foreground of the panoramic view on the bottom of pages 18 and 19.**

(Above left) The Indian Cove schoolhouse which is used also for church services. The congregation is planning to build a church building in the future.

(Above right) When summer Bible school was held in the schoolhouse during the summer of 1948 it was well filled with children.

Paul Miller, minister, and family. Left to right: Lois, Mrs. Miller, James, Paul himself, Mary, Donald, and Duane.

OPPOSITE PAGE

1. Menno Snyder, deacon of the church, stands with a fine pair of horses on his farm at the eastern end of the cove.
2. Garden crops do well when irrigation is practiced. Here are Mrs. Menno Snyder and her son, Ivan, aged 5, in their garden.
3. Vernon Kauffman poses for a picture while he irrigates a promising crop of corn.
4. Jacob Kauffman dusts his clover field with D.D.T.
5. Harold Snyder stands in his father's oats field.
6. Two more of Menno Snyder's sons, Delbert and Ivan, stand between oats and wheat fields on their father's farm.
7. The home of Paul Miller is beautifully constructed out of logs.
8. Tim Hamilton stands in the doorway of his garage in Hammett which is the post-office address of the Indian Cove people.

by him during the logging season, returning to the Cove during the winter. This has resulted in a fluctuation of attendance in the home congregation according to the season, but wherever Brubaker went, if it was practicable, a group was gathered together for Sunday school. . . . ("They that were scattered abroad went every where preaching the word.") And is not that a healthy sign? Brubaker has made his home in Mountain Home in later years, but continues to drive the twenty or so miles to services. Some of the members still work in the timber each summer.

An isolated family living on a homestead six miles down the canyon was visited from time to time, and particularly the Shenk family seemed to have a burden for their salvation, furnishing them transportation to services, etc. During the evangelistic meetings of 1936 the whole Barber family accepted the way of salvation, to the joy of all the members. They are among our loyal members today, and the daughter, Joy, is a nurse, recently graduated from the Mennonite Hospital School of Nursing at La Junta.

Late in the year 1936 Paul W. Miller was ordained to the office of deacon, having been chosen by lot.

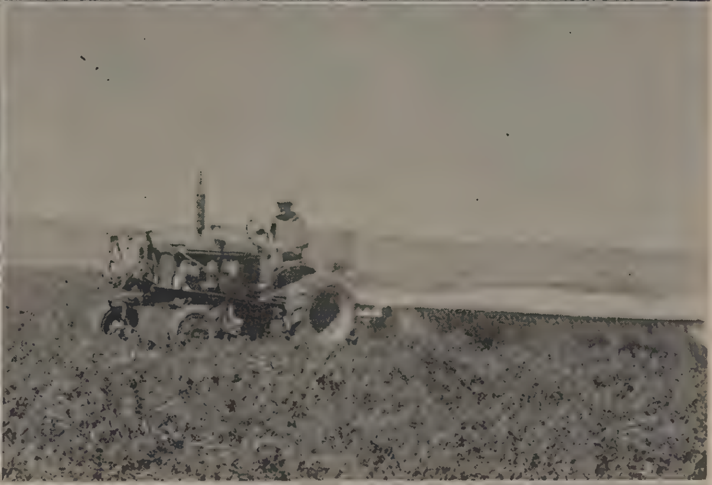
In 1938 Paul Hooley bought up the majority of the land in the southwest end of the valley suitable for farming, but without available water for irrigation. Plans were being made to form a company when Paul Hooley suddenly passed away in late November. His widow, Sister Alta Hooley, and their three grown sons went ahead with the project securing federal aid in the form of Farm Security Administration co-operation and funds. On December 7, 1939, the congregation voted almost unanimously to ordain Paul Miller to the ministry and he was ordained that evening.

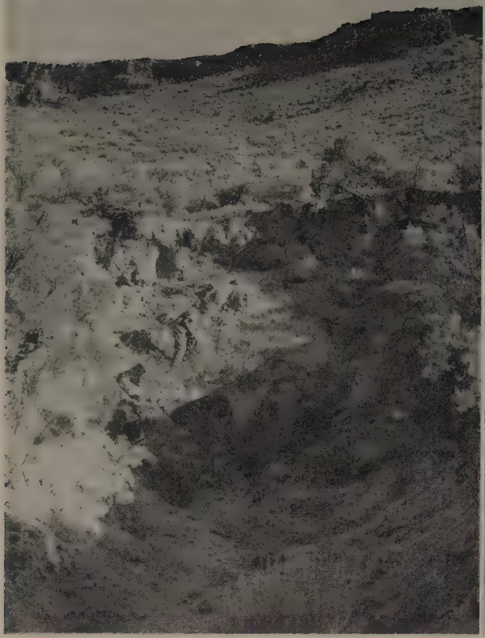
A new pumping plant was built during the fall and winter of 1940 and '41, with facilities which having been enlarged from time to time, now furnish irrigating water sufficient for eleven farms. The canal was built by the farmers themselves furnishing the labor, being credited according to the time put in. The Vernon Kauffman and Jacob Kauffman families moved into the valley from Oregon, and own two of the farms under the new district. Three of the farms are owned by Alta (Hooley) Yoder and two sons, Ervin and Wesley. The eldest son sold his farm to an uncle, Willard Hooley. Others under the new project are Paul Miller, Tim Shenk, Amos Shenk, Jr., Mrs. George Hilty, and Dan Good. David H. Kauffman, father of the Kauffman brothers, has been pump operator for six years, having succeeded Dan Good at that work.

The Challenge to Reclaim Soil and Souls

Menno Snyder was ordained to the office of deacon on January 7, 1941. N. A. Lind was the bishop in charge, as he has had the oversight of this congregation from the organization until recently.

The Floyd Landis family moved to our community about 1943, renting the Ervin Hooley farm for three years and then buying a ranch upriver near Saylor Creek. Tim Hamilton and his family bought a place adjoining theirs. Both of these ranches have since been sold, and Hamilton bought a smaller farm near Hammett.





AT EXTREME LEFT: An old abandoned mine is located at the west end of the cove. In the past prospecting for gold was carried on here.

LEFT: Sturgeon fish are caught in the Snake River. David Shenk appears with several sturgeon fish which are sometimes eight feet long.

BELOW: Five miles west of the cove are sand dunes which have been featured in National Geographic Magazine as being the highest in the world. Delbert Erb and Paul Miller's sons are in the picture.

There had been for some time a burden among certain members for reaching out in extension work, and witnessing. Summer Bible school work has been shown the way for part of this work. The starting of a Sunday school in Little Valley (southwest, in the vicinity of Bruneau) was a work which weighed heavily on the hearts of Paul Hooley and some of his family, but funds were very limited and the people of that community peculiarly hardened.

Other communities, especially in the mountainous regions about here, are a challenge to us, too. For some time the congregation simply appointed an extension worker who was to do what he could with his limited time and facilities. Later in accordance with the recommendation of the District Mission Board that the congregation appoint a missionary to carry on evangelistic work continually, Floyd Landis was appointed.

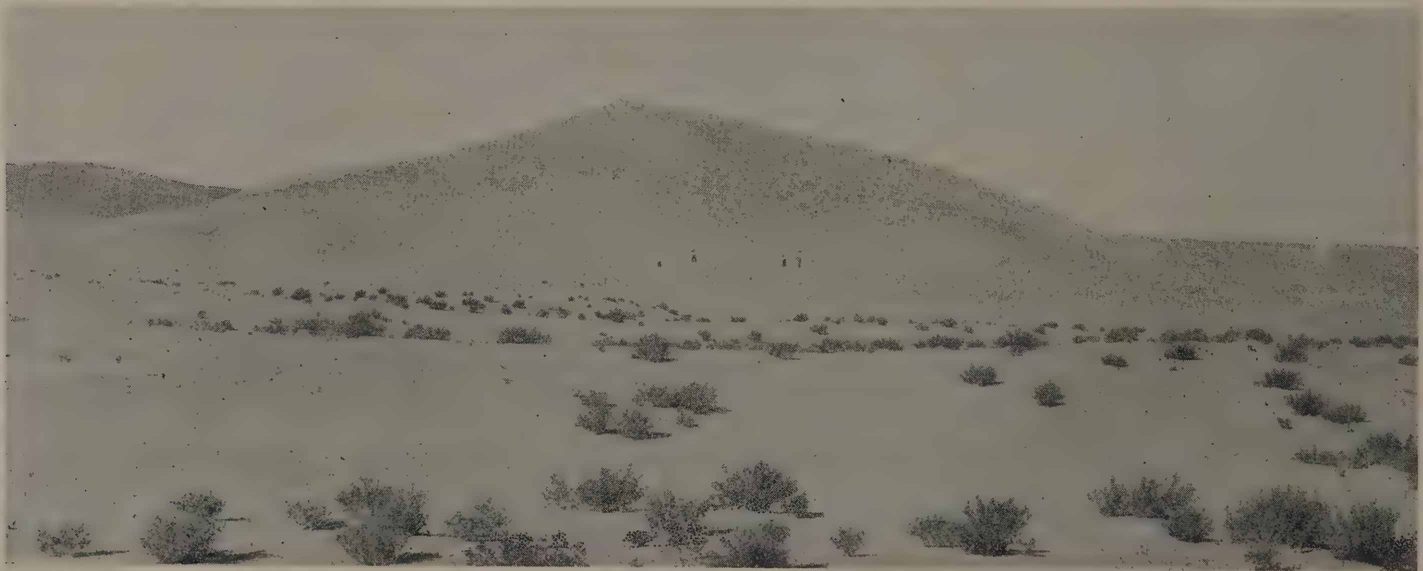
Later Paul Miller was appointed, and recently Amos Shenk. The burden is for lost souls all around us.

The work continues and grows among us and with it the problems grow, too. We are praying for someone to take A. M. Shenk's place since his death in 1944. Ours are the problems of a group of farmers getting started in a new community. The need of a church building is pressing, as the old school building is insufficient for our needs. We have outgrown it.

The transportation of the school children to Hammett has its disadvantages, too. The same bus takes all the high-school pupils on to Glenns Ferry, and they start so early and return so late that the children are gone from home almost from dawn till dark of the short winter days. For some time the need of our own Christian Day School has been on the hearts of many.

Yet looking at the problems in the proper light, it is obvious that they are just healthy growing pains. Though the evidence of spiritual sickness is among us at times, still we take fresh hope and courage since a reawakening has come in our midst

(Continued on page 31)



WHAT IT TAKES TO GROW POTATOES

by Ivan Miller

An aerial view of Ivan Miller's potato farm in northwestern Pennsylvania shows a large potato storage shed across the road that winds by his residence. He practices a two-year rotation. His potatoes are marketed in 15 lb. paper bags in Pittsburgh, Youngstown, Cleveland, and other cities of the area.

Potato growing is rapidly changing from a side line in general farming to a highly mechanized and specialized way of farming. In the past, every farm grew some potatoes, consisting from perhaps a half acre to four or five acres.

Today the picture is very rapidly changing due to power farming and the mechanized age. The general farmer is today either abandoning the growing of potatoes or buying power equipment and growing more acres and in many cases, specializing in potato growing alone.

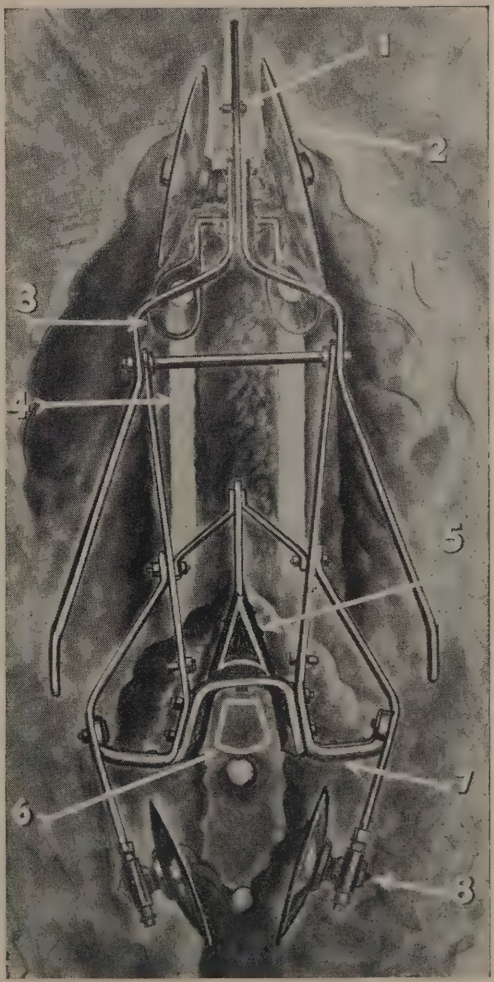
The potato can be grown in practically all parts of the world, but is grown perhaps most successfully in the cooler climates, since it is a cool weather plant. The potato tuber will stop growing when the soil temperature reaches 75° Fahrenheit.

The potato plant requires a deep, loose, well-drained, aerated soil, full of organic matter or an abundance of humus.

Unless good spraying is done much potato growing is a waste of time. About 300 lbs. of pressure to each row is needed and careful adjustment of the nozzles is necessary.

DIAGRAM OF OPENING DISC FERTILIZER PLACEMENT AND PLANTER SHOE

1. **Opening disc adjustment**
2. **Opening disc**
3. **Fertilizer tube**
4. **Band of fertilizer**
5. **Planter shoe**
6. **Seed piece**
7. **Covering disc adjustment**
8. **Covering disc adjustment**



ABOVE: A killifer jostler works the ground to plow depth from the bottom up.

LEFT: It is important to plant potatoes at the proper depth which is 3 to 4 inches below the level of the soil. The soil should be loose.

The soil should be plowed to a depth of 7 to 10 inches depending on the type of soil. The organic matter should be thoroughly mixed with the soil through the entire plow depth. In order to accomplish this you must have sufficient power to pull tools such as the Jostler or the orchard cultivator, which works the soil from the bottom up and does not pack the soil from the top down. Keep in mind that the soil must be loose and kept loose during the entire growing season.

Seed Must Be Good

Seed plays one of the most important parts in successful potato growing. Good seed is a must in all kinds of crop and even livestock growing, or anything else that one grows. The best source of seed potatoes is from the Northern States where the weather is cool and the seed is usually certified by the State Department of Agriculture. However, this is not always a guarantee of good seed. The known integrity of the grower of seed potatoes is better insurance than the statement on the tag that comes on the bag.

The ideal size of seed piece is from 1½ to 2 oz. The seed should be planted in a deep, loose soil 3 to 4 inches below the level of the soil. This is very important as the plant will develop deep roots where the soil is cool and moist.

On the farm of Irvin J. Kauffman, near West Liberty, Ohio, forty to fifty acres of potatoes are grown each year. Quality and yield are high. The potatoes are usually marketed for chips or sold in fifteen-pound bags and under a special label. In this picture Irvin is watering his potatoes with a field pump. His two sons, Lowell and John, are in the distance.

Fertilize Carefully

Fertilizer plays an important part in growing potatoes. For the region in and adjacent to Pennsylvania the 1-3-3 ratio has been most satisfactory, using a minimum of 50 lbs. of available nitrogen and 150 lbs. each of available phosphoric acid and potash, to the acre. Some growers are using as much as twice this amount, applying half of the fertilizer broadcast with a lime drill before plowing and the other half with the planter at the time of planting. The placing of the fertilizer with the planter at the planting is very important. It should be placed in a band at the same depth or a little below the seed piece and two inches on each side. This alone can make a difference of 50 bu. to the acre.

Cultivate and Weed

The cultivation of the potatoes is for three purposes: The first is the control of weeds. Second, the forming of a deep root system that will withstand drought. Third, to keep the soil in a condition to absorb and retain all rainfall.

The first operation after planting is usually a harrowing which levels the field and kills any weeds which may appear. The first cultivation is as soon as the rows appear; it is very deep, about six inches, and is kept about seven inches from each side of the plant. The next cultivation is made in about ten days and is about the same depth and about eight inches from the side of the plant. In addition to the cultivation, the weeder should be used every 5 or 6 days. This cuts off the top roots of the plant, forcing the roots down and also destroying weeds. The last cultivation should be as the plants are closing up the rows. In this cultivation the shovels should be set to throw a little ground to the plant to keep the tuber from becoming sunburned.

Spraying Increases Yield

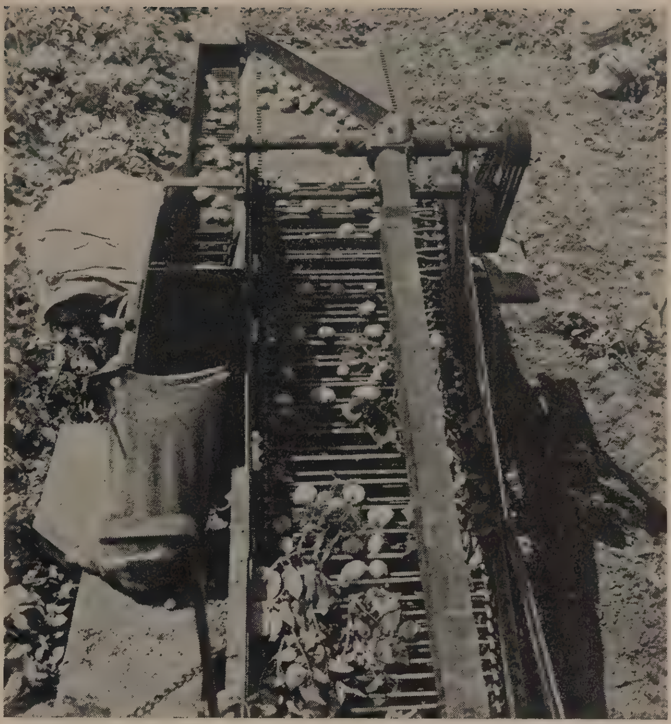
In this area of Pennsylvania (western) and adjacent sections in Ohio and New York, it is actually a waste of time and money to try to grow potatoes without foliage protection or spraying. This must be done at weekly intervals from the time the plant emerges from the ground until it is killed by frost or dies naturally. The most successful method of foliage protection has been the liquid spray, using about 300 lbs. of pressure and three nozzles to a row: one from the top and one from each side, being careful to adjust the nozzles to cover the entire plant. The material most commonly used is Bordeaux mixture made up of 8 lbs. hydrated spray lime and 8 lbs. of copper sulfate to 100 gal. of water. In the first six or eight sprays 1 lb. of D.D.T. to 100 gal. of water is also used.

This brings us to the harvesting of the potato crop, which should never be done until the vines are entirely dead and the tuber mature and the skin set. Immature tubers will bruise and skin up very easily, causing heavy loss from decay in storage and also poor cooking quality. Remember that potatoes are very easily damaged by rough handling.

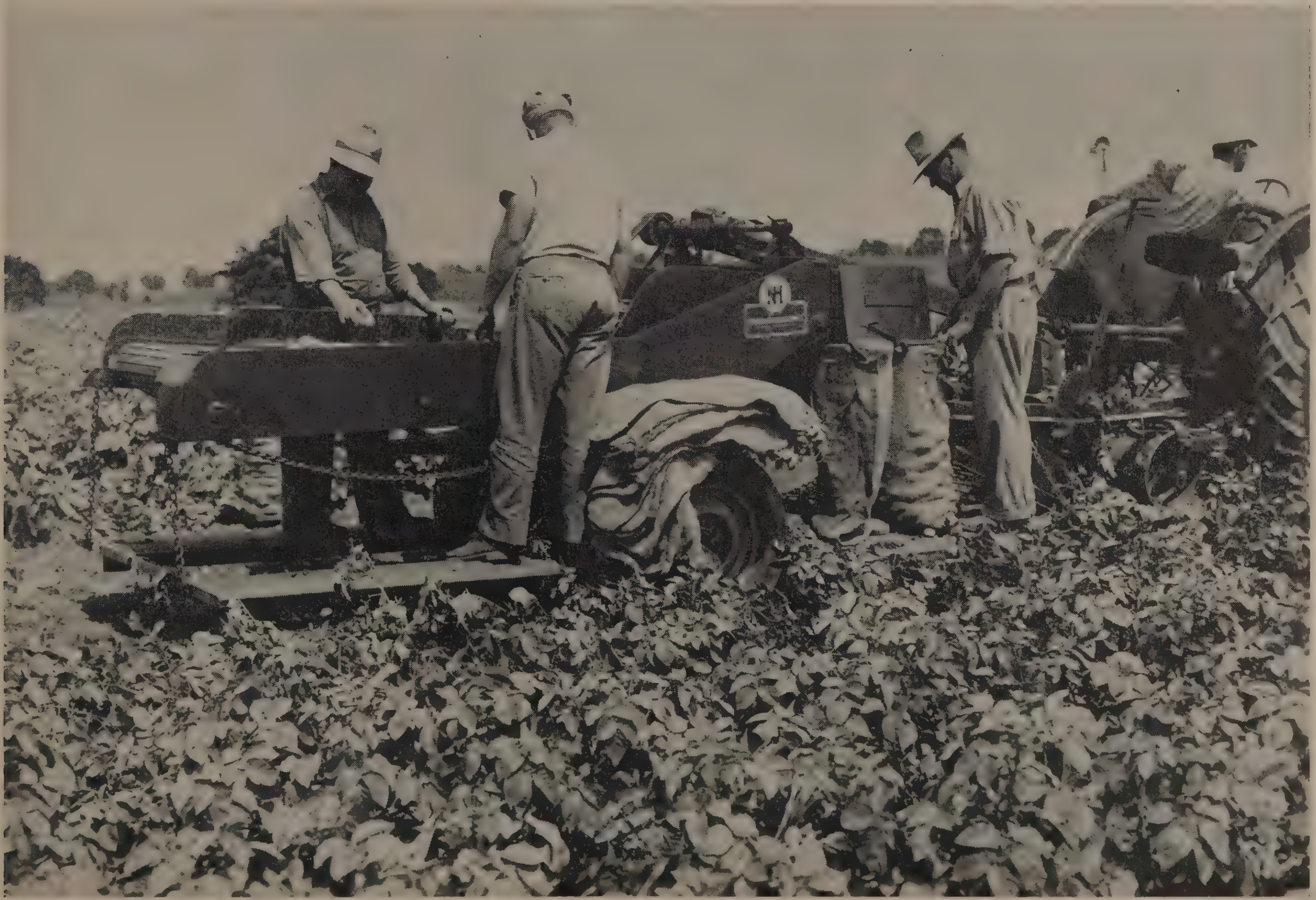
Advantages of Co-operative Marketing

The marketing of potatoes is very much like any farm product. They must be graded to a uniform high quality and standard that will bring consumer acceptance. They must be attractively packaged and there must be a steady supply. The co-operative marketing of farm products is growing and should be encouraged. The Pennsylvania Potato Growers Co-operative has been able to return to the grower 75 cents of the consumer dollar against an average of the entire food industry of 39 cents of the consumer dollar. This has been possible by grading to the highest quality standard, packaging in trade-marked Blue Label consumer package at the farm, delivering directly to large distributors and supermarkets.

Potato growing requires vision, courage, faith, and confidence in your ability to do the job. The job must be done thoroughly, on time, and it requires constant attention to small details. Potato growing can be very profitable if proper conditions are met, but is also very unprofitable if conditions are not right due to the high cost of producing a potato crop compared to some other farm crops.



Two views are shown here of a potato harvester invented by Ralph S. Hertzler of Elverson, Pa. The view above shows how the potatoes are carried up the inclined conveyor, dropped on a picking table and then guided on another conveyor to the sacker.
Below is another view. One man rides the front of the machine to adjust the digger and remove the full sacks. Two other men work at the picking table to throw out stones that were not sifted out on the inclined conveyor.



Dear Reader:

A HISTORICAL MAP OF BERKS COUNTY, PA.

Historical maps should be made of every community. A recent map that will interest Mennonite people is one of Berks County, Pa. The historical part of the map is the work of Dr. Raymond W. Albright, a prominent church historian. The art work is by Ralph D. Dunkelberger. Both are natives of the county and have done a splendid piece of work.

The map abounds with lore about a past in which Amish and Mennonite people played a part. The first Amish settlements in America were in this county and a place near Hamburg is designated on the map as the spot where Indian massacres frequently occurred. These massacres influenced later Amish migrations.

"In this map you will find depicted, in colorful drawings and biographical sketches, hundreds of fascinating historical events that have made more than 200 years of Berks County history. Among the biographical sketches are such famous citizens as Daniel Boone, Conrad Weiser, Baron Stiegel, Reverend Henry M. Muhlenberg, Spencer Fullerton Baird, Governor Joseph Hiester, and Dr. Bodo Otto. Depicted too are early canal boats, covered wagons, locomotives, traditional architecture, etc., lending animation and historical continuity to this beautiful map.

"The authors have reached over the county borders to include the Cloisters at Ephrata in Lancaster County and an anthracite colliery in Schuylkill County. In the colorful border are depicted the world famous Pennsylvania Dutch household utensils, barn signs, illuminated Fractur writing and design as well as Indian artifacts, symbols and products of early industries."

Copies of the map at $2.50 each can be obtained from W. T. Peck and Co. 1036 Spring St., Philadelphia, Pa.

THE OUTLOOK FOR 1949

A recent issue of THE AGRICULTURAL SITUATION gives the outlook for 1949. Here are some of the high lights:

1. Demand for most farm products is expected to stay strong in 1949, though prospects for the second half of the year are uncertain.
2. Costs to farmers will continue high, perhaps the highest in history. The net income may drop.
3. Growers of pigs, sheep, and beef cattle have a "generally favorable" outlook. A large spring pig crop is expected. If it reaches the goal of 60 million as set by the Department of Agriculture it will be 17 per cent bigger than that of 1948.
4. Dairy farmers can expect an even more favorable year than the one just past if pasture and crop conditions are average. A decline in feed costs to the dairy farmer is likely.
5. Poultry and egg prices are due to remain about the same during 1949 as they were in 1948.
6. Wheat acreage and yield is expected to be larger than 1948. A decline in exports is in sight, though the size of the world's wheat crop will decide how great this decline will be.
7. Fruit crops are likely to be larger and if so the prices will be somewhat lower.
8. Farm families will no doubt continue to buy more washing machines and to install more bathrooms. "In April 1947 two thirds of the farm houses still had no running water and four fifths were without modern bathrooms." Half of the nation's farmers are receiving such a low income that they will have only small sums to spend in this way.

FAMILIES MAKE STRONG CHURCHES

A recent Baptist leaflet encourages churches to take an interest in the occupations of its members. To illustrate the need for this it tells a contrasting story of two communities:

"A farmer and his wife in a western community were the parents of seven children. The family regularly attended an open-country church and participated in its varied activities. Of the seven children, five were married and settled down on farms and in business in the community. Today, these men and women with their sixteen children attend the church of their childhood. Two children married and left the community for the city. Somewhat the same portion of children in several other families settled in the local community and have become active in the church.

"Today the church meets in a new edifice. The congregations are large and the fellowship warm. No small part of the church's strength can be traced directly to the fact that so many of the church's young people have become established on the land and in local business enterprises.

"In another community, a sizable portion of the land is held by large operators who employ hired hands and transient labor. A small proportion of the children of other farmers settle in the local community. The church in this community is not thriving. It has difficulty in financing its program. Here, the weakness of the church is attributed in no small measure to the insecurity of tenure and the failure of families to transfer ownership from one generation to another."

LUTHERANS AND THE LAND

The Rural Lutheran of recent date describes a prosperous Lutheran Church that is in the midst of a fertile farming area. To the traveller all seems to be well and good. A sense of security is given as he surveys the church and the land that surrounds it.

The author of this description goes on to ask: "But is everything well with this church in the Valley? Is the future of the church secure?" In the shadow of the church many people rest who sacrificed to build a community and a church. These people never reckoned with the fact that someday the land they tilled would pass into the hands of others who do not share their faith and way of life. Yet in this "model congregation" this very thing is happening. The loss of land and the loss of a Lutheran Church are going hand in hand.

E. W. Mueller, Secretary of the National Lutheran Council, points out how this congregation "did something." A one-day church and community institute was planned by the church. One hundred and seventy-six laymen and pastors attended. People from many parishes "were impressed with the fact that they cannot take the future of the church for granted. Evidence of concrete results became apparent the next day when an elderly layman offered to lend a sizable sum of money to help establish a young Lutheran on a farm that a widow was offering for sale."

A Lutheran Placement Service acts as a "clearing house of information about farms for sale or rent, business and professional opportunities, help wanted and situations desired, in helping people of our Church find the locations they desire. . . . This approach is not a substitute for the traditional methods and means but is definitely a supplement."

The need to be alert and informed about rural trends is stressed in THE RURAL LUTHERAN. "Lutheran families should be urged to inform the pastor when beginning to make plans to move from the community so that steps can be taken to help them get located in some other area served by our church and to make sure that the property they vacate will be taken over by another Lutheran family.

"A special effort should be made to help deserving young couples who wish to get established on a farm, in business, or in some stable employment in the home community."

Our Contributors:

Sadie Hartzler is a native of Ohio and teaches English at Eastern Mennonite College, Harrisonburg, Virginia. Her article in this issue is the substance of a term address which she delivered at the College some years ago. She is appreciated by students as an enthusiast of good literature.

Ruth Harder is from Upland, California, and prepared the article in this issue in connection with her studies in Home Economics at Goshen College. She is preparing to do work in food service upon completing her present college work in June.

Irene Bishop is a native of Eastern Pennsylvania. She has recently returned from Europe where she assisted in the care of refugees. Several years ago she spent a summer in a voluntary service unit at the state mental hospital at Howard, Rhode Island.

Larston D. Farrar resides in Washington, D.C., and has a background of writing business articles and feature articles for magazines. He is a native of Alabama and is father of three children.

Almeta Hilty Good of Hammett, Idaho, is a native of Idaho and is a charter member of the Indian Cove settlement. She is a writer of religious poetry and contributes to church periodicals. She is also mother of a young son and daughter.

Harry H. Kauffman is an Extension Specialist of Pennsylvania State College and is an adviser to the Pennsylvania State Poultry Federation. He specializes in the prevention and control of poultry diseases.

Ivan Miller of Corry, Pennsylvania, is well known for the successful growing and marketing of potatoes. He has traveled widely and observed farming methods in many places, including Europe. He is a promoter of church causes and activities.

A RECORD OF RECONSTRUCTION

In May, 1946, a unit of 12 young men, all discharged C.P.S. or C.A.S. men but one, left this country to engage in reconstruction work in Europe. After their term of service ended they returned to the States and have now issued a 36-page mimeographed booklet on their work. Copies of this interesting booklet, *'T Licht In Zicht,* can be obtained from the Publicity Office of the Mennonite Central Committee of Akron, Pa., under whom the unit did its work. Aden Horst of Maugansville, Md., is editor of the booklet.

The men of this unit were carpenters, truck drivers, farmers, mechanics, masons, cooks, and handy men. They came from 10 states and provinces.

No review can do justice to the fine, though modest, write-up that these men have given of their experience. Few materials have been published that tell so well the work of reconstruction. Pictures in the booklet help to tell the story.

The men lived in a camp, had their own cook, and worked and lived among the Dutch people on the island of Walcheren, an old island that was settled by Norsemen and Germanic tribes a thousand years ago. The island was heavily fortified by the Germans during the pre-invasion months and in the fall of 1944 R.A.F. bombs opened dikes that flooded the picturesque island.

The men were impressed with the community spirit of the people and entered into the religious life of the people. Comments one of the men: "A village such as this demonstrates a fine spirit of community living. Like our Mennonite communities, the farmers help each other during harvest-time in their threshing and baling. They also form a ring or society wherein the members are taxed to make up the loss in case a farmer loses property such as livestock. They show a keen sense of co-operation with their tools, implements, and horses.

"In these villages the people are also very religious and live rather simply. Many churches have services two and three times each Sunday."

The Job They Did

What did the men do? They built homes, barns, chicken houses, and did much general repair work. A total of nineteen projects were completed and 15,827 hours were given to the work. They worked without any wages and donated any income received to local churches and welfare projects.

The Appreciation Received

Local farmers and village people were kind and appreciative for all these "labors of love." The Reformed Church and the Dutch Mennonite congregation enjoyed the fellowship of the men and several of the men taught Sunday-school classes. Retreats and youth meetings were enjoyed with the Dutch people. The Dutch Mennonite pastor of the church where the men often attended remarked about the contagion of this spirit of service. Several of his young people went to work at the M.C.C. center at Amsterdam.

To young people seeking adventure and opportunity for Christian service such experience can supply the answer. One member comments on the experience in this manner: "After living with these people for eighteen months and enjoying their great hospitality and their sincere, simple, and God-fearing way of life, one realizes that a peaceful atmosphere has once again returned to Walcheren, even so soon after the great war. Far away from the hustle-bustle of large cities, swift-moving automobiles, and roaring trains, one hears frequently the monotonous fog horn of a passing ship. The stillness of the nights is broken only by the oncoming ocean waves, lashing out continually at the solid walls of the dike."

MY IDEAL COMMUNITY

A group of businessmen in Jackson, Minnesota, sponsored an essay contest among the high-school students on "My Ideal Community." Second prize was awarded to Frances Garber of Alpha, Minnesota, who wrote her essay as part of her work in Social Science.

Quoting from the essay:

"The Church would be the main center of my ideal community. The entire population would gather on Sunday for its services and everybody would be a Christian. In a community where I once lived, the people of the community opened their homes to a certain children's home and welcomed these unfortunate children into their homes for a limited time of three weeks. They called them the 'fresh air children.' In this same community the ministers of different churches held services for the aged, shut-ins, and crippled living here and there who could not attend church services.

"Another thing I like about the ideal community is that neighbors are neighbors. If Mr. Brown is ill and his corn needs planting or his wheat needs harvesting or his roof needs shingling, all his kind neighbors are ready for service. The ladies of the community are all there with baskets of food to help Mrs. Brown with the noon meal. In case of fire or any other tragedy a real neighbor needn't be told to help: he has lived in this community long enough to know that these people live like they preach. Their actions speak louder than their words. They *Do unto others as they would have others do unto them.*"

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FARM HAND WANTED: Single man to help on fifty-cow dairy and general farm work. Mennonite home, south central Pennsylvania. Room, board, laundry furnished. Year-round work. State wages desired. John Shank, Hanover, Pa.

CERTIFIED STRAWBERRY PLANTS: Catskill, Premier, Fairfax, Dorsett, Big Joe, and Temple, $2.00 a hundred; $15.00 a thousand. Streamliner Everbearing, $5.00 a hundred. Transportation paid. Shipping dates: March to May. George M. Hostetler, Westover, Maryland.

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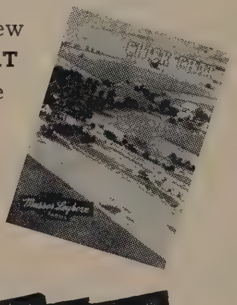

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ONTARIO YOUNG PEOPLE SPEND AN EVENING WITH THE PAST

The Inter-Literary Committee of the Mennonite young people, representing some ten different societies, arranged and presented "An Evening of Pennsylvania German Folklore" on October 7, 1948, in the Kitchener-Waterloo Collegiate Auditorium.

"For the first time in Ontario history a group of people—over nine hundred—came together to hear a talk on Pennsylvania German background, pay tribute to the first novelist historian of some of these people—Dr. B. Mabel Dunham—and try to appreciate some of the outstanding characteristics of their pioneer ancestors." So writes Dr. G. E. Reaman of Ontario Agricultural College, who was one of the speakers.

The invocations and benediction were given by Mennonite ministers, Clare Shantz and A. R. Shelley. Harold Cressman was chairman. Elton Kinzie led the group singing in English and German. Others to contribute in talks, music and poems were Gerald Gingerich, Dorothy Brubaker, Alma Bechtel and Freeman Gingrich.

Dr. Reaman's address interpreted some of the groups' characteristics in terms of the origin in Europe. He pointed out the pattern of life of the different sects that make up the Pennsylvania Germans and referred to them as the inheritors of doctrines centuries old, tracing influences to the twelfth century. He said: "The civil and religious liberty which is enjoyed in democratic countries today was kept alive by these groups during the centuries."

Dr. Reaman writes that "much research yet remains to be done in Ontario to discover the ramifications of the contributions of these people to the life of Ontario. Take, for instance, agriculture. Practically the whole pattern of agriculture was brought in by these folks: rotation of crops, care of soil, care of animals, planning of orchards, pastures, and bank barns."

The evening was called "very successful." The only regret was that Dr. Arthur D. Graeff could not be present, as planned, to share his wide knowledge of Pennsylvania German backgrounds. The illness of Mrs. Graeff prevented his making the trip from Philadelphia to Kitchener for this occasion.

SMALL TOWNS GROW LARGER

A recent issue of PATHFINDER mentions that small towns are now selected as locations for manufacturing. Interestingly enough, one reason for selecting small towns is that "if war should come, enemy bombing attacks will be aimed at key centers of industrial activity" which are the large cities.

But this trend toward small towns was going on even before the war. At present 39% of all manufacturing plants and 45% of all factory wage-earners are in towns that have fewer than 25,000. The PATHFINDER article predicts that these percentages will grow larger as industrial decentralization increases.

What does this shift in industry mean to rural communities? Will it bring better living to the countryside? That will depend on the kind of industries that establish themselves in the towns. It has been pointed out that many of these small town plants are branches of larger corporations and whether they bring better security and working conditions, will depend on several things. Among them are the standards and ideals of the concern which sets up the branch factory.

"THE DESERT SHALL BLOSSOM"

(Continued from page 24)

and is growing and spreading. Though the spirit of revival was working in the hearts of many for several months, even years, it was renewed this fall when the African missionaries visited the Idaho churches during the time of our evangelistic meetings held by Brother John Garber. The spirit of brotherhood and co-operation has made possible a community such as this. Yet often it has been hindered by selfish attitudes, and resentments, and frictions.

Those of the brotherhood who have yielded themselves to a deeper realization of their identification with Christ in His death and resurrection are finding in Him the secret of living peaceably with all men and bearing one another's burdens. Things that were hard before now are found to be truly "second nature."

You will not find any rich in this world's goods among our number. But though our homes are of the simpler kinds, and our living sometimes frugal in comparison to others, we are only strangers and pilgrims and need to be more concerned with that treasure "that fadeth not away, reserved in heaven for you."

Then is the prophecy fulfilled in us: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (Isaiah 35:1, 5, 6).

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38).

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An article in the fall, 1946, issue of MOUNTAIN LIFE AND WORK has this to say on decentralization: "Small town industries are desirable, but a community should be as careful about inviting in an industry as an intelligent businessman would be about taking on a lifetime partner. Especially should it be careful about inviting branch plants of large corporations, for then the community may become a town of big business which has little or no interest in local welfare. Making a town bigger does not necessarily make it better."

CAUSE OF FIRES

One word that strikes terror in everybody's heart is "FIRE." With the coming of winter, there is an added hazard of fire from faulty furnaces, gas stoves, open grates, and the wood or coal stoves. A dwelling fire occurs every 90 seconds in the United States. Once every 50 minutes someone is burned to death. More than 25,000 barns are destroyed by fire each year. Farm fires cause a loss of ninety million dollars annually. There are 650,000 building fires a year. Such figures are alarming.

What causes fires? Defective heating equipment, defective electrical wiring, sparks on wooden shingle roofs, defective or overheated chimneys and flues, careless handling of inflammable liquids, spontaneous combustion in refuse and rubbish, and smoking and matches. Children playing with matches are a fire hazard. Clothing becomes ignited from an open fireplace or bonfire. Cleaning with gasoline or naphtha starts many fires. Last year there were more than 3,000 persons burned to death in conflagrations and more than 5,000 persons killed by accidental burns. Every match is a potential fire hazard and there are 800 million matches used every day.

STANDARDS OF SUCCESS

This is the title of a recent pamphlet published by Pendle Hill at Wallingford, Pa. The price is $.35.

It opens with the words of Paul when he said that "God hath chosen the weak things of the world to confound the things which are mighty." "Success" is something that depends on where you are. On the island of Dobu the "successful" man is the one who knows black magic. Among the Kwakiutl the braggart is the "successful" man. Civilized cultures have their standards of "success" and since these standards are sometimes as hollow as the primitive standards people are seeking something new.

The prophets of Israel (Amos, Isaiah, Jeremiah) condemned "success" standards that consisted of more and more lands, greater houses, finer food, and special privileges. The author, Teresina Rowell Havens, asks: "Are there many modern prophets who would tell the businessmen of an attractive suburb that God despises their mansions and will destroy them?" "The respectable man at the top of society shares in the guilt of the criminal and must be brought to repentance. Then he too may share in the healing, as the bearer of our common sin becomes our common Saviour. This doctrine leads directly to the cross, the sharpest symbol in world religious history of the utter reversal of worldly standards of 'success' and 'failure.' "

Much of the book discusses the standards of success of different peoples. On page 43 the author refers to the Moravians and Mennonites as examples of people whose "religious standards actually dominated economic and cultural life." However, such groups, the author points out, are in danger of being undermined and liable to follow the pattern of the larger secular culture. The commercial civilization threatens true standards and the pattern of success found in the Horatio Alger stories becomes the accepted one. The way in which

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the frontier American "success story" penetrates into our lives is illustrated in the following quotation:

"The chairman of the Board of Trustees of many a church, for example, counts and records the congregation and the number of new members with the same zeal which he counts his sales during the week in his business. Without realizing what he is doing, he tends to measure the minister's success by the size of his congregation and by his executive and financial ability. Gradually the minister himself may fall under the influence of such standards, justifying his work, even to himself, in terms of number of calls made, size of the Sunday school, or dollars added to the building fund. Thus a single standard of success is applied to both religion and business, but the standard is not derived from religion!"

"New Criteria of Success" is the final chapter and here the reader will want to supply his own answer, taken from the heart of the Gospel. To anyone who is searching for better ideals of what is "good living" this pamphlet will be a help. Its burden should be the burden of Christian people everywhere; it is a challenge to a higher type of living.

BARGES AND GRAIN

The introduction of large scale barge traffic along the upper Missouri River, probably next year, is a white hope for wiping out Nebraska's highly unfavorable position of having to pay high freight rates on grain shipments to the Gulf ports.

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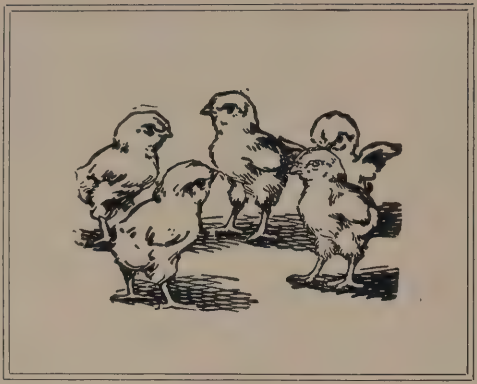

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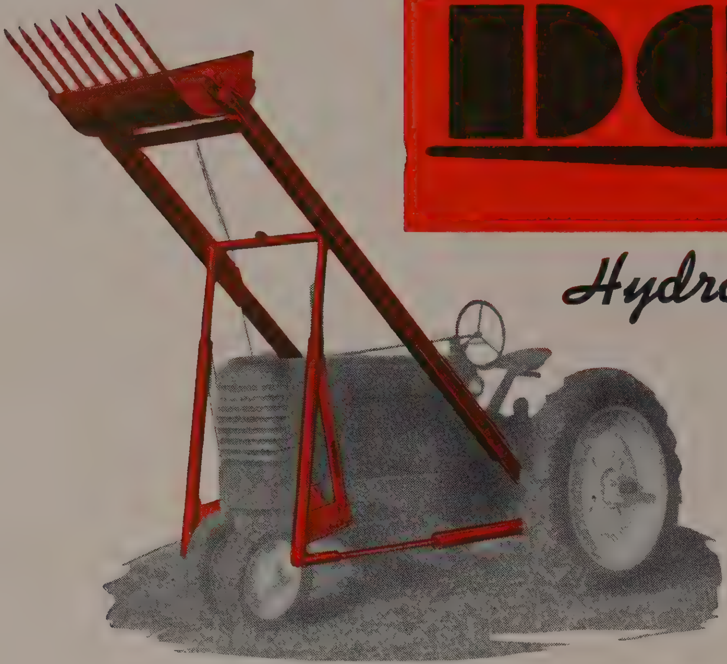

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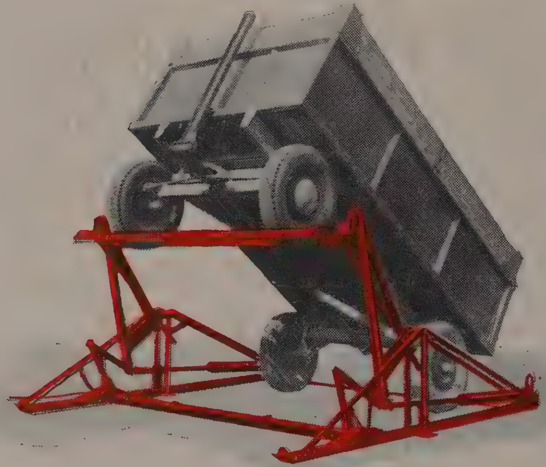

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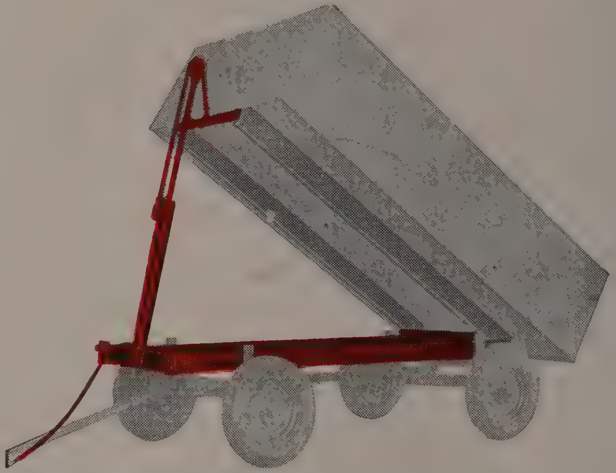

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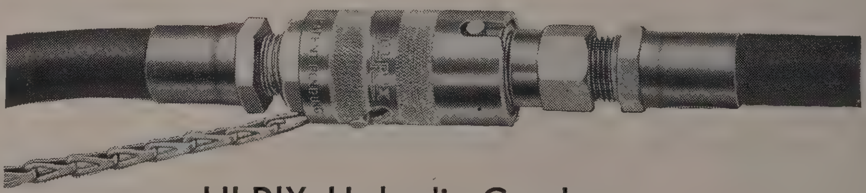

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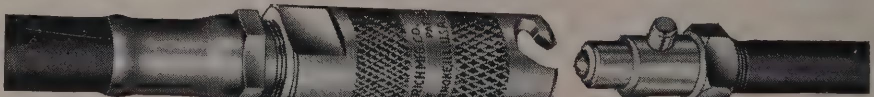

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MAY

1949

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"Now is the Time" on page 29 and "On Hearing Aids" on page 32 are from releases by the Medical Society of the State of Pennsylvania.

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IN OUR FATHER'S WORLD

There's not a bird with lonely nest,
In pathless wood or mountain crest,
Nor meaner thing, which does not share,
O God, in Thy paternal care.

In busy mart and crowded street,
No less than in the still retreat,
Thou, Lord, art near, our souls to bless
With all a father's tenderness.

And we, where'er our lot is cast,
While life, and thought, and feeling last,
Through all the years, in every place,
Will bless Thee for Thy boundless grace.

Amen.

—B. W. Noel.

Ducks and a white swan swim in the waters of the city park at Kalispell, Montana.

IN FIELD, IN TREE, IN STREAM

by Edna K. Wenger

A mourning dove sits on her nest. This picture was taken in a rose trellis near West Liberty, Ohio.

"The long summer vacation on the farm is the best kind of visual education that any child can have," said Doctor A. G. Breidenstine, now of the faculty of Franklin and Marshall College, to a class of students in Visual Education about twelve years ago. To most of us who are reading this article, these summers in nature's wonderland came as a matter of course. We took for granted the privilege of going to sleep on winter nights to the sound of wind in the pines and of awaking on summer mornings to the singing of the orchard chorus. We did not know then that there were in the world children who had never heard a cardinal sing or waded in the silt-bottomed meadow stream or tasted sassafras bark or thrilled, sled rope in hand, to the long expanse of untrodden, crusted, waiting snow. We didn't know until many years later that women living in city houses would pay twice as much rent for a room with a sycamore tree outside the window just for the privilege of looking out on the world in the morning through the branches of a tree. And yet those years gave to us a love for the out-of-doors and a feeling of kinship with nature that needs but little encouragement to become an enthusiasm and a hobby.

Long centuries before the prince of English poets wrote of "tongues in trees, books in the running brooks, and sermons in stones," the shepherd boy of Israel was discovering that God had left His fingerprints all over the starry heavens, the purple-curtained sunsets, the painted petals, and the tender meadows. These were the artistry of Him whose glory filled the Holy Place, of Him whom the heaven of heavens could not contain. Through the centuries since creation God has thrown across the skies sunset after sunset. Night after night He has given stars. Spring after spring He has tinted the anemone and the arbutus and the hepaticas. Autumn after autumn He has bronzed the hillsides and valleys in deep-toned shades. Yet all these, as a scholar of our day has said, are but the fringes of creation.

Finding the Still Waters

In the few of our communities which I know are those who are interested enough in these fringes of creation to want to explore them and discover some of the less evident truths. These persons could be organized into a nature lovers' club who could meet regularly to enjoy a few hours in the out-of-doors. Such a group need not be large. Half a dozen is enough to keep interest lively and twenty, perhaps, is the upper limit. With a responsible leader boys and girls as young as the average fourth grade pupil will be mature enough for some limited activities. People of high school age are often excellent and enthusiastic nature students; they are usually willing to try new things which you may suggest. A group of young people from the Vine Street Mission in Lancaster have spent many happy hours together hiking in the woods that follow a small stream near their minister's home. This is a healthful and useful recreation for a group some of whose daily work keeps them indoors for hours at a time. Other groups of young people, I am sure, are finding similar enjoyment in God's world of nature.

The activities that such a group can enjoy together are varied. Winter is good for star gazes, spring for bird hikes, and autumn for seed study. A hike may be conducted in many ways. Often it is good to discuss with the group what you should expect to see. If it is February you may want to go down to the meadow to see the flowers of that ill-scented harbinger of spring, the skunk cabbage. In March you will be looking for the more kindly-favored arbutus and for spring birds to record on your club calendar. There may be days when you will want to divide into smaller groups of two or three and equip yourselves with paper and pencil so that each group may vie with the others in listing by name all the objects of nature they see in a given time. There will be other times when, as a group, you find it interesting to see how many reminders you can find in nature which will suggest Bible verses. When you see the wild grapes bursting with their purple vines, someone will recall, "I am the vine, ye are the branches; he that abideth in me and I in him the same bringeth forth much fruit." The cattle grazing on a hillside pasture will suggest the cattle on a thousand hills which are His. The common meadow stream may remind you that "there is a river the streams whereof make glad the city of God." Swallows skimming across the creek may suggest the swallows whom the Psalmist says have found a resting place in the house of the Lord. The possibilities in this game are as varied as the nature verses in the Bible.

This same game may be played by using literary figures instead of Bible references. Perhaps, on a November day one of the group has confided a secret to your club; he knows where there is a whole mass of blue gentians. You go out to find them feeling very secretive and very much like a group of treasure hunters. If your group is mature enough, a copy of Bryant's "To a Fringed Gentian" will be just the right thing for one of your group to read aloud. When you see a heron or a beautiful egret soaring from among the reeds of a marsh someone may recall another simple nature poem by the same author:

IT CAN BEGIN IN THE BACK YARD AT HOME

Parents are able to unfold the world of natural beauties for their children. This picture shows Martha Mast and her children Clarice and David, aged 5 and 2, before the grape arbor at their home near Kokomo, Indiana.

"He who from zone to zone
  Guides through the boundless sky thy certain flight
In the long way that I must tread alone
  Will lead my steps aright."

A fox running along a wooded slope may suggest to a high school junior Lew Sarett's pretty little poem on the baby foxes. A wood filling up with snow may suggest to some poetry lover Robert Frost's "On Stopping by the Woods on a Snowy Evening." There may be another winter day when, before you return, the evening is already coloring the western sky and you may wish to reflect with Wordsworth that:

"The clouds that gather round the setting sun
So take a sober coloring from the eye
That hath kept watch o'er man's morality."

On a spring day when the wooded hills are wearing the tender colors of April or May or on a late October day, you may wish to reserve a whole Saturday for an all-day hike on a mountain trail. If your group consists of boys and girls you will likely want to take along a few other leaders; perhaps the parents of one or two would be glad to go along. Equipped with lunches and water and matches for kindling a fire, you may count on hours of brisk climbing, a lunch around a fire your group may build, and a delicious tiredness by evening. You photographers may find good subjects in a bed of wild ginger, a painted trillium, or a nest of baby squirrels. The day might close with hymn singing and prayers by the group. It may be that sometimes you will want to divide and have the girls with their leader organize a separate hike and have the boys organize one for themselves with their leader. The leader of the boys may prefer to spend a night outdoors with them.

A Nature Club for Your Community

Indoor meetings need not be dry. The group may keep a notebook of questions to be used in quizzes, adding to them as members think of new questions. Conducted like an old-fashioned spelling bee, a contest using these questions never loses its fascination. Examples of questions some of which were used in a freshman nature club are:

1. Name three birds that are predominantly blue in color.
2. How can you tell a moth from a butterfly?
3. Draw the leaf of a tulip tree on the blackboard.
4. Why is the jewel weed sometimes called touch-me-not?
5. What is the common name of Indian turnip?
6. Name two trees with white or partly white bark.
7. What two well-known evergreen trees does Longfellow name in the beginning lines of Evangeline?
8. Does the gentian bloom in spring or in fall?
9. Name three birds whose calls contain the first names of persons.
10. What bird has the colors of the family coat-of-arms of the founder of Maryland?

One nature club used the bird charts put out by the Pennsylvania Game Commission for group drill on birds. They gathered poke berries and wrote the minutes in poke berry juice with a quill made from a feather. Your group may want to set standards of achievement as an incentive to further study. One classification might be on three levels with nature names for each group, as nestlings, fledglings, and big birds. Perhaps the lowest level of achievement should be quite easily attainable so the less gifted members may be encouraged. A nestling might be required to identify twenty stars or constellations, twenty-five trees by leaves or bark, twenty-five wild flowers, and twenty birds by sight or song. The leader may need to give time for personal hikes with members of the club as they go out to make these identifications. "Big birds" might take out nestlings for their tests. Good judgment of course must be used by the leader in arrangement of such groups. I believe that a leader will find that a few Saturdays, which he could use for himself, given to the members of his group will pay rich returns. If you have shared binoculars, bird guides, and the thrill of finding the first bloodroot, it will not be embarrassing nor artificial to share your spiritual experiences.

Other activities may grow out of your nature interests. Nature photography may result in some worth-while contributions to your files or scrapbooks. Girls may enjoy embroidering a bird quilt or a flower quilt for a mission or for the Mennonite Central Committee. Bird feeding stations, bird banding, and making bird houses are all worth-while activities for the winter months. The leader who is alert will be thinking of new activities for future months and recording them. By keeping in touch with members of the nature societies in our church schools he may receive valuable suggestions. Nature study supervisors and science teachers may be glad to supply lists of available materials which you can use. The leader may keep a jump ahead of his group by taking a good nature study course at a near-by school or college. Experience will soon show that your group will not have the problem of finding enough material but of finding time to do all the members would like to do.

Only a Little Equipment Is Needed

Since nature is your textbook you will not need a great deal of equipment to begin. Field glasses or binoculars are useful. A good pocket-sized tree guide, bird guide, and flower guide for use on the hikes and for study at home will be well worth

NATURE HOBBIES

Nature suggests for us many hobbies which are interesting and enjoyable. One of these is the collecting of wild flowers. The important thing to remember is that many of our wild flowers are becoming rare, and we must be careful not to help exterminate them. Many, however, may be collected without this danger.

Flowers are collected with some of the leaves of the plant and, if the plant is common, the roots are included. While still very fresh, the plants are carefully identified. The name of the plant, place and date of collection, and the collector's name are written on a slip of paper. This paper is placed with the plant between newspapers. The newspapers are pressed between boards under a weight in a very warm place. After about an hour, the newspapers are changed so as to allow quick drying of the flowers. The faster the flowers are dried, the more color they will retain. The plants may be mounted with Scotch tape in scrapbooks or on cards. The information on the slip of paper is transferred to the sheet.

A neat collection of plants will not only be a source of great pleasure, but it may have educational or even scientific value.

—Merle Jacobs.

COLLECTING FLOWERS

Collecting and pressing flowers is one of the finest of all the nature hobbies. Here Gladys Myers of Sweet Home, Oregon, spreads out her neat collection of pressed flowers that she has gathered around her home and community.

PICTURES ARE A LOT OF FUN

It is not necessary to have expensive equipment to take beautiful nature scenes. Any good camera with a portrait attachment will serve, though a tripod in addition is also handy. The above pictures of a box turtle and tiger swallowtail butterfly were taken with a little folding camera.

having. The Astra-Guide which can be obtained from M. T. Brackbill, founder of the Astral Scoiety of Eastern Mennonite College, will be needed for star study. **Evenings With the Stars** can be obtained from the same person. Among the larger books which the group may want to own are **Wild Flowers** by Homer D. House and **Birds of America** by Audubon. These books are large and will need to be used where they are kept. Other useful books of encyclopedia nature are the one-volume **Nature Encyclopedia** by Clyde Fisher and **Nature Secrets** by the same author. The **Nature Magazine** is valuable for its star guides and its seasonable articles month by month. It is printed on good paper and can be used for years. **A Survey of Nature** by Greene may be used in getting an over-all picture of the nature scene. It has the annoying feature of being unindexed. **Nature Chats** by J. Harvey Furbay is more interestingly written for the general reader. All these books will be helpful in keeping a calendar or diary in which you may record the advent of the first robin, the appearance of the first white violets, or the departure of the swallows. An artist in the group may depict these pictorially and the calendar may be referred to in the following years.

Other projects which you will find that some of your group will take hold of rather readily are making nature drawings and paintings, making leaf collections, making leaf prints or molds, making books of nature quizzes, and writing nature poems or nature stories. These, I believe, should be supplementary to actual observation of nature at first hand.

At Home in Our Father's World

One desirable result which is almost certain to be seen very soon in your group is an appreciation of nature as it is and a wish to conserve our wild flowers and wild life for generations to come. The need for the protection of the columbine, the Jack-in-the-pulpit, and the wild lady's slipper will soon be seen when the student understands how easily and how rapidly they are being destroyed. Never should it need to be said of one of your group that a high school girl was selling pressed wild lady's slippers for five cents each to members of her class who were not so fortunate as to be able to find some for their own collections.

If the group can be led from the appreciation of God's handiwork to the love of Him who made it, the really enduring objective in the group will have been obtained. As the students realize that the God who telleth the number of the stars and controls those shining worlds and who paints the spring beauty is He who has saved them and who meets with them when they pray, the leader may feel that God is sowing seed for the harvest time of eternity. There will be, too, the attainment of the lesser objectives that are also worth while. There will be opportunity for an opening of a rich source for the enjoyment of leisure time and the privilege of pointing out the beauty of color, design, and arrangement in nature. Some autumn day you may be surprised when a youth who has always seemed rather shy will stop in passing just long enough to ask, "Say, did you see that tree out there?" Your eyes will follow his to a lovely maple that is a masterpiece in rich bronze and gold. The reward of that moment will be somewhat akin to that which Willa Cather feels when she discovers that "to the old, old ports of beauty, a new sail comes home."

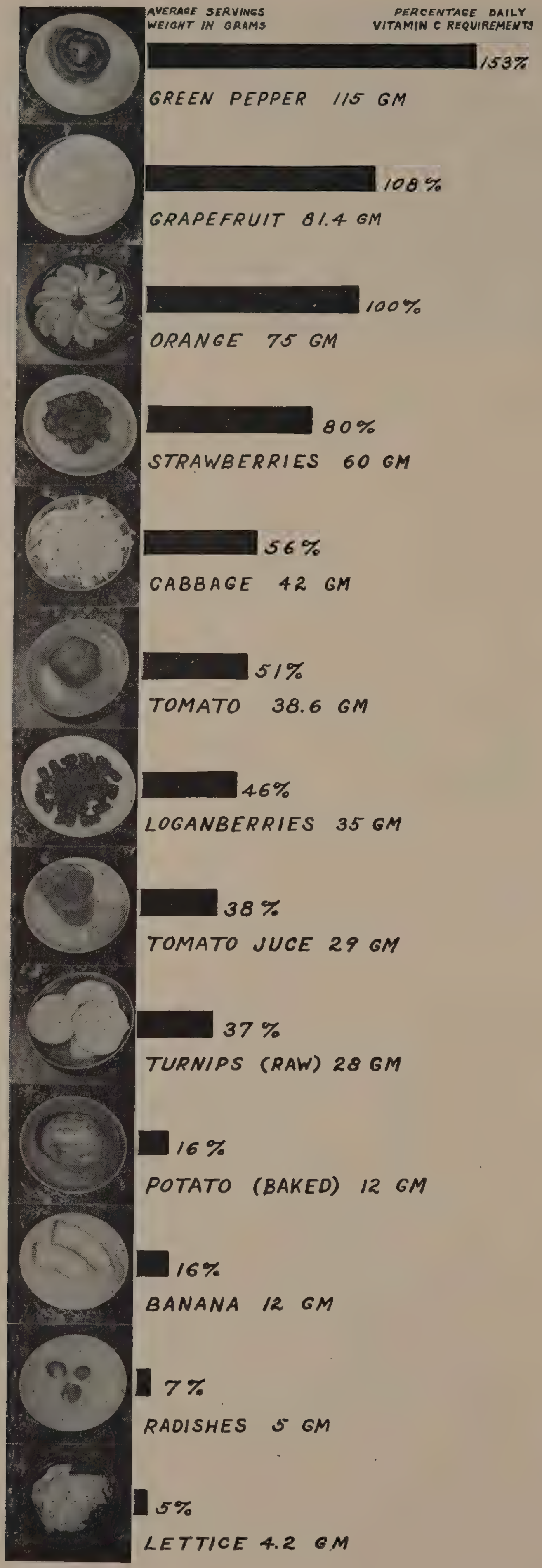
FOR THIS WORLD

O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the spring-time. Grant us, we pray Thee, a heart wide open to all this joy and beauty; and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thorn-bush by the wayside is aflame with the glory of God. Amen.

—The Pilgrim Press, 1925.

AN ORANGE FOR JUNIOR

by Edna Brenneman



The milk formula is prepared and bottled for Junior and is tucked away in the refrigerator. Now, mother must prepare and bottle his orange juice, too. Yes, Junior needs his orange juice every day if he is to be a healthy, happy baby. He is only six months old so he needs only about half an orange. That isn't much but it is very important to him. This supplies him with 30 milligrams of Vitamin C, the daily requirement for infants up to one year of age. This will give him strong teeth, bones, and capillaries, as well as strong ligaments to hold his active little body together. If Junior doesn't get enough Vitamin C he will become pale, fretful, and touchy to handle because some parts of his body, especially the thighs, will become swollen and tender.

There are other foods that are rich sources of Vitamin C and with the processed baby foods on the market Junior can obtain some of his requirements through this source although Vitamin C is dissolved by water and destroyed by heat so that a considerable amount must be taken or a considerable variety of foods eaten if he is to obtain his daily requirement without, at least, some orange juice.

Foods which are excellent sources of Vitamin C are broccoli, red and green peppers, cauliflower, Brussels sprouts, kohlrabi, cabbage, tomato juice, asparagus, dandelion greens, fresh strawberries, citrus fruits and cantaloupe. By making as few raw surfaces as possible when preparing and serving these foods raw the vitamin retention will be greater. Quick freezing retains a large amount of Vitamin C but when preparing to serve these frozen foods they must be plunged into boiling water in their frozen stage.

Just what is Vitamin C? What does it do for the body? What deficiencies result if the daily intake isn't met over a considerable period of time?

Vitamin C or ascorbic acid is an organic acid found in plant and animal cells. Man doesn't know how this vitamin is made in plants but there seems to be a relationship between sunshine and the synthesis of this vitamin. In experimenting with oranges it was found that the sun exposed side of the orange contained considerably more of the vitamin than the shady side. It has been found by orange growers that the soil which has been fertilized with a manganese fertilizer produced oranges with a higher Vitamin C content.

In animals and humans the largest amounts of Vitamin C are concentrated in the adrenal glands, liver, thymus and ovary. Human milk may contain as high as 70 milligrams ascorbic acid per quart while cow's milk contains on the average only 20 milligrams.

Many biological or feeding experiments have been carried out with guinea pigs to determine the effects of Vitamin C on the body. From these experiments and from studies on humans the daily requirements for good health have been formulated. An adult needs 75 milligram (mgs.) of ascorbic acid daily; a pregnant woman needs 100 mgs.; a lactating mother requires 150 mgs., while children need from 30 to 75 mgs. depending on age and the adolescent needs from 80-100 mgs. depending upon age and sex. We need to increase our intake above these standards during rapid growth, pregnancy, lactation, sickness and recovery, athletic training, and when the seasonal temperature and humidity is high and much Vitamin C is lost through perspiration. There are no ill effects from an oversupply of this vitamin because excesses are readily excreted through the kidneys and skin.

Vitamin C aids in strengthening the capillaries thus preventing easy bruising and bleeding of the tissues. There is a cementlike substance in the endothelial or inner cells of our body. The part of our teeth just under the enamel called dentine needs this strength. The cartilage at the end of bones, the tendons and ligaments and the inner parts or center of our bones need this cementlike substance to keep them from breaking easily or from becoming easily disjointed. Spongy gums, loose teeth, swollen, tender joints and hemorrhages in various tissues are manifestations of Vitamin C deficiency.

This vitamin helps us to resist disease and to recover more rapidly from disease. In this connection it is interesting to note that the white blood cells, important factors in fighting disease and in healing processes, normally have a higher concentration of Vitamin C than the red blood cells or the plasma. High Vitamin C diets are recommended for tuberculosis and rheumatic fever patients to promote the healing processes. During the war it was demonstrated that high levels of Vitamin C in the blood resulted in quicker healing of wounds.

Another nutritional function of Vitamin C is related to tissue respiration. It seems to be necessary for the normal metabolism of certain amino acids in protein foods. A deficiency of this vitamin increases the metabolic rate. In other words, ascorbic acid plays a part in regulating the rate at which food is burned in the body.

The fact that ascorbic acid is present in higher concentrations in glands than in other body tissues would indicate that it plays an important part in glandular activity. The adrenal glands which furnish us with extra speed and energy in times of emergency use Vitamin C.

There have been some indications that Vitamin C may help in some cases of asthma, hay fever, and metal poisoning. Future experimental work may bring to light other functions of this vitamin. At the present time it seems quite clear that it is needed for (1) the health of the connective tissues and the "cementing" cells in the body, (2) the protection of the body against infections and bacterial toxins and (3) the normal regulation of tissue respiration.

So we see why Junior needs his share of orange juice daily and why all members of the family need citrus fruits or other properly prepared Vitamin C foods. When strawberries are in season they may be substituted for citrus fruits.

STRAWBERRY ICE

Yield: 4-6 servings

1 quart fresh berries
  or 1 quart frozen berries
½ cup sugar
1 cup water
1 teaspoon lemon juice

Cover the fresh berries with sugar. To extract the maximum quantity of juice, let the berries and sugar stand at least two hours. Force through a sieve; add water and lemon juice, freeze.

A Strawberry Milk Sherbert which is very nourishing for the children can be used, also, in which the above Strawberry Ice recipe is used, substituting 1 cup milk for the 1 cup water. However, the milk must be stirred vigorously while adding the sieved fruit to keep the forming curds as small as possible.

A rich cream sherbet may be had by partially freezing the Strawberry Ice and then adding ½ cup cream, whipped, and continue freezing.

STRAWBERRY ICE CREAM

Yield: 4-6 servings

1½ cups light scalded cream
2/3 cup sugar
1 cup strawberries
1/8 teaspoon salt
1 teaspoon vanilla

1. Add salt and half of the sugar to cream.
2. Stir until sugar is dissolved. Cool.
3. Add vanilla. Freeze.
4. When partially frozen add 1 cup mashed fruit mixed with the other half of sugar.

RECIPES FROM OUR READERS

Dear Miss Wyse:

After we left Chicago we spent several months in Lancaster County, Pennsylvania. I gathered up several Dutch recipes I thought you would be interested in. We visited in quite a few homes and I asked to see their old recipe books. I did not find one printed recipe book; however, I did find several old, old books with the family's choice recipes copied in them. I copied the recipes new to me and thought you may like to look them over.

I tried the egg cheese recipe and like it. They serve syrup with it as we would with cottage cheese.

Sincerely,
Mrs. Amos Neff, Wooster, Ohio

Egg Cheese (For 2 Molds)

2 qts. sweet milk
1 pt. sour milk
2 tbs. sugar
2 tbs. flour
3 eggs
a bit of salt

Boil ingredients until milk curds. Pour in cheesecloth bag to drain. Put in a mold with a weight to press out the liquid. Eat with bread and syrup.

Sour Cream Pie

1 cup sour cream
½ cup raisins or dates
½ teaspoon cinnamon
1 cup sugar
3 egg yolks, beaten

Combine ingredients. Bake in pastry shell at 425° F. about 30 minutes. When done, cover with a meringue made of 2 egg whites, ¼ t. salt and 4 tbs. sugar. Return to oven to brown meringue.

—Mrs. Mahlon Kauffman, Rural Route 1, Sheffield, Illinois

Homemaking editor's note: In later issues of THE MENNONITE COMMUNITY, we plan to publish some of the other Lancaster County recipes Mrs. Neff collected for us. We are happy to receive good recipes from all of our Mennonite communities. Does your family or community have a special way with food? If so, why not share all good things with other readers? —O.G.W.

THE YOUNG COMMUNITY

A Spring Hike

"April showers bring May flowers" and May is the time for a spring hike. Let's put on our rubbers and go spring flower hunting. We will want to find a stream and follow it through the woods, for the spring wild flowers grow best in rich, moist soil where there are lots of decayed leaves. The flowers we are seeking bloom before the trees leaf out and there are not as many of them as of the late summer wild flowers. Because we have cut down many of our forests and plowed many fields, the spring flowers do not have suitable places to grow and therefore we can no longer see the many blooms that our grandparents did when they were small. However, we will keep our eyes open wide to see the wee spring flowers at our feet.

Spring Beauty

One of the first flowers we are sure to spy is the dainty Spring Beauty growing on banks and around the bases of trees. You will know it because of the five white or pink petals with darker pink veins running toward the center. Before the flowers bloom the stem often lies flat on the ground, but it straightens up when the petals unfold so that they can get the sunshine. The Spring Beauty has two long, narrow leaves that grow opposite each other on the stem.

The blossoms of the Spring Beauty close when picked; so it is better to leave it growing in the woods.

Marsh Marigold

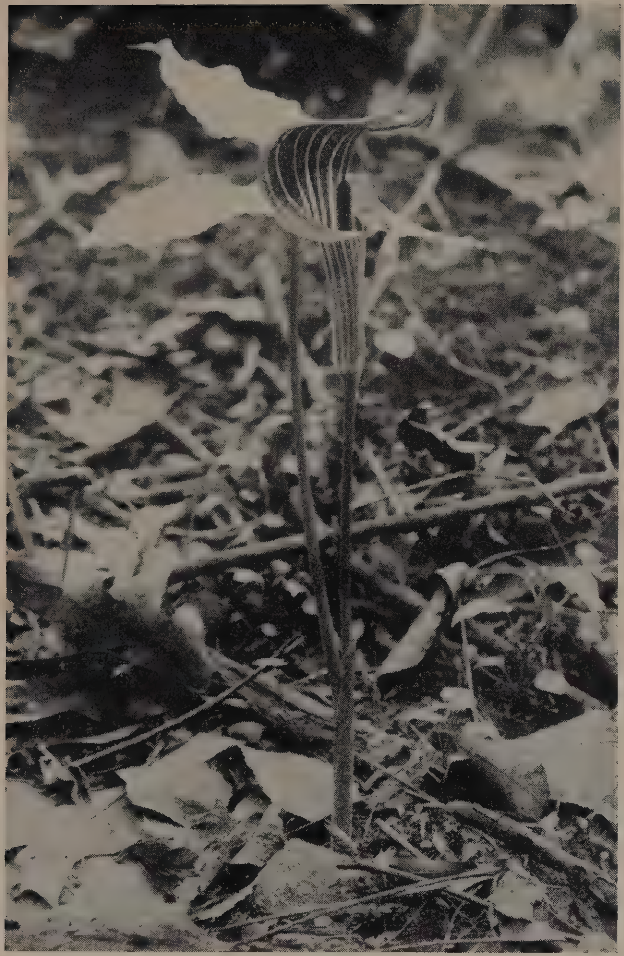
As we step along the edge of the brook we find clusters of yellow Marsh Marigolds in wet, marshy places. This flower is larger than a buttercup and has no petals. The smooth, glossy leaves are nearly round with crinkled edges and a fine network of veins. In some places these leaves are cooked and used for food. When we examine the stalks and find they are hollow with ridges along the side, we will know we have found Marsh Marigolds. Being quite stiff these stalks break off easily, but unless they are kept in water they soon become soft. Both the Marsh Marigold and the Spring Beauty seem to grow in abundance, but spring blossoms are such delicate plants that if we pick them they soon wilt. People who pick wild flowers have not learned the ways to enjoy them most. On this hike we can enjoy them without picking them because we have learned to recognize them.

Hepatica

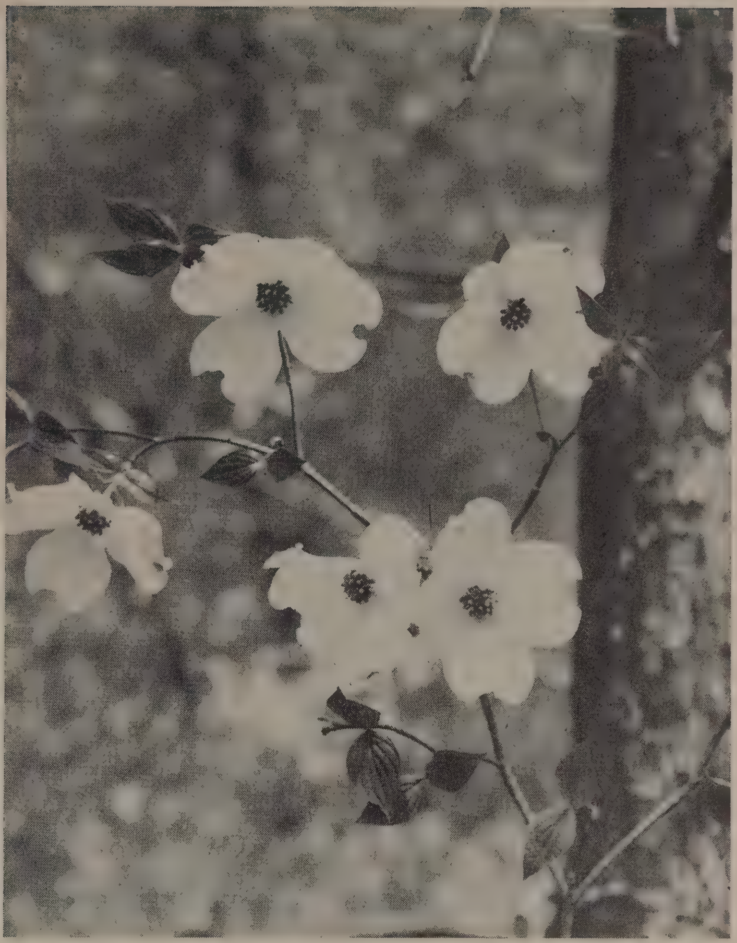
Maybe you have already seen Hepaticas this spring. Just after the snow is gone they come out. We might find some of these pale purple and white flowers today along the dry, woody banks of the stream. Several flowers often cluster together, each at the end of a hairy, fuzzy stalk. The blossom has five to ten petals and opens each day as the sun shines upon it and closes at nighttime. Can you find the sepals of the Hepatica? They are the green petals under the colored ones. The first day the Hepatica blooms the flower is small and cup-shaped, not open very wide, but the second day it is larger and wider open than the first day. Perhaps we won't be able to see any of the new green leaves, for often the flower blooms before the leaves appear. The leaves from last year may still be on, but they have turned a ruddy color. In many parts of the country Hepaticas should not be picked because they are becoming scarce, and so we will leave them now and hunt for other blossoms. But in our minds we

Bright yellow Marsh Marigolds come up in sunny swamps

The Hepatica often begins blooming in March or April



Jack-in-the-pulpit



Flowering Dogwood Blossoms

can always remember the beautiful Hepaticas of the spring.

Trilliums

Now let's leave the brook and climb up through the woods and while we wander through it look for the large white, red, or pink Trillium. This flower's name means "three" because all Trilliums have three leaves, three petals, and three sepals. Purple or red Trilliums, which some people call the Wake-robin, often smell like spoiled meat. Perhaps that is to attract certain flies which help them spread their pollen. If we sit down and rest quietly maybe we can see some insects getting nectar from the Trillium. Most of the plants that we find today have some attraction for insects. Sometimes they own bright, showy petals; sometimes a nectar with a strong odor is stored deep in the flower, where insects must pass the pollen and sticky top of the pistil to reach it.

Jack-in-the-pulpit

And we certainly don't want to miss the Jack-in-the-pulpit on this spring-flower hike. We will notice first the broad, green sheath with its purple stripes. It is split down one side and has a pointed flap which protects the opening. This is the pulpit and Jack is inside looking like a pencil-like spike standing straight up. This spike is green or sometimes purple and rounded at the tip. If we fold back the edges of the tube where it is slit we find at the bottom of the spike a cluster of tiny green flowers. They have no petals or sepals. Because Jack-in-the-pulpits have turniplike roots, they are often called Indian Turnips. The Indians are supposed to have eaten them but to us these roots taste bitter. Perhaps you have your camera along. Jack-in-the-pulpit would be just the flower to take a picture of. Do you think you can get a picture like the one on this page? If you try many times I'm sure you can.

Flowering Dogwood

It's almost time for us to head for home, but as we go let's look around us on the hillsides and see the Dogwood trees in bloom. So densely covered with flowers, they look like big bouquets. From a distance we can tell they are Dogwoods because all the flowers seem to be growing horizontally—that is, in lines that go across, not up and down. The flowers bloom before the leaves appear. Let's examine the beautiful blooms closely. They are large—two to four inches across. It looks as though each one has four large white petals, but really the true flowers are very small and are in the center of the white bracts. Do you see them? Gradually this native American shrub is disappearing and in some places Dogwood will no longer be seen if people continue to cut off the branches. I have an idea for a better way to remember these gorgeous blooms. Tomorrow we'll come back to the Dogwood tree with large sheets of paper tacked on a board and our drawing pencils, crayons, or water colors. If we put the Dogwood on paper we'll have a bouquet we can keep all winter long.

There's our house in sight, and we are tired. But wasn't it fun—learning to know new wild-flower friends? Perhaps another day we can again hike and find other friends.

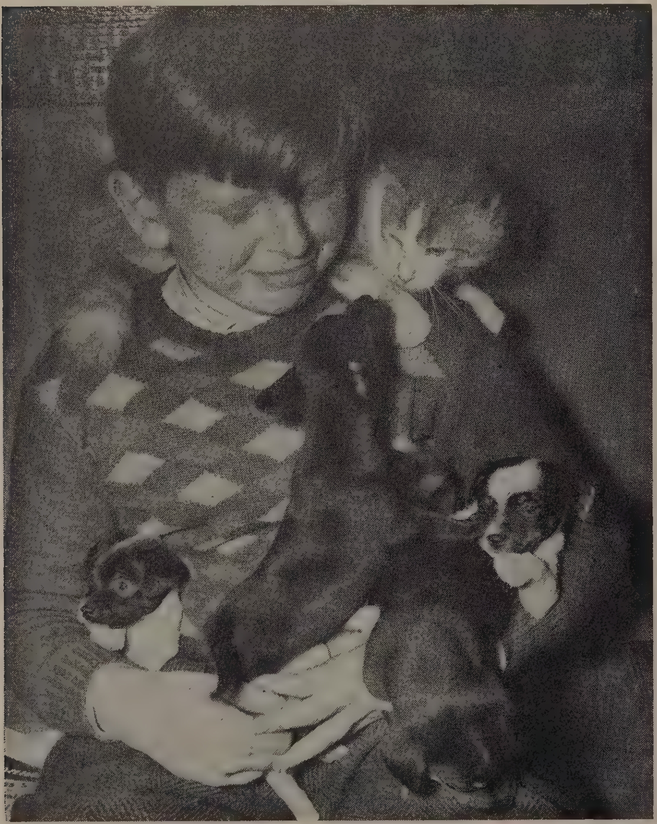
BUILDING HEALTHY PERSONALITIES IN CHILDREN

by Adella Brunk Kanagy

Parents generally accept responsibility for their child's physicial health, but they are less apt to be aware of their responsibility for his mental and emotional well-being. They may seek to provide for his nutritional needs while neglecting his need for affection and understanding. Such neglect produces symptoms of maladjustment just as definitely as lack of vitamins produces symptoms of malnutrition. Either lack affects one's total well-being. Therefore in order to help the child attain optimum health, parents must provide an environment which is wholesome physically, emotionally, and spiritually. Other agencies such as the school and the church may contribute to this end, but the task is primarily the responsibility of parents.

It is not necessary to remind Christian parents to love their children. To them "children are an heritage of the Lord," (Ps. 127:3), and as such are welcomed into the home with thanksgiving. However, love must be adequately expressed in order to make the child aware of his parents' concern, and to produce a sense of security. Not in words alone is love expressed, but in the very atmosphere of the home—the intangible product of the thoughts, actions, and attitudes of each member in the home.

The need for love is fundamental with every child. It has been stated to be an actual organic requirement. That is why the most ideal institutional environment fails to meet all of a child's needs. The best physical care must be administered with love in order to achieve its goal of health. This principle the nurse learns in her task of helping young patients recover from illness.



SOMETHING THAT IS HIS OWN
Morris Sauder, son of Ben Sauder of St. Jacobs, Ontario, frolics with an armful of puppies and a friendly kitten on his shoulders.

Children Can Be Overprotected

The loving parent is wise to avoid overprotection of the child. Too extreme concern and too great restriction rob the child of his ability to be independent. He remains dependent upon parents when he should be gradually attaining a degree of maturity. Over-indulgence creates problems, for the child does not learn to face the frustrations of reality. The opposite extreme is found in the selfishness of parents who are so lacking in affection as to neglect and reject their child. Either situation harms a child who has every right to a stable home.

Wise is the parent who can express his affection adequately and season it with intelligent guidance. The stable environment thus created is a strong safeguard for the child against mental and behavior difficulties now or in the future. The stable individual can withstand the emotional stresses of adult life without permanent damage.

Early in life the child should be helped to form proper habits. Habits enable one to perform the daily routines of living with a minimum waste of thought and energy. Habit training must be adapted to each individual child in terms of his own ability, not according to the achievements of the neighbor's child. Children vary greatly in their pattern of maturing; observing the development of the child in question is the best way to determine his readiness for training. To be eager to see that the child conforms to acceptable standards of behavior and cleanliness is to make the training ineffective for the time, or actually harmful. Demanding behavior beyond the child's ability can only result in disappointment for the parent and a sense of inadequacy and defeat in the child. Timing training by the child's development brings satisfaction to both parent and child.

Encourage Good Behavior

Proper training also includes the avoidance of undesirable habits. This is achieved by discipline. Training is accomplished chiefly by encouragement; discipline implies restraint. The goal of discipline is to teach the child self-restraint. When he finds that undesirable behavior brings unpleasant results, he learns to limit his actions to those which are desirable.

Parents must be reasonable in their demands of the child. Don't expect too much self-control of the young child. It is better to keep the environment free of restrictions and thus avoid presenting temptations which the child may not be able to resist.

As the child grows older he can be helped to understand the reasons for restrictions and the results of wrong-doing. He should be permitted freedom according to his capacity for responsibility.

PARTNERS ON THE JOB

Sanford Boettger enjoys the companionship of his grandfather, Simon Staulter, as he watches him dig a posthole. Sanford is the son of Harold Boettger, minister at High River near Tofield, Alberta.

The good disciplinarian is both kind and firm, and always consistent in his requests. A child treated in this manner learns to respect authority. A child who is used to being persuaded, threatened, nagged, and bribed will react as inconsistently as the person who is dealing with him.

Punish with Care

Punishment should never be administered with an avenging attitude. If it becomes an emotional outlet for parents who feel thwarted by the child's disobedience, punishment will arouse revenge and resentment in the child. This is a situation in which a sense of humor may ease the strained feelings.

Even while suffering for wrong-doing the child should feel assurance of his parent's affection. Parents should be just as quick to commend his good behavior as to punish his misbehavior.

The Precepts of Parents

The best preparation for parents to be able to fulfill their responsibility to their child is for them to accept the gift of God which "is eternal life through Jesus Christ our Lord" and to "walk not after the flesh but after the spirit," for "to be spiritually minded is life and peace." One cannot impart that life and peace to a child by means of education or example, for re-birth is the work of the Spirit of God. However, a child who has seen in his parents an example of the Christian life, and has received from them religious instruction, is like fertile soil in which the seed of the Word can be expected to bear fruit. The child in whom this training is lacking may never awaken to spiritual realities.

The parent who is concerned about his child's spiritual life is rewarded when he sees the child accept salvation by Christ. The parent who takes efforts to keep his child in physical health is rewarded when the child keeps well and grows normally. The parent who truly seeks to understand his child and to build for him emotional stability is rewarded when the child becomes welladjusted and gives evidence of developing a healthy personality. The strongest environmental factor in any such developments is the home created by the parents.

EDITORIAL

INTRODUCING THE CANADIAN NORTHWEST

The story on the following pages tells of a successful venture in community building. Why this community and others in the Canadian West and Northwest have succeeded deserves attention. The answer is a many-sided one and is found in the importance attached to the church, the industriousness of the people, the practice of co-operation and mutual aid, and the willingness to develop good agricultural patterns in new regions.

It was said once by a historian that "ripples of improved farming" went out wherever a community grew up that practiced good agriculture. This has been true of Mennonite communities in Western Canada. It is worth noting that failures of Mennonite colonization in Western Canada have been kept at a low figure because farsighted persons put sound community building into practice. James Hedges in his excellent book, *Building the Canadian West,* points out that: "Once a community of Mennonites had been settled on a large farm the inspectors of the Mennonite Land Settlement Board and of the Canada Colonization Association provided supervision and aftercare in order to reduce the possibility of failure to a minimum."

After settling thousands of families on farms the Canadian Pacific Railway has concluded that merely selling land and transporting people to it is not enough to develop it. This task can best be done by community-minded people.

THE GOVERNMENT AND THE FAMILY FARM

A widely traveled man sometimes claims he can tell who owns or who rents the farms he sees. The upkeep of the buildings, painted houses, attractive lawns, well-tilled fields—these suggest that the farmer is also the owner. We are fortunate to have a government which has always encouraged the family farm instead of the large commercial farm or the tenant farm. Arthur Raper of the Bureau of Agricultural Economics stated the conviction of many people a few years ago when he said:

"The general level of living of the farm population seems to be better safeguarded by the home-owned farm than by any other, including the maintenance of schools, churches, and community activities in which the people participate and of which they are proud."

Yet family farms are threatened as the country settles down from a period of uneasy war prosperity. From 1880 to 1940 farm tenancy increased from 25 per cent to 39 per cent. That this trend can again set in is the belief of certain leaders in the United States Department of Agriculture. Recession in prices and increased mechanization may force many family-operated farms out of existence. More than good intentions on the part of the government and farmer alike will be necessary to maintain the family farm.

Secretary of Agriculture Brannan, who strongly favors the family farm, recently told a group of rural church leaders that price support for farm products, electrification of farms, conservation measures, and other benefits can be provided and encouraged by the government but these are not enough to guarantee the family farm. Farmers must also do their part through wise use of land, providing for just transfers of the farm to the next generation, and co-operative marketing of their products.

Farmers who have traditionally practiced self-help, co-operation, and independence may have unique advantages for maintaining the family farm.

For the May cover a scene was chosen from the lawn of Cora Stutzman, a widow who lives near Chappell, Nebraska. A Collie dog lies before a fish pond that is surrounded by shrubs and beautiful plants.

IN THE CANADIAN ROCKIES

It is only a little more than a century since the white man first glimpsed the beauties of what is now Banff National Park. This picture shows Bow River just below Lake Louise in this Park which is in the province of Alberta. It was taken in the summer of 1948 by John H. Harshberger.

The first recorded visit to this area was in 1841. During the same year a missionary to the Indian tribes, R. T. Rundle, camped by this river at the foot of what is now Rundle Mountain. Since 1885 this area has been a national park, the second largest in Canada. In its 2,585 square miles are "regions of scenic grandeur probably unsurpassed in the world."

It is far to the northwest of this area and toward Alaska that the Peace River settlement, described on the following pages, is found.

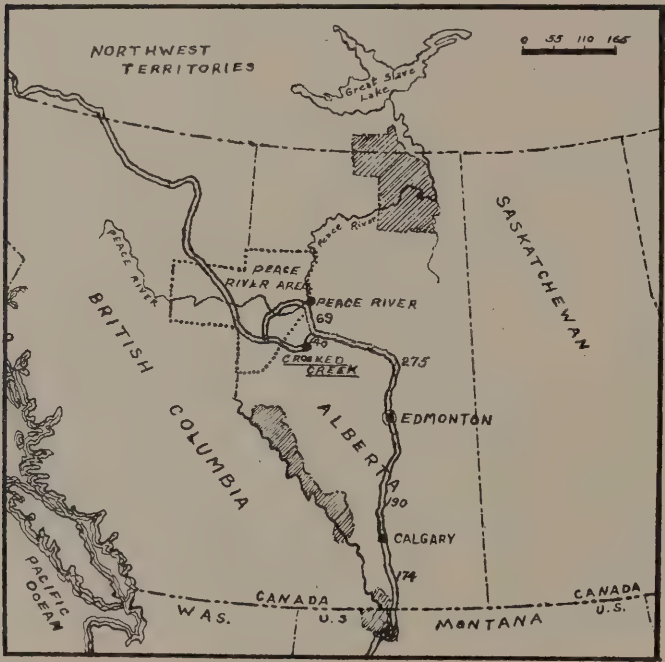
THE SET
IN THE PE
COU

by John An

LEFT: A perspective of the g River in the distance. The Al heart of this area.

The town of Crooked Creek, A of the Alcan highway. This is t in the Peace River country.

RIGHT: The Rosedale Menn de Veers and Peter W. Friesen ninety-four members.



The story of a tranquil young Mennonite community began in April, 1928, when two ambitious young men, Jasper T. Bronson and Peter W. Friesen, left their homes near Swalwell, Alberta, and homesteaded land in the vast Peace River country. As young men interested in pioneering, they ventured out to seek opportunity in an undeveloped agricultural area, to work and chisel out a new community. With ten dollars which he borrowed from a friend, Friesen made the initial payment on one hundred sixty acres and then proceeded to construct a log cabin which cost $2.35. When the dry and dusty years swept through Central Alberta, and the drought and grasshoppers plagued Manitoba in the thirties, many families in the Church of God in Christ (Holdeman Mennonite) communities became seriously intereseted in the North. Young men and couples who were inclined to adventure gradually trickled to the Peace River area, with the result that there are today more than thirty families in that community. The pioneers of this brotherhood, posessing a strong tie of mutual Christian fellowship, have thoroughly enjoyed these years of adventure, although they speak of hardships and penniless days. It is with a great deal of pleasure that they have observed the community increase and develop.

Peter W. Friesen, who entertained and introduced our party to the interesting features of the community, informed us that he brought his wife there in 1940, was ordained minister in 1941, and is now co-laborer with Gerhard de Veers in the congregation of ninety-four members. An average farm in the community, as the one owned by the Friesens, consists of one hundred acres under cultivation and one hundred sixty acres of leased pasture land. Until 1936 he lived in the small log house, and then convinced that he must provide for his parents and sister, he built a larger house in which he and his family of four children now have their home.

The Peace River Country

This area, located roughly in northwestern Alberta and northeastern British Columbia, has been called "a cultural island in the wilderness." That great slab of potential agricultural land

TLEMENT
ACE RIVER
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**t northern country shows Peace
highway extends through the**

**rta, is located on the lower part
nearest town to the Mennonites**

**e meeting house where Gerhard
shepherds of a congregation of**

has an area of about 75,000 square miles or about 47,000,000 acres. It has no fixed boundaries, and its borders extend both north and south of the Peace River drainage basin. To the west are the foothills of the Canadian Rockies; to the north is a vast wilderness of lowlands; and to the east and south is a rough, brushy, and somewhat swampy country. Grande Prairie with its population of 2,850 located in the south central part, is sometimes called the metropolis of the Peace River Country. Peace River, a town of about 1,000 at the northern border of the area, is the headquarters of the North. The transportation lines run southeast to Edmonton, a distance of about 200 miles. The Alcan highway extends through the heart of the area, going through Grande Prairie. An all weather highway is now under construction which when completed is to connect Vancouver Island, the Peace River Country, and Alaska, going through the Rockies at Pine Pass.

The Peace River country was discovered by Alexander Mackenzie, who in 1792, sailed on the Peace River in search for an overland route to the Pacific Ocean. The discovery of that country was a direct result of the competitive efforts of the North West Company and the Hudson's Bay Company to explore new regions and set up trading posts. The results of Mackenzie's exploration was the establishment of numerous trading posts along the Peace. The town of Dunvegan was established in 1800 and Ft. Saint John in 1805. At that time a journey to the Peace River Country required several months, and for more than a hundred years after its discovery it was accessible only by boat from Lake Winnipeg via the Upper Churchill and Athabaska Rivers. The traffic during the nineteenth century was for the most part Indian trappers and white traders. The contemporary history of the Peace River Country is a story of pioneering, of speculation, of land-hungry settlers, of adventurers, and of genuine home seekers. Only those who have lived in that country most of their lives know the problems of transportation, the results of the land boom, the hardships of little or no community service, and the hard work connected with making a livelihood in the woodlands of the North.

This cabin built in 1929 for $2.35 now serves as a shop on the Friesen homestead. It is a monument to the pioneering efforts of the present community of thirty families.

The present home of Peter W. Friesen is shown below. The first heavy frost in the fall of 1947 occurred on August 22 and can be seen on the roof of the house.

Pioneering Experiences

In his own words P. W. Friesen tells of the hardships and joys in starting a new community. "In the spring of 1929 we moved into this brush and wooded country to make our homes. We were looked upon as making a foolish move. We were going so very far north, even 45 miles from a railroad. Sometimes we felt rather foolish, too. But thanks and praise be to God, we have a very wise omnipotent heavenly Father who can use fools and foolish things to praise Him. My brother and I were full to the brim with the spirit of adventure. Yet we did not fail to call on the Good Spirit to lead, guide and direct us. For we well knew that without the guidance of the Holy Spirit and the blessings of God our effort was in vain.

Claude Toews maintains a blacksmith and repair shop just west of Crooked Creek.

The Ridge Valley Cooperative Cheese Factory was organized in 1939 and is the only cheese plant in the Peace River country. About fifteen farmers supply the milk for the cheese factory at present.

Cream cheese is made and marketed in Grande Prairie. Last year the annual business of the plant amounted to about $13,150.

BLACKSMITH
ELECTRIC & GAS WELDING

"With no crop the first winter and very little more the next few winters, feed was a serious problem. Straw was hauled a distance of twenty-five to thirty miles from across the Smoky River. The snow was deep those years, making it very easy to upset with a load. More than a few spent the night putting their load on or reloading it after being upset. These were the depression years. Money was very scarce. It was next to impossible to lay your hands on a dollar bill, because it seemed money had vanished. Barter and trade was the order of the day. Men working at the sawmill received lumber for their pay. The doctor took lumber and canned fruit for his services; even pocket knives and safety pins were bartered for feed. The women folk patched and patched clothes while the men worked hard, often bringing home a moose or deer as the meat was needed.

"Very few wagons were seen at the church service Sunday mornings. Most people walked and liked it. Godliness with contentment is great gain, I Tim. 6:6. The horses that had worked hard all week rested on Sunday. Fences were very few, so not a few ran away. Then the settlers spent days and sometimes weeks to find them again. Such things all took time, and as a result the progress of improving the farms was slow.

"A hard and trying experience of those first years, especially for the women folks, was that most of the settlers had dirt roofs on their log cabins. When it rained heavily the water came through the roof, making it necessary to move a lot of the things in the house and the children to dry places, such as under the table, etc. Very often this happened at midnight.

"Many interesting hunting experiences could be told. I will mention one here. One of the young men was hunting for deer when he came to a mound about two feet high among some old logs lying on the ground. To get a better view he stepped on this mound. At that moment the mound caved in and a thundering growl came from within. It was a black bear in his den for the winter. In a lot shorter space of time than he anticipated the hunter had an unexpected trophy lying at his feet.

"Experiences could be told of settlers getting lost in the woods. An experience like that has been mine. I can say it was a great experience with God, but to a person with highly strung nerves it may prove disastrous. The realization of being lost, away from home, all alone is terrible. It grips the heartstrings like the awfulness of death. That is the time when the still small voice speaks very distinctly. It brings a man to his senses and to God!

"Homesteading has brought all of us on the same level as far as social standing is concerned. We can all meet each other on the same ground of understanding, a blessing which is often overlooked in the older communities. Our best clothes on Sunday were often denim overalls and gingham dresses. One brother, when asked to take part in the church service one morning, refused because he thought his new denim clothes would attract too much attention. Some of the women and children did not get to town for five years, but they stayed at home and helped to improve their farms. Many of the young people went to work for settlers near Grande Prairie and Clairmont to earn enough money to buy the necessities that could not be made by hand.

"Three feet of snow is the deepest snow that I have ever seen here and 63 degrees below zero was the coldest weather. In such weather we try to be at home and not very far from a warm stove, if possible. Such severe weather does not come every

Indians still roam the country. Half-breeds are more numerous. This family stopped along the trail for lunch.

winter and when it does come, it generally is of short duration. It is not so bad when one has enough clothes on."

Church Life

Religious denominations in the Peace River district are numerous. In 1911 the Roman Catholic population was the largest and outnumbered the Anglicans, the next largest group, by five to one. Since that time the white population increased rapidly, and today most of the larger church groups are represented in the district. According to a study made by C. A. Dawson in 1931, the United Church comprises 25% of the total population, the Roman Catholic Church 22%, the Lutherans 15%, and the Anglican church 14%.[1]

The membership of the Church of God in Christ (Mennonite) group numbers ninety-four and consists of one congregation. Since the beginning of the settlement there has been a gradual increase in membership. The Mennonite families who have moved there from other parts of Canada, Manitoba and central Alberta, were home seekers. The results of the dry years, 1930-31, in the Swalwell community in Alberta was an incentive for moving to Peace River. For several years the drought and grasshoppers were pressing the people of Manitoba which resulted in further migration of a few families.

Worship services among the Mennonites were held the first winter in the barn loft of minister de Veers. For several years services were held regularly in the Ridge Valley schoolhouse. The first meetinghouse was built in the fall of 1938 and has a seating capacity of about 130. Gerhard de Veers, formerly of Acme, Alberta, has served as minister of the group since 1930. He with Peter W. Friesen are the two ministers now serving the Rosedale congregation. Sunday school and worship services are held each Sunday morning and are conducted in English, although occasionally in German. Every two weeks services are held in the evening. Except for the two mission stations, Smith and Culp, organized in 1946 and 1947 by the Alberta-Saskatchewan Mennonite Conference in the northern part of the district, the Holdeman Mennonites are the only organized group of Mennonites in the Peace River country. Until recently a group of Krimmer Mennonite Brethren were living near Wembley and Clairmont, but they have since moved to British Columbia. Names of families now in the community are: Bartel, Bronson, de Veers, Dierker, Enns, Esau, Friesen, Geisbrecht, Isaac, Jantz, Klassen, Loewen, Reimer, Rieger, Schartner, Thiessen, and Toews. The names are all typically Russian Mennonite. Their ancestors came to this country in 1873; they were at that time members of the Kleine Gemeinde, but they later joined the John Holdeman following.

A Christian Community

Several things are striking about this community. In the first place it is made up almost entirely of young families. Second, one can sense a genuine spirit of Christian hospitality and unity among the brotherhood. Here is a group of men

This new frame building was donated to the community by Ben Loewen for the specific purpose of providing a rest home. The hospital has a few mental patients at the present time.

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[1] C. A. Dawson, *The Settlement of the Peace River Country,* VI (Toronto) 1934, p. 179.

and women who are endeavoring to follow the teachings of Christ and are working together at the task of community building. The problem of maintaining a sense of community is not as complex as it might be in the more densely populated areas of society. Third, one can sense a vision for maintaining the future welfare of the community. These manifestations of Christian concern have found expression in several ways: concern and encouragement of missionary activities, the maintenance of a rest home, a co-operative store, a bulldozer association, and co-operative cheese factory.

In the year 1947 Ben Loewen donated two acres and a new dwelling, one of the few frame buildings in the community, to the brotherhood for the specific purpose of providing a rest home. The hospital has only a few patients at the present time. A board of directors was elected in July, 1947, but the hospital has as yet no official name.

Crooked Creek, located on the Alaska highway, is the nearest village of the Mennonites. A co-operative store is maintained by members of the community. Shareholders include Mennonites as well as non-Mennonite members of the community. A combined store, post office, and gas station is maintained in the one and largest building in the village. Claude Toews maintains a blacksmith and repair shop just west of the village. The store renders a much-needed service for all local people. It is frequently necessary for the Mennonites to go to Grande Prairie to obtain medical service or to purchase farm machinery.

One of the major tasks of the pioneer settler is to clear the land and rid it of brush and roots in preparation for farming. This requires a great amount of time and labor. Indians have occasionally been employed by the Mennonites to clear the land of brush. Willows, spruce, and white poplar are the most common kinds of trees in the Peace River country. In order to facilitate the clearing of land, the Mennonites in 1946 organized a bulldozer co-operative association. A large used caterpillar tractor was purchased for $6,000 by twenty shareholders. The cost per acre for clearing and breaking land has been estimated from ten to twenty dollars, depending on the difficulties of the task. Farms with average improvements can be purchased for about twenty dollars per acre.

Although the Mennonites make their livelihood chiefly by farming the soil, they also do dairying and lumbering. The Ridge Valley Co-operative Association cheese factory was organized in 1939 and is the only cheese plant in the Peace River country. Fifteen farmers supply the milk for the cheese factory at the present time. Cream cheese is made and sold to dealers in Grande Prairie. Last year the annual business of the cheese factory amounted to about $13,150.

The Peace River country is often thought of as a great wheat growing country and as an ideal place for mixed farming. This it is, at least in some sections, but there are certain parts where grain cannot be grown. There are areas of fertile land which is not adaptable to farming because of the scarcity of water. The farmer's water supply is sometimes secured by a waterhole or a dug-out. There are a few drilled wells among the Mennonites, but in order to get a good well it is necessary to drill from 250 to 300 feet. The high cost together with the problem of obtaining casings and pipes is the reason for the scarcity of wells in the community. There are, however, a few open springs of running water in the Peace area. Farming conditions are so different and the stages of development vary so great that no general term can describe the type of farming practiced in the Peace River country. Wheat is the chief source of income. Enthusiastic settlers speak of the fertility of the land and the tremendous crops which can be raised. On new and fertile ground wheat yields from forty to fifty bushels per acre. The average for all wheat raised in 1929 was about twenty bushels per acre.[2] Oats is also a good crop and yields from thirty to eighty bushels per acre. Barley yields from twenty to forty

Enthusiastic settlers speak of the fertility of the land and the bountiful crops which can be raised. On new and fertile ground wheat yields from forty to fifty bushels per acre.

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[2] *Ibid.* p. 80.

bushels. The average rainfall is about sixteen inches per year. Brother Friesen says there have been no extreme droughts, that they have had short crops, but never crop failures. The trend toward increased mechanization in agriculture is quite evident. Many pioneers who used crude handmade tools for cultivation are now using tractors and modern farm equipment.

One of the difficulties confronting members of the community is that of obtaining medical and social service. It is necessary to go to Grande Prairie, a distance of forty-five miles to obtain the service of a physician. A district nurse is stationed about ten miles from the community and is consulted in most cases needing medical attention. Doctors have made trips to the community in a few cases, but only for critical and rare cases. The Mennonites would welcome the coming of a good physician into their community.

Outlook for the Future

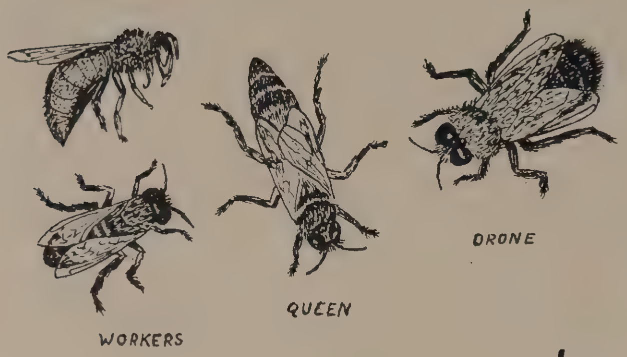
It is a general feeling among the northerners that the Peace River Country is on the eve of a large industrial and natural resources development program. **The Herald-Tribune,** a weekly newspaper issued every Thursday at Grande Prairie, carries many accounts of new business being started. An editorial (March 11, 1948) reads, "Grande Prairie today may well be on the brink of a new era. Like a runner, poised at the starting line, she can get off to a flying start now or else let the other contestants race past, because she did not hear the starting gun. For make no mistake, the 'Go' signal has been given. Not since the first hectic years following the arrival of the railroad here, has development been so rapid."

One of the large business establishments in Grande Prairie is the Peace River Co-operative Seed Growers Assn. Ltd. Now entering its twentieth year, the firm processes and ships seeds into many parts of the world. The plant employs a staff of twenty, and last year the annual turnover of business amounted to more than one-half million dollars. The seed growing business has grown tremendously within the past ten years. During the war years many valuable yields of grass seeds were grown on land previously considered worthless. The Grande Prairie Municipal Hospital is expanding its facilities. An Old People's Home is now being built in the city. The Chamber of Commerce is pressing for an agricultural college. The Hudson's Bay Company is making plans to establish a retail store in the District. What is said to be the "largest gas field in western Canada" has recently been staked. What possibilities are there for settlement in the Peace River Country now? Are there unique opportunities for starting new Christian communities in the undeveloped acres of the North? The answer given by P. W. Friesen follows:

"Where once a young man and his good wife came walking to take up residence on their newly acquired land, the man carrying a tent on his back and his wife carrying the baby in her arms, there is now a healthy and thrifty family living on a simple farm. This scene has been duplicated many times. Where once there was a wrecked buggy in a mud hole, modern cars now go by on a graded road. The log cabins, some of them housing one and two families, are giving way to better homes made of lumber with shingle roofs and brick chimneys.

"Looking back over the past fifteen years of frontier life in a modern world, the hardships of pioneering give us much satisfaction and joy. This should be a challenge to other young men and women to start new settlements. There is plenty of room here and elsewhere. It is a work for young people and not for the silver headed. The one thing needful is this: Take the Lord Jesus with you. He is the master builder. 'Except the Lord build the house, they labour in vain that build it'."

An improved road in the Peace River country passes through a forest area. White poplar trees are plentiful. Willows and spruce are also common.



BEEKEEPING AS A VOCATION

by J. Irvin Lehman

The story of the honey bee is quite fascinating to most people. Many recognize the hum of the honey bee. Some know by experience its painful sting. Many enjoy the sweet honey it produces. But the full life story of the drone and the queen and the worker as inmates of the hive is known to comparatively few. The story of their communal life as these three types of bees live and work together in a colony which may vary in number all the way from 15,000 to 100,000 plus is just as fascinating as their life history.

About 200 years ago while a German botanist named Joseph G. Kolreuter was engaged in hybridization experiments he discovered the priceless service pollinating insects render to flowers and plants. Chief of these pollinators is the honey bee. This discovery led to a study of bees the result of which makes another thrilling story. It was found that in the reproduction of plants our heavenly Father as Creator planned that the honey bee should render the service of distributing the pollen from the male to the female parts of the flower of many plants. Thus the plant is fertilized and is able to reproduce its kind. The plants dependent on insects for fertilization include some of the most familiar of our fruit and vegetable as well as field crops.

Favorable Considerations

There are a number of incentives to beekeeping. First there is always opportunity to observe and learn. One can only learn by experience the technique of hive manipulation and when it should be undertaken. For instance, the humor of the bees is related to the temperature of the day, to the moisture of the soil, and the corresponding secretion of nectar by the nectar plant and the morale of the colony. Any or all of these are factors that help to make the bee cross or amiable in temperament. Or again to learn just how to build up the colony to its peak strength at the time of the major honey flow is always an interesting aim of the beekeeper. Though many things are learned from day to day and season to season yet a beekeeper never graduates by having learned everything there is to know about his business.

The second favorable consideration is that in this business we are producing that which is of value to man. According to United States government reports in 1947 the bees in the United States produced 233,126,000 pounds of honey which was an average of 38.6 lbs. per colony. This considerable amount would all be lost were it not for the honey bee. Honey has the distinction of being the only sweet that comes to us in the ready to eat form directly from nature. It commends itself because it is filled with health producing and life giving mineral and vitamin elements in easily digestible and palatable form. The beekeeper perhaps better than anyone else has the opportunity to taste and enjoy the variety of flavors of honey produced from the many different sources of nectar. Beeswax also is a unique product. No man-made product will burn with a smokeless flame and pleasing odor as will beeswax, so in addition to other uses it is widely used in the making of candles burned for religious purposes.

In the third place, beekeeping offers to the beekeeper the sense of satisfaction of knowing that he serves the community in which he lives. For bees do not gather the nectar from trees and clover and alfalfa fields without performing while gathering the nectar the invaluable service of pollinization of the flowers. It would be perhaps hard to convince most farmers that for every dollar the beekeeper makes on the honey he sells the bees perform the service of perhaps fifty dollars in value for him in the pollinization of his plants. Since that is true the beekeeper does not need to feel conscience-stricken when his busy little insects cross the line and go into a neighbor's field, sometimes to the limit of five miles, and gather honey from his neighbor's plants and trees. The bees' body and legs are covered with hairs, some stiff and some featherlike to which the pollen clings. She also has special pollen baskets on her hind legs and it is one of her primary tasks to fill these for home use, which when mixed with honey is fed to the young bees. It is estimated that one honey bee's body may carry as many as 100,000 grains of pollen at one time.

There are in the United States today some 500,000 beekeepers who have according to the department of agriculture's report 5,910,000 colonies. The United States government considers the work of pollinization of bees so important that they have set the goal for the number of colonies for 1948 to be 6,087,000 for in many cases, farmers have doubled, tripled, and even quadrupled the acreage of their planting of single crops that require pollinization by insects. At the same time by practicing the new so-called "clean cultivation" of large areas, they have wiped out the nesting and feeding places of wild bees and other insect pollinators. These other insects also have been hindered by the burning of roadsides, by large forest and brush fires and by the large spraying program put on in many areas. Through unthought-of ways man destroys the balance of nature that keeps it running. The poisonous dust and sprays often scattered from airplanes over wide areas kills the good as well as the bad insects.

Then there is the profit motive. Bees when properly managed under favorable conditions do return some profit from the sale of honey and beeswax. Also since there is an appreciation of their work as pollinators, orchardists and farmers have paid a cash price per colony or a share of crop over a certain yield for their use. Since production and price are so variable it is almost impossible to give an average profit per colony.

Problems

The beekeeper's days are not all sunny nor is all he has honey. One of his problems is that of poison sprays. It may not mean much to read news reports telling that bees are killed by unwise spraying programs or poison distribution but when our own bees are eating the poison and dying from it, it does concern us. We may say, however, that on the whole there is a more understanding approach to the solution of this problem by the co-operation of apiarists, horticulturists, and farmers.

Another important problem is the pasture problem. Bees can only gather nectar when there are nectar-producing plants within the range of flight. And the nectar secretion of many plants is influenced by the moisture and temperature of their habitat. It is said that alfalfa must have wet feet and a hot head to produce much nectar. Many seasons very little nectar is gathered from alfalfa in Pennsylvania whereas in some of the irrigated portions of the United States it is the main source of honey.

Another consideration is price. The beekeeper faces the competition of many inferior and low-priced sweets which are produced and sold by large corporations who put on intensive advertizing campaigns to sell their product while honey is just beginning to be advertized. The problem of relating production costs to selling price is ever present with him. There is also the disease problem which we will simply mention here.

Starting with Bees

Some interested persons might ask the question, How shall I become a beekeeper? Beekeepers have started in various ways. Some of the great American beekeepers started their work by accidently discovering a stray swarm. If I remember correctly, such was the case with both Dr. C. C. Miller and A. I. Root. Others begin because some beekeeper with a bit of "bee fever" tells them the very interesting story of beekeeping. Some I suppose begin out of curiosity. Some because they like honey and I suppose a very few because they like bees. It is true of beekeeping as well as most other vocations that it must be learned. One way to learn is to begin with a few colonies and learn by experience. At the same time obtaining a few good books on bees and one or more of the present bee magazines such as the "American Bee Journal" or "Gleanings in Bee Culture." Or another way to learn is for a young man to hire as a helper to an established and successful beekeeper and learn the business while he works. There are also now available courses in beekeeping offered by some state agricultural colleges. Of the thousands of beekeepers in the United States most are backlot beekeepers, that is, they have a few colonies for pleasure or for the profit they derive from them as producing part of their livelihood. Personally I began with one colony given to me by a neighbor about thirty-eight years ago. I reached a peak number of colonies in the years 1944 to 1946 when I had a few over 100. It is said that 400 to 500 colonies should give one man full employment. Of course, this would mean that there would be busy seasons where some help would be needed and seasons when there would be no work immediately with the bees.

Beekeeping and Christian Service

We can recommend the consideration of beekeeping as a vocation for the Christian worker. When the temperature goes below 55 degrees Fahrenheit the bees do not fly. So during the winter months when they are somewhat dormant there are weeks and sometimes months that there is no work directly with the bees. This permits a Mennonite preacher-beekeeper who is absent from home at least part of the time during the winter months to feel that the cares of his family who "stay by the stuff" are that much lighter, and that his own absence from home does not handicap him in his vocation.

The ways of the honey bee afford the Christian many opportunities to see the wisdom of the Creator and thereby increase his appreciations of his Heavenly Father.

Beekeeping as a vocation is not confined to any region. Here is a view of D. H. Kauffman's beehives in the Indian Cove community in Idaho.

THE CONFLICT BETWEEN THE FARMER AND LABORER

A farmer (P. Alston Waring) and a labor leader (Clinton S. Golden) are authors of a book, *Soil and Steel* (Harper and Brothers, $3.00) that is a help to understand the conflict between the farmer and the laborer. Farmers, e.g., cannot understand why their trucks cannot be driven into a certain city market except by union labor. Laboring men struggle for the security of their jobs and income. The contest between these two groups of people goes on in various ways. Family solidarity is threatened when one son goes to a factory, another stays on the farm and a third works for a co-operative. Newly acquired points of view can turn a Sunday dinner discussion into a family quarrel about the justice and injustice of unions, farmers organizations, and co-operatives.

This well-written book maintains that farmers are influenced against labor by those farm papers which are controlled by wealthy, antilabor business groups. The rural press and weekly newspaper are "fed" by Big Business sources and so farmers come to mistrust labor and side with business.

Both farmers and laborers must see that prosperity for one is wholesome only if it is not at the expense of the other. The welfare of one is the welfare of the other. Both must make positive efforts to see the other's viewpoints.

Co-operatives can help farmers and laborers to achieve unity. So can more rounded-out education. Why should public school children be taught only about Vanderbilt, Astor, Carnegie and their kind (doubtful heroes for young people) and no mention made of co-operative leaders, labor figures and humanitarian leaders. Education for a changing world, education for an industrial society, education for rural living—these are offered by the authors as helps in creating atmospheres of understanding.

The book provides a lot of information that farmers and laborers need to know.

A weeping willow tree, an open fireplace, and a spacious lawn are found on the home place of James Bute at Alpha, Minnesota. The lawn is often used for socials by the young people of the Alpha Church.

LISTENING IN WITH THE LANDSCAPE GARDENER

By David E. Plank

About Shade

"Hey, gardener, it seems as if things are not doing so good around here. Just look how thin this lawn grass is . . . the shrubs don't bloom . . . and even my annuals are no good. Do they need fertilizer?"

I looked up toward the heavens. "Too much shade, for one thing," I explained.

"But I like shade."

"Yes, but most of your things don't. You should have your shade trees pruned by cutting off some of the lower limbs and thinning out the tops."

"What **will** grow in the shade?"

"Shady lawn grass will grow in shade that is not too dense. For ground cover other than grass you can use myrtle, spurge or carpet bugle, and lily of the valley will give you some nice flowers besides. For perennials, you can plant bleeding heart, plantain lily, forget-me-not, columbine, or foxglove. Among the annuals there's snapdragons, sweet alyssum, and a few others—but annuals love the sun, and in fact, so do most flowers. If you want the bother of caring for rhododendron, you will have something that loves the shade! But that is another subject," I added.

Trimming Vines

"What is that vine growing up the side of my house?"

"Boston ivy," I replied rather indistinctly, for I was growing a little weary of the many questions.

She looked startled. "Did you say **poison** ivy?"

"No, **Boston** ivy," I corrected, "the best of the ivies. That vine loves brick walls best. It will grow to the chimney top, and as much higher as there is anything to cling to, regardless of sun or shade. You have to trim vines around windows occasionally if you want to see out. The leaf is three-pointed, similar to poison ivy, but is much larger and not so waxy. It may easily be distinquished from the poison variety.

"There are other climbing vines. I might mention Virginia creeper (a type of woodbine), which has a five-pointed leaf, is even more rank in growth but not so pretty, in my opinion. Then there is the winter creeper, an evergreen belonging to the euonymous family, and which may be termed a shrub vine. It is a good grower and will cling to walls, but ascends slowly. If kept pruned it makes a pretty shrub."

Selecting Trellis Vines

"How about a vine for my trellis?"

"Well, in the way of climbing roses, there are perhaps none better than Paul's scarlet (deep red) and American Beauty (pink), but there are many other varieties and colors. Then you could have clematis, with its gorgeous blue flowers, or wisteria vine (though many people prefer the tree type). You could have perennial sweet peas, or just sow some morning glory seed. They will brighten up the place and will reseed themselves from year to year."

Ailing Evergreens

"My evergreens look like they are dying, so I scattered some lime around them to make them grow."

"Which was about the worst thing you could have done! Evergreens for the most part are acid-loving, whereas lime sweetens the soil, that is, makes it alkali. The broad-leafed evergreens, like rhododendron, azalea and euonymous are very much acid-loving and lime tends to destroy these plants.

"However, your arbor vitae evergreens are not necessarily dying, but are shedding their last year's needles, as they will, in the fall. If most of the needles turn brown, it is because the trees made such little growth this past season, hence few new needles. The cause may be lack of moisture, for while evergreens want proper drainage, they also require plenty of moisture winter and summer. Anyway, a good practice is to run your garden hose down the center of the tree and wash out all those old brown needles. This looks better and is better."

Watering Trees

"How often and how much should evergreens be watered?"

"The best system of watering any kind of tree is to bury four-inch drain tile straight down so that the top end is about even with the top of the ground, and taking out the soil within the tile, of course. Then fill these tile (about four to a tree) with water as needed. And remember, a summer shower may not be sufficient for your trees. Also, if the autumn is dry, get plenty of water into the subsoil before the ground freezes. The tile will help you in this. Evergreens need more moisture in winter than other trees."

Planting Evergreens

"What are the best evergreens to plant?"

"I prefer the yews (taxus). They are vigorous and always green, but do not grow very tall. Some are spreading and some upright. The Japanese and Hicksi are the best I know of. For taller evergreens the Chinese juniper is the most hardy. Junipers vary a great deal in size, appearance and hardiness. The Pfitzer juniper is the most hardy low-spreading variety. Spiney Greek juniper is a rather delicate but beautiful tree. Irish juniper is short-lived. Red cedar and silver cedar belong to the juniper family and are properly so called. They grow very tall and stately. Give all evergreens plenty of space—never let them crowd.

"Spruce trees need even more space than the junipers. They are fine for specimen planting or windbreaks. The Norway spruce grows very tall and the needles have a drooping effect. Black Hills (green), Colorado (blue and green), and Koster (blue) are all good varieties of spruce. Douglas fir is similar to spruce and very pretty. Among the pines the Austrian leads in popularity, with Scotch pine next. The low-growing mugho is nice if it can be kept green and vigorous, otherwise, it becomes kind of an eyesore. Even the stately white pine is a tree to be appreciated."

Growing Shade Trees

"I'd like to have a quick-growing shade tree."

"The Chinese elm will do the job quickly. So quickly, in fact, that unless the tree is 'headed in' (ends of limbs cut off) a storm would be apt to break some limbs. The American elm is more substantial, also slower growing. It takes a good many years to produce a big American elm tree. The Norway maple makes a fine shade tree; soft, or silver maple should be headed in considerably to make a more compact tree. The latter produces a lot of roots, which is objectionable, and this is also true of the poplars."

Flowering Trees

"How about some trees that produce flowers?"

"Well, there is the wisteria tree, magnolia, rose of Sharon, tamarisk, all the different lilacs, flowering almond, flowering crab, flowering peach, flowering plum, flowering cherry, flowering dogwood, etc. Plenty of flowering trees to choose from. Then for berries the mountain ash is mostly planted. This tree may need to be anchored for a time as it has no tap root. In the fall it displays a heavy load of bright berries in clusters, and when the ground is wet and soft and the winds are strong, the tree sometimes goes over.

"For attractive bark you may plant white birch or three kinds of dogwood with red, green, or yellow bark. Then for leaf effect a Russian olive tree standing well back and properly pruned adds a silver tinge to your background foliage. A red-leafed maple is beautiful for the foreground."

Pruning Shrubs

"When is the best time to trim shrubs, spring or fall?"

"There is no difference between fall and early spring pruning, either will do. It all depends on when the shrubs bloom as to when they should be pruned. Early spring flowering shrubs like forsythia and spiraea (bridal wreath) should be pruned immediately after they bloom. Cut back severely and thin out old canes. But later bloomers like weigelia, honeysuckle, deutzia, and syringa Philadelphus (mock orange) may be pruned either in the fall or early spring. Rose of Sharon may be cut back some in early spring, and like the others mentioned will bloom the same season, but not so with lilac."

Planting Bulbs

"Should tulip bulbs be planted in September?"

"No, I prefer November. Even December will do if you can dig through the frost. Plant them six inches deep and leave them in the ground two or three years. Then you can dig them up if you wish, separate them, and replant the little ones that have multiplied. Then it will take a year for them to come up to standard. I prefer to buy the matured bulb, rather than to bother raising them. Daffodils should be planted about seven inches deep, hyacinth six inches, crocus and grape hyacinth five inches. These depths refer to the hole dug, and not the depth of the soil on top of the bulb. All the foregoing are planted in the fall; cannas, dahlias and gladioli in the spring."

Choosing Perennials

"Name some good perennials for my big bed."

"I can name a list, but there should be some arrangement in planting them as to height and color. Here is a list of fifteen well-known perennials: ageratum, bleeding heart, bergamot, chrysanthemum, coreopsis, columbine, delphinium, forget-me-not, gaillardia, iris, lupine, Oriental poppy, phlox, Shasta daisy, sedum (spurium). There are dozens of others, but these will give you plenty of variety."

Preparing a Rose Bed

"Please tell me how to prepare a rose bed."

"It takes more muscle than brains. Dig the hold or trench two feet deep. Fill in, first with six inches of gravel or cinders for drainage. The next twelve inches should consist of one-half good clay loam, one-fourth peat moss, and one-fourth well-rotted manure. The top six inches may be three-fourths good topsoil and one-fourth peat moss. Also mix plenty of bone meal. Then plant your roses."

[Continued on page 33]

Dear Reader:

A SPLENDID BOOK ON WESTERN CANADA

Building the Canadian West is an important book to anyone who wants to inform himself about the vast stretches of Western Canada. The author is James Hedges who is professor of history at Brown University, Providence, R.I. The date of publication is 1939.

The book is an account of the land and colonization policies of the Canadian Pacific Railway. Manitoba, Saskatchewan, and Alberta are the provinces covered in this fact-filled book. There is the story of the building of the Canadian Pacific Railway and the great efforts to secure settlers along its right of way. The Railway was completed in 1885.

Titles of some of the chapters are: "Beginnings of Land Policy," "Advertising the West," "The Land Boom on the Prairie," "Launching the Irrigation Project," "A Policy of Colonization," "Promoting Better Agriculture," "The Department of Colonization."

The Role of the Mennonites in Western Canada

In the last-mentioned chapter at least ten pages are devoted to the colonization of the Mennonites that immigrated from Russia following World War I. The work of the Mennonite Land Settlement Board and the Canadian Mennonite Board of Colonization is told in detail.

Several important statements in reference to the Mennonites are worth noting. Here is one: "By virtue of their traditional devotion to the community form of settlement, the Mennonite immigrants whom the Canadian Pacific was bringing to Canada were clearly indicated as the ones who would make a success of group settlement on the large farms" (p. 372).

Special arrangements were made by the Canadian Colonization Association to accommodate the Mennonite people and their needs. A particular form of contract was drawn up by which one half of all crops and livestock were annually delivered to the vendor. Maximum production was thus achieved. But more important than this was the impact of this arrangement on Western Canadian agriculture. The important factors are summarized in the following paragraph:

"In this way the Canadian Pacific Railway effected not merely a solution of the problem of establishing the Mennonites on the land, with reasonable assurance of their success, but it also inaugurated something in the nature of a revolution in land holding in portions of the Canadian West. Extensive cultivation, a marked feature of the early development throughout the wheat belt on the American and Canadian prairies, was to be replaced in a measure by a more intensive cultivation by the hands of a thrifty and industrious people long accustomed to unremitting toil. And intensive agriculture meant balanced farming in which diversified production would supplant the exclusive grain production which had attended the operation of the large farms. The new system was a recognition, too, of the fact that the Mennonites were more likely to succeed through community effort than when each family was left to work out its own salvation" (p. 373).

Other interesting statements are, ". . . the movement of some 20,000 Mennonites to Western Canada was, of course, the most spectacular feature and perhaps the most notable contribution of the Canadian Pacific to the increased settlement of the West during the postwar period" (p. 383).

"As a token of their appreciation of Canadian Pacific co-operation the Mennonite leaders presented Sir Edward Beatty with an illuminated address acclaiming their 'land of adoption,' where they had 'found peace, security, daily bread, and a home.' That Canadian Pacific confidence in the essential honesty of the Mennonites was not misplaced is shown by the unfailing promptness with which they have repaid the large sums advanced to them by the railway company."

The book, published by Macmillan Company, costs $4.75 and can be ordered from the Mennonite Publishing House, Scottdale, Pennsylvania.

FARM PRICES MAY DROP, BUT WILL STAY ABOVE PREWAR LEVELS

Farm prices probably will drop a little in the next few years, but they'll remain high compared to prewar levels, predicts Dr. L. J. Norton, economist, University of Illinois College of Agriculture.

"I do not see the long-looked-for crack-up in our high level of business activity in the near future," Norton stated. "Certainly anything like the early 1930's, when agriculture was bankrupt, is a long way down the economic road."

Continued high government spending and probable larger military expenditures are expected to keep business good, Norton believes.

"But some of the other supporting factors are getting thinner as time passes," he cautions. "However, we have too many differences in costs and over-all demand to allow prices to go back to prewar levels."

But even if prices of farm products are lower, costs may not drop much, Norton warned. This situation would result in lower net farm income. Farmers on less productive land would feel the pinch first.

Farmers are in a much better position to stand a price drop now than after World War I because they've used wartime savings to pay off debts. But they're also more vulnerable because of higher fixed cash costs, Norton said.

"So far as corn prices in the near future are concerned, they may work back toward the loan level once the over-run which cannot be cribbed is marketed," Norton stated. "Unless we have a short crop in 1949, I can hardly see how the price of corn can go much above the loan level."

The trend in livestock prices for next year will likely be downward as total supplies are increased, he added. But increases in total beef supply are not likely because cattle numbers are low now, and the full effect of increased output of hogs cannot be felt until after October 1949.

"NEW THREATS TO AMERICAN FREEDOM"

A Public Affairs Pamphlet

Here is a pamphlet that can be read with much profit by people of minority groups. It is important that minority groups—of all kinds—be informed about our country's provisions for freedom. More important, of course, is the need to understand and value freedom. "A people will not long retain its liberties unless it understands and values them."

This pamphlet is written by Robert E. Cushman, a well-known authority on constitutional law at Cornell University. It can be secured for 20¢ from Public Affairs Committee, Inc., 22 East 38th Street, New York City, New York.

Cushman warns against easy-going optimism about American liberty. Two wars have given much prestige to military authority and in both wars, he maintains, more civil liberty was sacrificed than was necessary. "In World War I we limited freedom of speech and of press far more ruthlessly than we needed to . . . Today, thirty years later, many of these speeches and publications seem fairly harmless. We feel ashamed of the hysterical brutality which sentenced men to prison for twenty and thirty years for questioning the constitutionality of the Selective Service Act, or for suggesting that the government should pay for the war by taxation rather than by selling war bonds.

"In World War II we did not repeat these mistakes. There were no witch hunts."

However, Cushman points out, the American citizens of Japanese descent were treated with "far less consideration than enemy aliens."

Sections of the pamphlet tell of the liberties guaranteed by the bill of rights, of civil liberty in our federal system, and of safeguards to civil liberty. It contains also a discussion of the Committee on Un-American Activities of the House of Representatives. While agreeing with its broad principles, critics of the Committee charge that it is not composed of judicial-minded men who desire the facts but "rather of men seeking to justify their prejudices." The Committee has sometimes pinned "the badge of disloyalty on large numbers of patriotic citizens and distinguished persons who have advocated political, economic or social reforms of which the members of the Committee do not approve."

"Most citizens take their liberties far too casually." The achievement of liberty "is not a battle that is won once for all time, but is a continuing struggle against an enemy who is never wholly defeated."

OF INTEREST TO POULTRY FARMERS AND OTHERS

The recent price breaks in farm products are not expected to burst into a price collapse like 1920. But farmers are facing a postwar readjustment in prices which means a lower level clear across the board.

That's the combined judgment of two farm economists in the Illinois College of Agriculture.

Says Larry Simerl: "Frankly, I don't expect prices to drop as they did in 1920. There are many conditions now that we didn't have in 1920 which make a serious price break unlikely."

Dr. L. J. Norton adds: "I didn't think 60 days ago that we were facing the postwar shift in farm prices. But later events force me to this new opinion. The evidence is that all staple farm products except wool are now below their peak levels."

Simerl lists several shock absorbers that should soften any price recession. The government will now repay full par value in cash to any owner holding part of the $250 billion in government bonds. After World War I the government would not pay out cash for bonds until they matured.

Also, if we should have a recession, the government would spend heavily and taxes would drop. In addition, farmers and labor now want high wages and high prices rather than "sound money" as in 1920.

Present farm price support laws are another strong shock absorber in checking extreme drops in farm prices, Simerl adds. So are the probable large outlays for national defense.

On the other hand, Norton points out that farm prices are vulnerable. Food production is about one third larger than prewar, while population is up less than one sixth.

"Present large exports will be likely to decline," Norton predicts, "as a result of better supplies abroad and a shortage of dollars. Only the Economic Co-operation Administration (ECA) holds up the effective demand in the export market."

In the readjustment prices, animal products are likely to be relatively more profitable than selling grain, Norton believes.

SUGGESTIONS FOR WORSHIP

A small pamphlet has recently been published which contains suggestions for worship services. It is entitled *The Rural Church at Worship* and is published for 5 cents a copy by Agricultural Missions, Inc., 156 Fifth Avenue, New York 10, New York. The author, Levi K. Ziegler, has prepared many materials on rural church worship.

Many of our communities have Lord's Acres and it would seem especially fitting to have a ceremony of dedication for them. Ideas for such occasions are given here.

This pamphlet should be useful to anyone who wants to make worship a real thing in places where it is often overlooked. An example of this is the following paragraph from a prayer for the market:

"O Lord Jesus Christ, who of old time didst walk in the markets and note the ways of children in their play, and of men in their buying and selling, and in their standing idle, and in their eagerness to work; Thou who lovest the fair deal, the just balance, the generous measure, the honest price, and gentleness to all Thy creatures; make us mindful of Thy presence always in this market."

NOW IS THE TIME

This is a good year in which to be born. If you had been born in 1849, you could expect to live about forty years. Today, the average length of life in the United States is about sixty-seven years. In 1946, the expectation of life for white females was seventy years and three months, exceeding the Biblical threescore and ten. The expectation for white males was slightly better than sixty-five years. Basing

[Continued on page 32]

Our Contributors:

Edna Brenneman was born and grew up in the Kalona, Iowa, community. She has taught grade school in this community for several years. As a student at Goshen College she is studying dietetics and looks forward to work as a dietitian.

Edna K. Wenger for some years has been a student of classical literature and now teaches Latin and English at Lancaster Mennonite School. Nature study is a side line for her, though she calls it "an absorbing interest." She also is known and appreciated as a writer of poetry.

Adella Brunk Kanagy works as a nurse in a doctor's office at New Paris, Indiana. She received her training at the La Junta Mennonite School of Nursing and has also worked in a hospital in Cleveland, Ohio. For many years singing in quartets has been among her interests and diversions.

Winifred Erb Paul of Scottdale, Pa., spent her early years in Kansas and has taught in the new Mennonite school near Johnstown, Pa. She is mother of a year-old son and is active in work with children in Sunday school and social activities.

John A. Hostetler is a native of Mifflin County, Pa. During the war he spent several years in Civilian Public Service. In the summer of 1947 he visited Mennonite communities in the Canadian Northwest. He is now a student at Goshen College.

J. Irvin Lehman of Chambersburg, Pa., writes on beekeeping from nearly 40 years of experience as a beekeeper. Over these years he has fitted this occupation into active church work as an evangelist, teacher, and writer. He is the father of two sons.

David E. Plank lives in Detroit, Michigan, where he works as a landscape gardener. He has also lived in Illinois, Virginia, and Pennsylvania. For some years he was a frequent writer for farm papers on landscape and orchard subjects. He is a deacon in the church and has two sons and one daughter.

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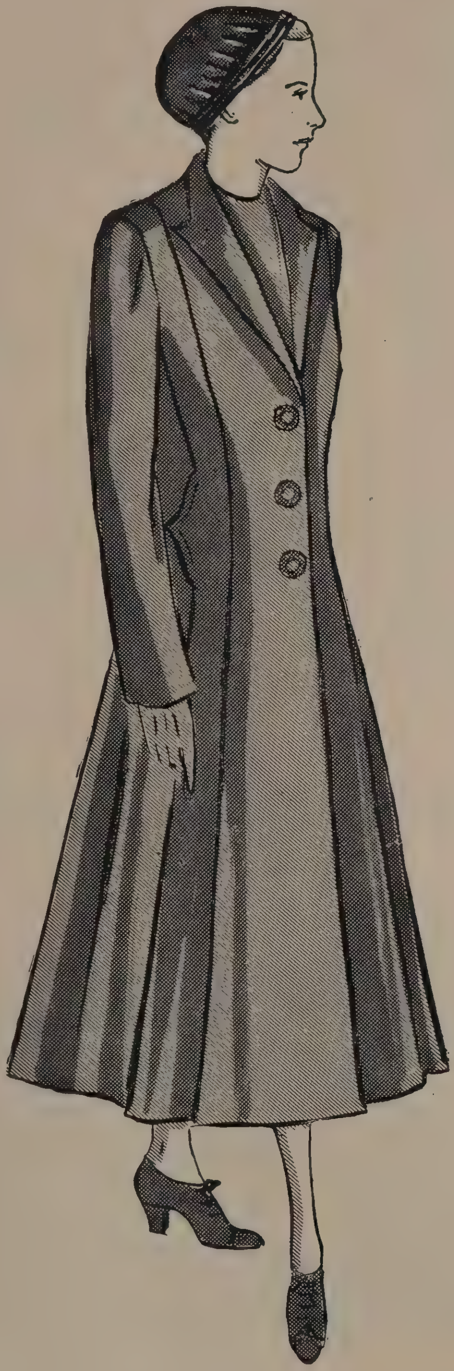

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DEAR READER: [Continued]

their figures on trends and increases, life-table statisticians believe the average length of life in this country will be sixty-eight and one-half in 1960 and seventy-one and one-half in 1975.

The past one hundred years have, in fact, been a period of medical advancement and public health improvement such as has never before been recorded. Many diseases which formerly took a heavy toll have been practically eliminated. These disappearing diseases include typhoid fever, diphtheria, measles, scarlet fever, whooping cough, diarrhea and enteritis, and smallpox. Tuberculosis has been reduced to a great extent, particularly among younger persons, where a decline of as much as 90 per cent in the past thirty years is reported in white males under thirty-five years of age. The number of deaths of mothers during childbirth is now one fifth of what it was twenty years ago. In matters of health, life has been made safer, and the future holds great promise for the health of the world.

THE 1948 YEARBOOK OF AGRICULTURE

The yearbooks of agriculture were once largely a collection of statistics. They are no longer such. Each year sees a fresh and interesting book appear on some phase of agriculture. This year the subject is: Grass. "Grass is the forgiveness of nature—her constant benediction" and is "next in importance to the divine profusion of water, light and air."

Over a billion acres of the country is in grass. Grass develops soil, controls floods, fixing sand dunes, provides feed for cattle and poultry, pastures livestock, and provides spaces for recreation.

The yearbook was written by many different persons: farmers, economists, engineers, foresters, and agronomists. It is divided into four parts: Grass in the Nation's Life, Grass in the Ten Regions, Grass in a Plant Round-up and Grass in Charts and Tables.

Many of these chapters deal with practical and specific subjects such as How Soils Develop Under Grass, Grassland Crops as Feed for Horses, Pastures on the Dairy Farm, Soil Management on Farm Pastures, How Range Forage Grows, Fertilizers for Grass in Rotations, Grass and Water and Trees, How to Manage Grasslands, etc., etc. There are even chapters on Grasslands in Alaska and Puerto Rico.

It would be hard to find anything on Grass that this book could not illuminate and add to. Over fifty pictures, some of them colored, make the book all the more attractive.

It can be obtained free of charge by requesting a copy from your congressman. Or it can be purchased from the Superintendent of Documents, Washington, D.C., for $2.00.

ON HEARING AIDS

Few persons hesitate to wear glasses to enable them to see better. Many persons will not wear hearing aids to help them to hear better. Deafness should not be considered the end result of a defect, but should be considered an obstacle to be overcome by medical and mechanical help, and by education and psychological training. The modern hearing aid is, in reality, a miniature public address system. What the hard-of-hearing person is interested in is whether or not the contrivance will aid his hearing, how much it costs, how inconvenient it might be, and also how conspicuous in appearance. Hearing aids come in a small box, weighing from 8 to 10 ounces, containing a microphone, vacuum tubes, batteries, volume control, and in some makes, a tone control.

The hesitancy to wear a hearing aid often denies a person sociable association with others. Anyone who talks to a hard-of-hearing person naturally realizes he is hard of hearing—especially if he wears no aid; and a good hearing aid does not disfigure or mar one's appearance. An ear specialist can assist in selecting the correct hearing aid and it is wise to take a friend along when trying one so that another voice besides the salesman's will be heard. Hearing aids last from three to five years and cost between thirty and fifty dollars a year to keep up. Their advantage outweighs all other considerations.

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LISTENING IN WITH THE LANDSCAPE GARDENER

[Continued from page 27]

Planting a Tree

"How much water should I put in the hole before planting a tree?"

"Not any. Plant everything dry. After the hole is dug the proper size and depth, put in your tree or plant, fill the hole about half with good dry topsoil and firm it around and on the roots with your heel or shovel handle until soil is well firmed. Then fill the hole one or more times with water and let it soak away before filling in the upper half with dry soil. If there is any difference in your soil always put the best in right next to the roots. You may mix with the soil either manure, peat moss or fertilizer, or better some of each—but mix them well with the soil. Keep them from direct contact with roots or stem. This is the best planting practice for the largest tree or the smallest plant."

Planting a Screen

"I would like to plant a screen along the alley fence. What shrub is best?"

"The honeysuckle shrub. It is a very fast grower, has a pleasing appearance, and bears pretty and fragrant flowers while they last. The shrub needs considerable pruning and shearing to make it grow upright. Syringa Philadelphus (mock orange) is also a good screen plant, or makes an attractive background anywhere. It bears very pretty white flowers and is naturally an upright grower."

Growing Hedges

"What plant makes the nicest hedge?"

"California privet is of course the leading ornamental hedge plant. However, there are others that make admirable hedges. Bridal wreath spiraea makes a fair hedge, and of course the barberry, either red or green leafed, is much used. Golden syringa is also a good hedge plant with its pretty yellow leaves, and rather diminutive white flowers. Among the evergreens I like the Japanese yew best for hedging. Globe arbor vitae is occasionally used and some of the junipers and cedars may be sheared hedge shape."

Deciding on Favorite Shrubs

"Name a few choice flowering shrubs."

"Here are some favorites: 1. Anthony waterer spiraea. This shrub will produce two crops of beautiful pink flowers in a season if sheared immediately after the first bloom. Cut off half the new growth. 2. Weigelia. A beautiful shrub if sheared, and produces beautiful flowers if not sheared. Color of flowers varies from red to light pink. 3. Deutzia. Another pretty shrub when sheared formal, and if left untrimmed will display a profusion of pretty white flowers. 4. Buddleia (butterfly bush). Very pretty. The tall canes die down to the ground in the fall, but may be trained either tree or shrub type. 'Millions' of pink flowers. Watch for borers at the base of stems. 6. Hibiscus. Tall, with flowers like red saucers. I consider these as about the best half dozen."

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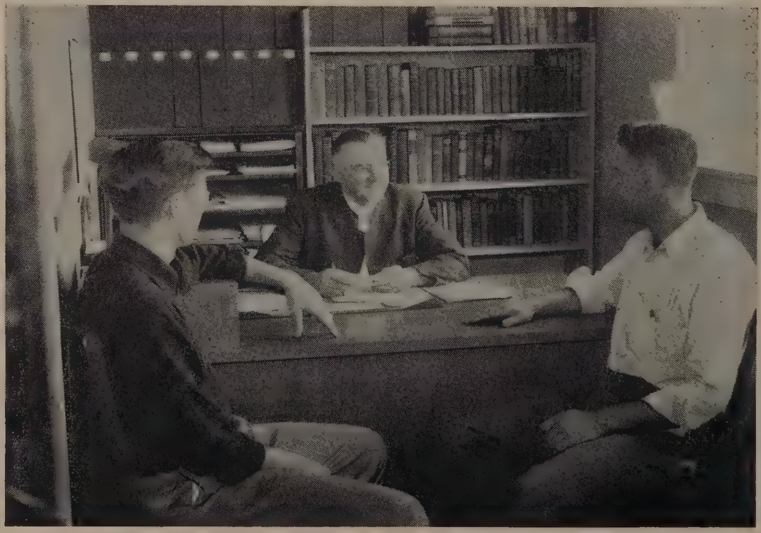

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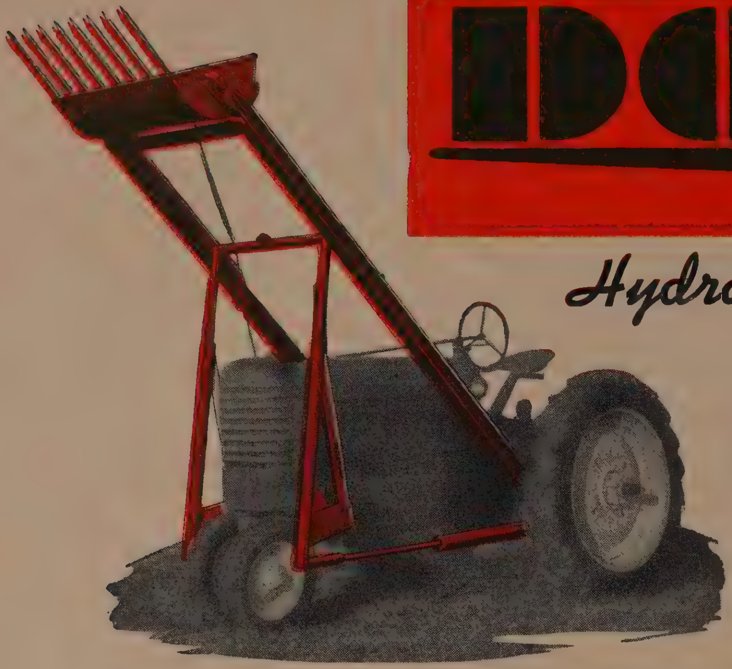

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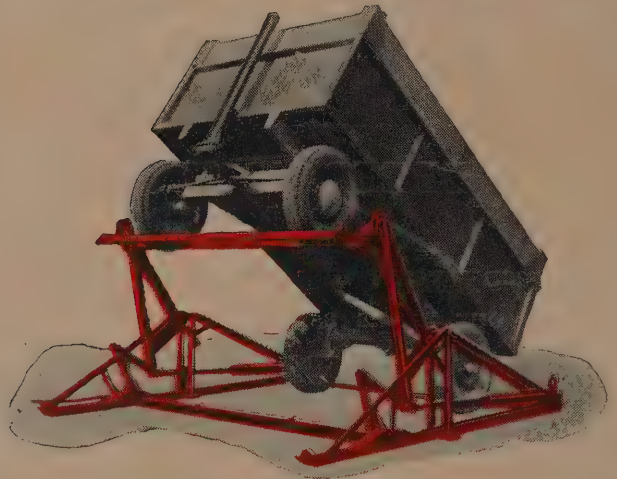

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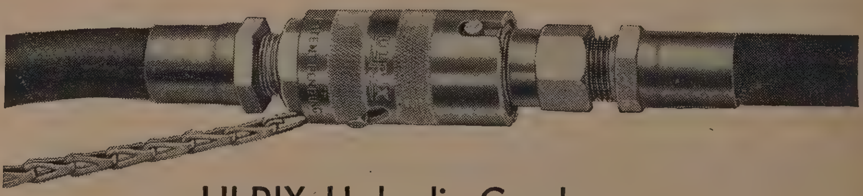

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JUNE

1949

VOLUME THREE Scottdale, Pennsylvania NUMBER SIX

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The World Is Too Much with Us

The world is too much with us; late and soon,
   Getting and spending, we lay waste our powers:
   Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon;
   The winds that will be howling at all hours,
   And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not. Great God! I'd rather be
   A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
   Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
   Or hear old Triton blow his wreathed horn.

—William Wordsworth.

Chesley Lake lies among the rolling hills of the Bruce Peninsula in Ontario. A variety of trees surround the lake and wild life roams over the near-by countryside.

At Chesley Lake a wholesome recreation program is sponsored for all ages. In the children's playground are sandboxes, slides, and swings. Worship services are held in a tabernacle that seats about one hundred and fifty people.

THE NEW SUMMER CAMP AT CHESLEY LAKE

By M. R. Good

Chesley Lake Camp is the latest addition to the "Mennonite Camp Family." It was acquired late in 1947 by a group of Mennonite ministers and laymen of the Ontario Conference district who have since incorporated under the name of "Chesley Lake Camp Association Limited." The capital stock of the company is in the hands of about two hundred shareholders who have provided the finances required for operating on the scale presently proposed.

The camp itself is located in Ontario's scenic Bruce Peninsula midway between Georgian Bay and Lake Huron. It embraces approximately forty acres stretching for almost a full mile along the wooded shore line of beautiful Chesley Lake. The seclusion afforded by the rolling hills of the surrounding countryside has contributed to making the area a mecca for the wild life that is still to be found there. The Lake, covering an area of over six hundred acres, is spring-fed and well-known among fishermen who return annually for their quota of pickerel, pike, and bass.

The facilities of the camp provide accommodation range from rooms in the tabernacle to completely furnished three-bedroom cottages having a spacious living room with fireplace, screened veranda, and kitchenette. In all there are sixteen cabins and cottages of varying sizes which, together with the tabernacle, provide accommodation for approximately one hundred guests. A central dining room makes board available to those desiring it during the sessions of the season's program. Hydroelectric power has been contracted for and should be available by next year. In the meantime the company produces sufficient electricity with its own generators to service the main buildings including two strategically located laundries and lavatories providing guests with hot and cold running water.

The tabernacle itself, seating approximately one hundred and fifty, has given forth a Christian witness under the name of "Lighthouse Gospel Tabernacle" for more than a decade and for most of this time it has been under the direction of the Rev. A. J. Schultz, a former missionary to Africa. Failing health and increasing responsibilities in other directions made it necessary for Rev. Schultz to relinquish this work and it was primarily due to his efforts that the Mennonites of Ontario became interested in the project.

For Family Holidays

To most readers it would probably not be necessary to explain that the present owners of the camp have no desire or intention of operating a summer resort as such. In keeping with the experience of other Mennonite communities throughout the United States and Canada an increasing number of our members are earning their livelihood in urban centers where holidays with pay are now a rule almost without exception. Furthermore there are indications that more and more of our rural members are finding time and a place for at least several days away from the ordinary routine of duties. In any event there is no doubt that the largest single factor in this project represents an effort to provide a place where our families can find physical relaxation in an environment and atmosphere that is also conducive to spiritual inspiration. This year the Ontario Mennonite Sunday School Conference is using the facilities of the camp for its Youth Conference and Junior Camp and it is hoped that it will prove itself suitable for this program.

Our program last year (apart from the special week-end conferences) and unlike that of our older members of the "camp family," did not attempt to congregate any particular vocational or professional group. This year, however, the program committee will probably yield to a number of requests that have been made for a special "farmers' week" late in the month of June. Ordinarily the camp has two religious services every day—a devotional service in the morning immediately following breakfast and an evening service left very largely to the direction of the religious leader in charge. Sunset and campfire programs are of course also arranged as time and weather permit.

For Spiritual Inspiration and Recreation

Ministerial oversight of the camp has been assumed very largely by the bishops and ministers of the Ontario Conference district with the assistance of others for the special conferences. Returned missionaries on furlough are particularly welcomed in the hope that they will find physical relaxation and at the same time help us to make the camp a center of missionary interest and emphasis.

A supervised recreational program is provided and present facilities include boating, fishing, softball, tennis, shuffleboard, croquet, etc. The smaller children enjoy the sand, swings, slides, and teeters.

The personnel of the Board of Directors is as follows:

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Under the blessing and guidance of God it is our earnest desire that Chesley Lake Camp shall make an abiding contribution to the lives of all those who find their way there to "Come . . . apart and rest a while."

Boating is enjoyed on spring-fed Chesley Lake. About forty acres of campground surround the lake. For 1949 programs are planned for youth groups, Sunday School Conferences, and farmers.

B FOR BETTER HEALTH

By Kathryn Leinbach

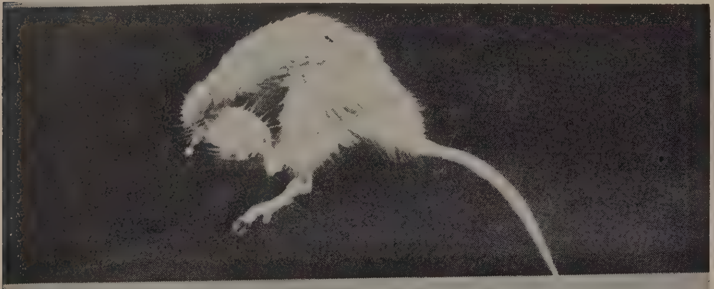
Vitamin B is the modern scientific substitute for the sulphur and molasses, bitters, and tonics of our grandmother's day. This magic substance is difficult to describe and understand because it is not one vitamin, but many. We might think of the "B Complex" as a family working co-operatively with other families of vitamins such as A, C, or D, to promote the general health of living animals. Each member has a different composition chemically, each has its specific function in our bodies, yet each is only a link in the chain of physical fitness.

The best-known member of the B family is B_1, or thiamin as it is popularly called. This substance made its debut as a "food hormone" or vitamin about 1911 when two independent experiments proved its existence, showing that it was a cure for the disease beriberi, common among rice-eating peoples of the Orient, and also that it was a constituent of foods essential for the growth of animals.

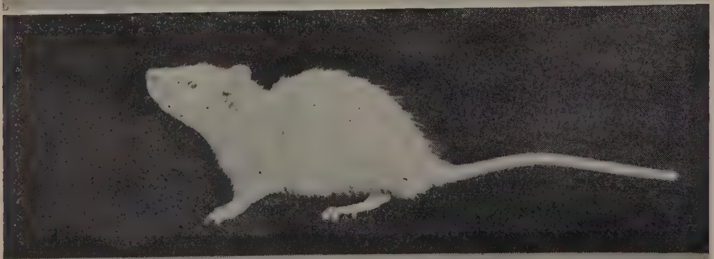
When Vitamin B Is Missing

From 1878 to 1933, the Japanese Navy suffered from a severe disease known as beriberi, characterized by cramping pains in the legs, difficulty in walking, and finally paralysis. One of the medical officers was convinced that this was a dietary disease when he found that by supplementing the main dish of white rice with barley, vegetables, fish, meat, and canned milk, only the men who failed to eat their share of the new foods suffered from beriberi. Today this marked deficiency of thiamin is shown very clearly in animal experimentation. A rat that has been denied thiamin shows severe muscular paralysis. Twenty-four hours after a dose of thiamin has been administered, the rat becomes normal.

Photograph from the Nutrition Chart No. 7, Bureau of Human Nutrition and Home Economics. U.S. Dept. of Agriculture.



This rat, 24 weeks old, had practically no thiamine. It has lost the ability to coordinate its muscles.



The same rat 24 hours later, after receiving a food rich in thiamine. It has already recovered.

Although American diets provide enough thiamin to prevent beriberi, we often see evidences of inadequate provisions of this vitamin for optimum health. Early experiments proved Vitamin B_1 to be essential for the growth of animals. Growth, up to a certain level, is proportional to the amount of thiamin fed. Pediatricians have reported failure to grow properly and other symptoms of thiamin deficiency in infants from five to ten months old. Wheat germ or synthetic thiamin supplemented in the diet accelerated growth and promoted general health. It has been recommended that thiamin should be given to infants just as regularly as orange juice and cod liver oil. Older children also need a diet reinforced by thiamin-rich foods for their optimum growth.

Benefits of Thiamin

Thiamin is also an appetite promoter. Experimentation with dogs showed that low thiamin intake meant a corresponding loss of appetite. Upon administration of the vitamin, the dogs returned with relish to the same food they had previously ignored. This specific effect on appetite is shown only when there has been a deficiency of thiamin, and then only to the restoring of a normal appetite; so no one need fear too violent an appetite from an overdose of the vitamin.

The previous function of thiamin is probably closely related to its foremost function which makes it absolutely essential for life itself. Most of the energy for the life processes of the body tissues comes from the oxidation of carbohydrates. This breakdown takes place gradually and various intermediate products are formed. Each step requires a specific key or enzyme to unlock the chain and make it break down further. Some of these enzymes need an activator or coenzyme to make them effective and this is where thiamin enters the picture. It is the active part of thiamin pyrophosphate which is a coenzyme necessary for the complete oxidation of pyruvic acid, the last step in this process of converting carbohydrates to carbon dioxide and water. A collection of this acid is poisonous to our bodies.

Nervous tissue is especially dependent on the complete oxidation of carbohydrates, and so it is one of the first to show deficiency effects. For this reason thiamin has often been called "the morale vitamin." Volunteers on a diet moderately low in the vitamin became depressed, irritable, and lacked ability to concentrate. In three to seven weeks symptoms such as lack of appetite, loss in weight, fatigue, constipation, muscle cramps, and various nervous pains appeared. The bright side of the story reveals that the subjects promptly recovered when given larger amounts of thiamin.

It is difficult to measure the amount of thiamin required for the proper functioning of our bodies because it varies with the total number of calories and the amount of carbohydrate in our diets. Persons who do hard muscular work and so have a high caloric requirement, and those who eat relatively large quantities of starchy foods and sweets need more Vitamin B_1. During pregnancy and lactation, women require one fourth to one half more than at other times. Allowing for a margin of safety, the average requirement is set at 1.5 milligrams daily.

How to Be Sure of Your Vitamin B

How can we be assured of sufficient thiamin? This vitamin is found in small quantities in many foods, but one food which contains a relatively large percentage of the requirement is rare. Lean pork is the best common source. An average serving will provide nearly half of the day's needs. However, most people do not have pork daily; so whole grain cereal products furnish the major portion of thiamin in the average American diet. Four slices of bread and one serving of breakfast cereal will provide one third of the day's requirement. It must be noted, however, that the cereal products must be whole grain or enriched. Organ meats such as heart, liver, and kidney, and legumes also furnish significant amounts of this vitamin. Vegetables and fruits are a comparatively minor source of the vitamin, but since they should be eaten in rather large quantities to supply other essentials of the diet, they can also add about ten per cent of the requirement. The following chart of foods found in an average diet shows the approximate percentage of the 1.5 milligram requirement which each food supplies.

Average serving	Per cent of thiamin supplied
Pork, 4 ounces roasted	40%
Liver, beef, 3 oz. fried	14%
Lamb, lean, 4 oz. roasted	9%
Dried soybeans, ½ cup cooked	13%
Fresh green peas, ½ cup cooked	17%
Bread (whole wheat), 4 slices	21%
Bread (white enriched), 4 slices	16%
Oatmeal, one cup cooked	16%
Whole wheat cereal, 1 oz.	11%
Milk, whole, fresh, 1 pt.	12%

ELDERBERRY BLOSSOM FRITTERS

Dip a large stem of elderberry blossoms in a plain fritter batter. (I egg, 1 c. milk, 1 c. flour, 1 tsp. melted shortening, ½ tsp. salt, ½ tsp. sugar was used as the fritter batter for blossom fritter pictured here.) Immerse into moderately hot deep fat and fry to a light golden brown. Drain well. Serve at once. Spread with butter. All but the stem is eaten.

"My husband's mother gave me this unusual recipe many years ago when I started housekeeping."

—Mrs. T. W. Shull, Danboro, Pennsylvania.

BAKED RHUBARB

4 c. rhubarb
1 c. sugar
2 tbs. water
dash of cinnamon

Arrange rhubarb and sugar in alternate layers in a baking dish with a layer of sugar on top. Cover and bake in moderate oven (350°) for 30 minutes. Cool and serve.

"While preparing the dessert for dinner today, baked rhubarb, I wondered how many other people know how nice it is to bake the rhubarb. It is not necessary to watch it like an anxious mother hovering over her chicks, nor will it become mushy from much stirring. You will have nice tender whole pieces attractive to the eye as well as tasty." —Florence Shantz, Waterloo, Ontario.

Although we may have sufficient meat in our diet, this does not necessarily mean that we are getting all of the vitamins theoretically present. With some types of cooking a large percentage of thiamin is destroyed. The following table shows some of this destruction.

THIAMIN LOSSES CAUSED BY COOKING (Arnold, Baird and Elvehjem, American J. Public Health, 29, 1344)

Process	Meat	Processing time, min.	Destruction of B_1, per cent
Frying	Beef round	20	none
	Veal hindquarter	20	45
	Pork ham	15	none
	Smoked ham	15	10
	Pork ham	well done	35
		Hours	
Roasting	Beef round	2.5	61
	Veal hindquarter	2	58
	Pork loin	1.5	50
Broiling	Beef round	20 min.	50
Baking	Pork loin	1 hour	55
Stewing	Beef heart	1 hour	55
	Beef kidney	45 min.	40

Elderberry Blossom Fritters

THE YOUNG COMMUNITY

Boys and girls everywhere have pets. Sometimes in other countries children have monkeys and other strange animals for pets, but most of the boys and girls in North America have pets like the ones in these pictures. These pets belong to children who live in states and provinces (the name of a state in Canada) in the middle west or in the far west. Perhaps you have a pet much like one of these. Maybe this little poem reminds you of your pet dog—especially if it's a Cocker Spaniel.

COCKER WILES

Just a little puppy
With a wig-waggy tail,
Flip-floppy ears
And a melancholy wail.
Strictly a nuisance
Everywhere he goes,
Digging with his tiny paws,
Sniffling with his nose.
The static of his barking
Our patience sorely tries,
But he's won our hearts completely
With his solemn, pleading eyes.

By Osie Ziegler
All Rights Reserved.

Pigs

John Lauber from Shickley, Nebraska, the boy in the picture below, says these little Poland China pigs were orphans, and so he had to feed them with a bottle. He named them Whitie, Blackie, and Skinny. One was sold for $40 and $25 of that money was given to a meat canning project. I guess he was the little pig who "went to market," wasn't he? The second pig stayed at home because John is keeping him to raise more pigs. The last little pig didn't have roast beef like the old rhyme says, but corn which makes little pigs fat. The Laubers are butchering him.

Did you notice the bulldog family on the next page? They belong to the Miller children in Nampa, Idaho. Reading left to right the children on the picture are Miriam 3, Celia 7, Neil 2, Dawn 9, and Sammy 6. Dawn says the whole family likes animals and that they also have riding horses and colts, one Shetland pony, and a few registered cows and calves. Can you guess what their daddy does? Why he is an animal doctor; we call him a veterinarian. And of course that explains how they got the English bulldogs. They now have four older dogs and three little puppies.

The little boy with the kitten is Jerry Burkey. He was five when the picture was taken. He is from Milford, Nebraska.

Tim, the big St. Bernard dog, belongs to Ronnie (5) and Cecil (3) Kennel. He is only 16 months old but he weighs 120 pounds and is thirty-one inches tall. This big dog is friendly—especially to children—and if we would visit the Kennel farm at Shickley, Nebraska, Tim would put up his paw to shake hands. Imagine that!

Le Ann Burkey writes that she raised her white Pekin ducks for the Missionary Project. She hatched and raised 25 last summer and sold all but one which they ate for Thanksgiving dinner. Le Ann is twelve and her address is Beaver Crossing, Nebraska. She goes to the East Fairview Church.

Up in Tofield, Alberta, Canada, on the 160-acre farm where Vernon (13) and Donnie (10) Roth live there are lots of wide open spaces for horseback riding. Their horse, Pinto, is white with dark gray spots and is part Shetland. The boys ride him the two and a half miles to school each day and in the summer they use him to get the cows. He will trot and gallop. Vernon says, "We do not like to let our horse out of the barn as he is full of tricks. When we try to catch him he trots away as if to say 'Catch me if you can.' Then he stops and looks back to see how far we are away. When we think we almost have him he turns, kicks up his heels, and trots away just far enough so we can't get him. He has a lot more fun out of it than we do. Sometimes we take the tractor after him; then we can get him in a corner. That's when we have the fun!"

The Conrads of Tangent, Oregon, own a Shropshire lamb as part of their missionary project. Because Susie, the lamb, was an orphan they fed her with a bottle. In the picture we can see Susie with Lois Conrad who is eleven. She writes, "We are about 75 miles from the Pacific Ocean and go fishing there every summer."

The pigeons you see in the picture are really pets and not just ordinary pigeons. Paul Kauffman (9) and his brother have raised them from several wild pigeons they caught in the barn. They caught the prettiest ones and tamed them for pets until they have become very tame pigeons. The Kauffmans live at Minot, North Dakota.

Johnny Emmert was four years old when the picture of him and his Australian shepherd puppy was taken. Spotty (that's the pup's name) was two months old but he's a year old now. And guess what! He can climb a ladder! Last year he helped take care of 650 turkeys on the Emmert place at Sweet Home, Oregon.

These pet rabbits were raised on a Wood River, Nebraska, farm by Gerald Jantzi (13) and his brother. Isn't this a pretty, white, fluffy family? Gerald says, "We feed them corn, oats, and alfalfa hay. The hutches are among the trees in the shade." Did you know that a rabbit's house is called a hutch?

Bulldogs

Kitten

St. Bernard Dog

Ducks

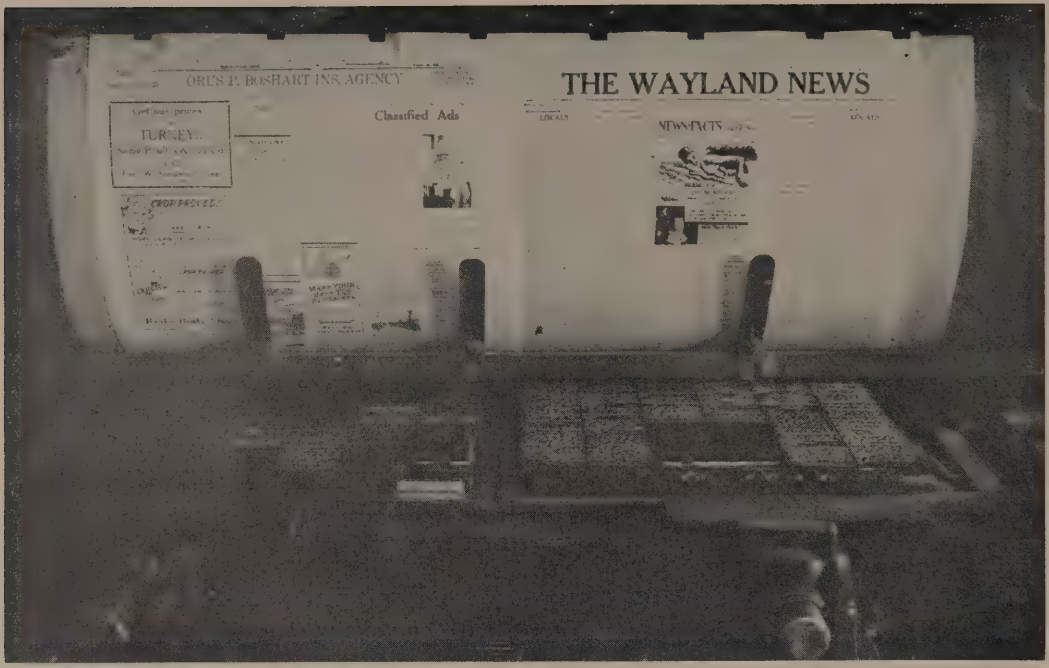
Riding Horse

Lamb

Pigeons

Puppy

Rabbits



The Wayland News of Wayland, Iowa, is edited by Virgil Blosser and serves a flourishing rural community. Community papers can be produced inexpensively by mimeographs and when edited with vision and concern they can be a unifying force and an influence for good.

THE HOW AND WHY OF A COMMUNITY PAPER

By Mrs. Clyde Kraus

A community paper! A paper all your own! What a thrill the idea affords you! And what possibilities you see wrapped up in the fulfillment of such a plan! To be sure, it is easier said than done but still entirely within the reach of the average community.

Many questions and problems will arise but fortunately they do not all come at once. Like a dip into cool waters, the initial plunge is the hardest and most breath-taking. After one is inured and the pace is set, difficulties may be met singly and with good heart.

How shall we start? Who will be the editor? What equipment is needed? From what source will funds be forthcoming? Where may the work be done?

The first, and absolute, necessity in starting a project of any kind, including a community paper, is plenty of initiative. Some one must start the ball rolling and be prepared to keep pushing even when the going is uphill and that first fine enthusiasm has begun to wane. Along the way the paper may begin to be taken for granted and ideas will wear thin and real effort will be required in order to find interesting and helpful material to fill those pages.

The old saying that "What is everybody's business is nobody's business" is true here. Several persons should be appointed to make it their responsibility. A good working staff may be composed of an editor or two, one or two typists, an artist, and some one to run the mimeographer. Later the need for a business manager, treasurer, and distributing agent may arise. Also the editors may find it helpful to appoint several reporters.

Devotion and loyalty to the cause is more to be desired than much equipment. It would be ideal to have office space and a working personnel able to gather at stated times and put the paper together. However, it is possible to get along on considerably less than the maximum in facilities and with a little managing, the various tasks incident to making up a paper may be sandwiched into programs already seemingly full.

These You Must Have

Indispensables include at least one typewriter, a mimeographer, and a stapler. Quite a lot of the planning may be done over the ever-faithful telephone; missives can be passed via willing hands from author to editor to typist. Incidentally, a little experience will enable one even to do considerable editing over the telephone, so that the article may not be seen by the editor until it appears in print. The use of the phone, however, if one is on a party line, will call for patience and forbearance on the part of other telephone subscribers. It may grow annoying (to put it mildly) to be trying to get the use of the phone, only to find in progress an interminable conversation between author and editor cutting down, adding to, rearranging, and punctuating an article; or between editor and editor discussing front page and interior layout. Only the service you are trying to perform sans pay and with the minimum in tools will justify your presumption in hanging on to your receiver.

Difficulties will not be slow in arising. Among the first will be the lack of help. A paid staff would be impracticable (unless it were a one-person job, which would be unwise from a number of standpoints). Also, there is the question of funds. Paper, ink, stencils, staples, postage all cost money and unless the subscription prices are raised almost to prohibitive rates, the incoming funds will not be sufficient to pay helpers anything like the wages they might receive elsewhere. While it will be desirable to have as many folks as possible taking an active interest in the project, there is also danger that a too-frequently-changing personnel may cause more of a shifting of responsibilities than is good for the work.

At one time in our experience we decided to investigate the pros and cons of having our paper printed in a regular print shop, but soon found we would be merely exchanging one set of problems for another and so discarded the idea. To begin with, the price would have been far more than our treasury could have borne. In order to meet it we would have been forced to solicit advertisements from surrounding business establishments, which again would have raised difficulties: distance from the press, work and time involved in securing the ads plus the fact that the paper would be no longer our own but a commercialized sheet. We preferred to depend on finding new helpers as the need arose.

No amount of managing and editing can take the place of good "mechanics" when it come to making up the paper. So many spaces to a line, so many lines to a column, even margins, and careful spacings are as necessary to a paper as is tasty serving to well-cooked meal. This responsibility falls to the lot of the typist. The mimeographer also needs patience and a bit of mechanical skill. Each kind of paper calls for slightly different handling. The inking must be just right. No matter how carefully the editor edits, and the stencilers cut their copy, it is the mimeographer who has the final word as to whether it will be a good-looking sheet.

Between the thrill of composing and gathering material for the paper, and the satisfaction of seeing it read with appreciation there is quite an amount of plain drudgery. The co-ordination and strategy required to assemble your material and get it done by different people who are all working as a favor is really a training in diplomacy.

Name It Well

After you have decided to publish a community paper you will want to find a good eye-taking, ear-catching name for it. Make it all your own by incorporating some local attraction or natural setting that is peculiar to your section. Next, how often shall you print? Semimonthly for us has proved practical and satisfactory. Weekly seemed too much of a good thing while once a month is too distant to handle announcements, reports, news items, etc. The middle ground was decided upon and found workable.

Subscription rates, in our case, were set at $1.50 per year and the staff grants itself an annual two-week vacation. Local advertisements are charged at the rate of 5¢ per word. (These have their place and have proved helpful, but being small and infrequent do not add appreciably to the treasury's funds.)

For four sheets (8 pages) of typewriter-size paper, the postage is 1½ cents, and goes third class. This presents a small disadvantage, as the papers are often very slow being delivered, with almost all other mail taking precedence over it. It has caused some dissatisfaction among distant subscribers, as the tardiness of delivery is out of all proportion to the distances. So far, no solution has been found to this, other than patience on the part of the recipients. It helps the papers off to a good start if the one in charge of mailing will accompany them to the post office and assist in packaging according to states.

A Force for Good

Despite all the work and problems attending such a venture, the community paper may fill a real need and soon come to be considered an indispensable part of neighborhood activities. Like its older and more sophisticated sister, the daily newspaper, it will influence thinking and shape opinions of its readers; it will sponsor, and carry to a triumphant finish, worth-while church and civic projects; it will be the bearer of tidings, both happy and sad; it will herald forthcoming events as well as note passing of the same. As a tool of the church, announcements will be made and messages, growth, and progress recorded. In its pages will be space for choice selections of poetry, helpful quotations, and even a corner for neighborly wit and humor. Not least in importance will be the exercise and growth of talent present in every community. Out of small experience we unhesitatingly recommend such a project for your neighborhood. It will surely result in the strengthening of your church and community and will bind you together in a unity and oneness of purpose not felt before.

YOUR LOCAL PAPER IS IMPORTANT

That job of serving the king as cupbearer sounds very unimportant; but only the most dependable men ever were trusted with this responsibility. For the life of the king was truly in the hands of his cupbearer—what the king drank must be pure and without any possibility of poison.

Country people are inclined to put great faith in what they read. Printed statements carry great weight in the shaping of opinions. Hence, the editor of the country newspaper holds a most exalted place in the life of the country community. In many places he is more than an arbiter of public opinion—he shapes public opinion. He is a king. The editors of the country weeklies of our land are highly influential. Their comments on the happenings in nation and community are important. But one responsibility, not too readily assumed, is that of striking a prophetic note on the responsibilities and obligations of the community.

Right there is where the rural pastor can come in. The opinion channels carry much propaganda which is unchristian in concept and outcome, and thus poison not only is taken by the king, worse yet, the king in turn poisons those of his own community by carrying in his paper pagan concepts of national, community, and personal life.

But why tell this to rural pastors? You men are cupbearers to the king! You have a real responsibility to your community through your editor. You need not tell him what should be in the community weekly, but you should appear in the king's presence often enough that he will know your thinking through many a conversation with him. Help him to be prophetic for the best interests of the community. Your hopes and desires for community spirit, strength, and welfare can become his. You can be cupbearer to the king.

—The Party Line.

DO HOME FREEZERS PAY?

By Paul Nelson

Farm people for generations have used winter's freezing temperatures to help store their butchered beef and pork. More recently sub-zero storage has been used the year round—in freezer lockers.

Many farm families now enjoy the convenience and the extra flavor of their own frozen foods, either in home freezers or commercial locker plants. Still, many people wonder about the costs. Commercial locker rental and processing charges mount up. At home there are electricity rates and depreciation. Lots of people are interested—but are not quite sold on the freezer method of food storage.

To get at the facts we made field studies of the Iowa locker industry and of freezers operating in farm homes. We tried to find out what the actual cost figures for home freezers and commercial lockers are.

Our answers are in terms of state averages. They make a good basis for comparison, if you allow for your own special conditions. Here is what we found.

Freezing can be practical for farm families if they freeze enough food. As with any other process, it takes a large volume to get low cost per unit. Whether you rent a locker or use one at home, you get most economical storage when using your locker space to capacity.

Lockers Cost Less

Having a locker in your own home offers many important conveniences. But you'll have to put your own value on these. We didn't try to measure them. We tried instead to get at actual operating costs.

On a simple cost basis, storage in a commercial locker plant costs less than in the home locker. The locker offers the cheapest method of frozen food preservation. Table 1 shows the average cash costs and cost per food-pound for a regular drawer type, commercial storage locker.

Since most of the home freezers we studied were the 12-cubic foot size, we compared commercial lockers on the same basis—one 12-foot or two 6-foot drawers.

For our locker load we used a combination of 130 pounds of beef, 164 pounds of pork, 13 pounds of poultry, 50 pounds of fruits, and 63 pounds of vegetables. This totals approximately 420 pounds of food. Naturally, storage and processing costs would change if you change the types of foods.

Volume Cuts Cost

Costs per pound go down as you increase the amount of food handled. If one full load (420 pounds) moves through your locker per year, it costs you about 11 cents per pound for storage. If you double this amount—run two full locker loads (840 pounds) through your locker in a year—then the cost is cut to 8 cents a pound. Running three full locker loads through in a year cut the costs to 7 cents a pound.

The smaller sized lockers appeared to have slightly lower unit costs because the turnover of food was usually a little higher. Costs per pound in the larger storage units averaged a little higher because of a slower turnover.

For all sizes, however, the "turnover" principle held true: costs per unit went down as you increased the volume of food stored.

Freeze at Home?

We made two comparisons between commercial locker and home freezer costs. Table 2 shows the cost of home storage when all prefreezing and food processing was done by the local locker plant. In this group the home freezers were used for storage only.

In figuring home costs, we charged 3 cents per kilowatt-hour for electricity. (Your electric rates may be different from this. If so, you'll have to make your own adjustments.) For depreciation, we figured a life span of 12 years, with a $20 salvage value. Interest on the freezer investment was charged at 4 per cent and repair costs at 2 per cent of purchase price.

Costs per pound of food on this basis were 23.4 cents for a 420-pound load, 14.4 cents for 840 pounds per locker, and 11.4 cents for 1260 pounds per locker per year.

Table 3 shows that it is cheaper to process all food at home than it is to combine local processing with home storage. Per pound costs were 21.5 cents, 12.5 cents, and 9.5 cents respectively for the same locker loads.

There's more than these figures to be considered, however. It takes about 33 continuous running hours to freeze 140 pounds of meat in your locker. And few home freezers are built to give that kind of service. Most of them have "intermittent type" motors, built to start and stop frequently but not to run for long periods of time. Freezing large amounts of food in such home freezers puts a heavy strain upon your motor.

We don't know just what poundages can be frozen safely at one time by freezers of different sizes. Some freezers do have motors which are not the "intermittent" type. For these freezing at home may be practical. We had no freezers of this type in our study.

It does seem, however, that 6-, 12-, and 18-foot freezer lockers may have serious breakdowns if large loads are placed in them at one time. For the difference in cost, it is cheap insurance to have prefreezing and food processing done at commercial locker plants.

For all freezing methods the importance of a large volume is clear. Storage in a commercial locker plant is in all cases more economical than use of a home freezer. The question then arises, should home freezing be used at all?

Convenience

This takes us back to our earlier statement—it all depends on the convenience. There are a great many reasons why a home freezer may be worth the extra cost. It offers convenience in time, transportation, and in availability. You can freeze small amounts of garden vegetables when they reach their prime. There are many times when it isn't very handy to run in to the local locker plant to store food or to get items for dinner.

On the other hand, power stoppages may be frequent in some areas. If you overload your freezer, it will not give satisfactory service. Under such conditions, home freezers can give you high cost food storage.

Conditions Differ

Local conditions differ so much that it probably will never be possible to say that either home freezers or commercial lockers are more practical for everyone. You will have to weigh the convenience and cost of your local locker plant with the convenience and cost of having a locker in your own home.

Does your local locker plant have good sanitation? Is it run efficiently? Do you enjoy doing business there? We found most plants in our study maintaining satisfactory standards of sanitation and processing. Local conditions differ a good deal, however.

Storage at temperatures of 10 degrees F. or above permits the enzymatic action which causes deterioration of stored foods.

Quality of stored foods is another item. For vegetables especially, there is a decided quality advantage to the use of frozen foods as compared with home-canned or retail-canned foods.

There are many reasons why home freezing may well be worth the extra costs. But remember—low costs depend upon your volume. Persons who cannot buy in large quantities or who do not raise food of their own will usually get lower cost foods from other sources than from their freezer lockers.

TABLE 1

Total Cost and Cost per Food Pound for a Normal Locker Load in a Drawer Type Commercial Locker—Two 6-Cubic Foot Drawers.

Total loads in food pounds	420	840	1260
Locker rental	$23.23	$23.23	$23.23
Food processing costs	22.69	45.41	68.11
Total locker and processing costs	$45.92	$68.64	$91.34
Cents per pound	10.9	8.2	7.2

TABLE 2

Home Freezer Costs for a 12-Cubic Foot Freezer According to Food Load. All Prefreezing and Processing Done by Locker Plant, Freezer for Storage Only.

Food load	420	840	1260
Interest, repairs depreciation	$47.71	$ 47.71	$ 47.71
Power consumption	28.04	28.04	28.04
Locker processing	22.68	45.36	68.04
Total cost	$98.43	$121.11	$143.79
Cents per pound	23.4	14.4	11.4

TABLE 3

Home Freezer Costs for a 12-Cubic Foot Locker According to Food Load. All Prefreezing and Processing Done at Home.

Food load in lbs.	420	840	1260
Interest, repairs, depreciation	$47.71	$ 47.71	$ 47.71
Power consumption	30.95	33.87	36.78
Freezing and prefreezing	11.80	23.60	35.41
Total cost	$90.46	$105.18	$119.90
Cents per pound	21.5	12.5	9.5

Where large quantities of home-grown food are on hand the home freezer may pay better than the commercial locker. Below is Mrs. David Alderfer and her son Danny of Scottdale, Pa., standing before their 22 cubic foot freezer. This freezer is a vertical one and as such its contents are easy to reach.

EDITORIAL

Johnny R. Glick, son of Andrew Glick, rides his pony on his father's grain farm near Minot, North Dakota. Johnny was 11 years old when this picture was taken in August of 1948. He enjoys farm life, and looks forward to being a farmer.

IT BEGINS IN OUR THOUGHTS

As a man thinketh in his heart, so is he. If I spend more time absorbing material points of view from the daily press and the radio than I do in purposeful use of these resources, in wider reading, study, and contemplation of things that are lovely and of good report, things that cannot be shaken but are eternal; I alone am responsible for my resulting state of mind.

As I think on the love of God, I am filled with tenderness toward all mankind. As I wait now in the silence, there will come to me some great resolve or the impulse to some act of human kindness which I shall perform. I praise Thee and give Thee thanks. I have entered into the joy of the Lord.

—Personal Meditation by James Myers.

OUR SPEECH BETRAYS US

A student practicing shorthand once put on paper the conversation that took place in different parts of his neighborhood. He filed his notes and after two years he took them out to scan. After going over each page he concluded that in the six months of recording neighborhood conversations nothing was said by anyone that really mattered. All the talk seemed to be about passing, trivial affairs. People talked only about the things that required no thought.

This incident could have taken place among people who claim to be disciples of the Master Conversationalist. But we doubt seriously if they could claim to be earnest disciples. The weather, what we did today, what others did today, the measles—all are worthy topics of conversation but they are not the only topics of conversation. It is said that the ancient Greeks discussed in their villages such topics as: the purposes of life, the nature of the world, the ways of the gods—these in addition to the price of barley loaves and fish.

Opportunities for enriching life through conversation abound as never before. Children deserve to hear and join in conversation that has to do with the things that really matter. The needs of a hungry world, the trends in economic and social life, and the Christian view toward all these things certainly deserve to be talked about.

IT IS EASY TO SAY, "LORD, LORD"

"I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood He will present it faultless before my heavenly Father." With these words a wealthy and "great" man of a past generation began his will. This same will disposed of his estate valued at scores of millions of dollars.

A review of this man's life appeared recently in America's second largest news magazine. The account was rather uncomplimentary and the writer did not fail to point out the unethical methods by which this man amassed a large fortune. To the reviewer there was something very unconvincing about this man's religion. To be sure the man often attended his church's conferences and donated to the church's causes. Yet it seems as though some doubt exists concerning a religion that permits a man to run up terrific accounts of sins and injustices with his fellow men, only to appear before the judgment seat of Christ and plead a free pardon through faith in an atoning sacrifice.

Christ is still asking of men: "Why call ye me, Lord, Lord, and do not the things which I say?"

WHAT IS FELLOWSHIP?

Words change their meaning. "Comforter" was once applied to the Holy Spirit but Norman Forester points out that it now means a bed cover. Fellowship once meant joining in a common cause. Paul spoke of "the fellowship of suffering." Today we often think of fellowship as being a good time and usually that includes eating.

There is a fellowship of work and giving and sacrifice. During the summer of 1948 sixty-five young people's groups in our scattered communities found fellowship among themselves, with faraway people, and we believe with God. Youth Mission Projects were the means of this fellowship—a fellowship of toil and "good times." Lord's Acres were planted and cared for from Virginia to Alberta and from Ontario to Oklahoma. Sweet corn, peas, tomatoes, mint, flax, and cotton were raised and sold with the proceeds going to mission work. One group of young people at Wolford, North Dakota, produced over $1300 worth of potatoes and flax.

Fellowship becomes a great word when it is filled with such meanings.

THE FELLOWSHIP OF WORK AND SHARING

Twenty-five young people at Wolford, North Dakota, have a splendid record in missionary projects. In 1948 they raised a total of $1361.31 worth of potatoes and flax. In the picture above they are at work in the one-acre potato field on the farm of Manasseh Miller. David Bacher and Sherman Yoder were leaders in the project. The greater amount of the income was from the flax which was grown on 18 acres of virgin soil.

HERE ON MY NATIVE SOIL

Here on my native soil I live and labor,
  Here, close to God and nature's wondrous ways;
Glad in my heart for land and home and neighbor—
  Glad for the useful tasks that fill my days.

This is my task—to live and help another;
  This is my destiny upon the sod—
That from its yield I feed myself and brother
  That I may give it back enriched to God.

Working with Him in common ways and lowly
  In field and woods and pasture land I love,
Knowing my work though humble still is holy,
  I bow my head and thank my God above.

—Edward D. Hamner.

HYBRID COR

By O. J. Eigsti

Here is an aerial view of Emery Eigsti's farm, Wayland, Iowa, with the two acre corn field that produced a record crop of more than 225 bushels per acre in 1948. The field had been planted in alfalfa for six years and following this hogs were raised on it for four more years. The corn was planted in rows 20 inches apart and from 6 to 8 inches apart in the row.

Richard Dean Meyer, grandson of Emery Eigsti, holds an ear of hybrid corn that grew on the record two acres. Despite the thick planting it was not unusual to find ears from 12 to 14 inches in length. On each acre 150 pounds of 4-12-12 fertilizer were drilled in the row while drilling the corn. The field was never cultivated with a machine.

The corn crop of 1948 was the greatest ever produced in American agricultural history. This production was accomplished on fewer acres than previous earlier decades when record crops were produced. A common sight on farms today is the complete mechanization of the farm operation. Hybrid seed corn has played an important role in producing larger yields and also producing better crops on standing stalks at harvest-time. The standing stalks make possible the successful use of the mechanical corn picker throughout the corn belt of America. With the corn picker came complete mechanization of the farm. Today hybrid corn varieties have the capacity to use rich soil to a greater efficiency than open pollinated varieties of yesterday. We find the production of 100 bushels per acre not uncommon and the records of more than 200 bushels per acre can be obtained.

Last year my brother, Emery Eigsti, of Wayland, Iowa, took a small field that had been down in grass for several years, and he planted a new hybrid just released by one af the foremost hybrid seed corn producing organizations in the country. He ran the planter over his 2.2 acre field once, putting down a pattern of 40-inch rows and then he replanted the field, placing the new rows midway between the others. The growing season was favorable and last fall he harvested more than 225 bushels of corn per acre from the small field.

This is an amazing feat in corn production, but the story of hybrid corn for the entire state of Iowa is not much less startling. Hybrid corn and the new farming methods that have been introduced with it have resulted in increasing the average yield per acre for the entire state of Iowa from about 40 bushels up to more than 60 in good years—an increase of 50 per cent for an area that produces a fifth of all the corn in the United States. Incidents such as raising more than 200 bushels an acre on limited acreages would indicate that the increasing of corn yields in this, the foremost corn-producing country of the world, is not yet ended.

Hybrid Corn for Each Farming Area

Today the producers of hybrid seed corn have the responsible task of providing the correct hybrid seed corn for each farming area in North America. Selection of the proper hybrid makes a difference in the final yield of corn and quality of grain. The detasseled fields of corn which provide beautiful sights along the roadsides of our corn during the summer

N—A GREAT AMERICAN CROP

months are a part of this important task of providing the seed requirements for the following year (fig. 1). The corn tassel (fig. 2) produces pollen and the corn silks (fig. 3) are the receptors of the pollen. Each silk is attached to a young grain that will develop into the mature grain (fig. 10). These flowering parts, the ear and tassel (fig. 1 and 2), when properly handled make possible the breeding work which lays the foundation for this great crop of hybrid corn. A plant breeding staff is composed of highly trained scientists who carry out many operations necessary to produce the strains of corn that provide the basis for the future hybrid seed corn used on a majority of farms in every place where corn is planted.

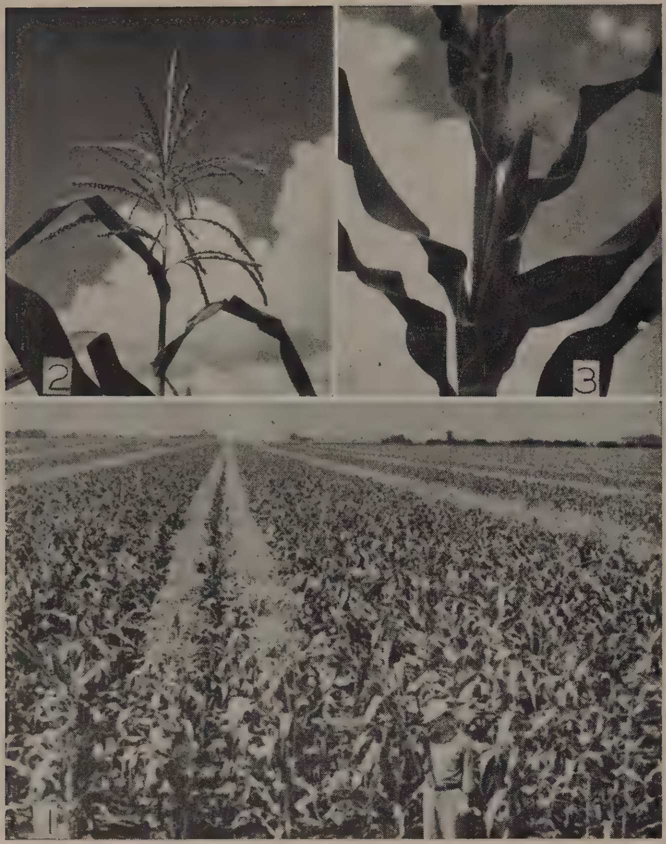
A Discovery of Science

Hybrid corn is based on sound scientific principles learned from years of study and research. The steps in producing the inbred lines—the pure bred stocks—are known to many farmers as well as scientists. A few years ago such knowledge about the corn plant was restricted to botanists and students trained in biology. Hand pollinations are the starting operations of any breeding program. The young ear shoot (fig. 4) is selected and covered with a protective cellophane bag (fig 5). Soon the silks emerge from the leaves of the young shoot (fig. 6). If one removes the leaves of such a shoot, the silks appear as long white threads each attached to a young grain on the cob (fig. 10). At the same time the shoots are prepared by the protecting bags (fig. 5 and 6) the tassels must be watched for the shedding of pollen. A tassel at the proper stage (fig. 7) is covered with a bag (fig. 8) in order to collect the pollen for a pollination (fig. 9). When the bag is secured, time must elapse until pollen is shed into the bag. This process takes place in the morning under the usual weather conditions of July and August. The pollen then can be carried to silk for pollination. When the pollen of a plant is placed on the silk of the same plant the process is called **self pollination.** This act results in **self fertilization** and ultimately leads to the production of smaller and smaller plants with each successive self fertilizing operation. If the pollen is taken from one variety and placed on the silks of another variety the process is called a **cross pollination** and the resulting grains produce hybrid plants. In commercially produced seed fields the detasseling operations provide a crossing operation on mass basis. After hand pollinations are made (fig. 11) the tassel bags or similar bags are fixed to protect the particular cross (figs. 12 and 13).

Advantages of Hybrid Corn

Hybrid plants from two inbred lines may have increased vigor, yield, insect resistance, and stalk quality not obtained

Harvesting corn by pickers on the farm of Walter Meers, Bloomington, Illinois. The corn is G-94 and made slightly over 200 bushels per acre.



EXPLANATION OF PLATES AND FIGURES

Plate I

Fig. 1. Detasseled field for seed production of Funk Brothers Seed Company, Bloomington, Illinois.
Fig. 2. Tassel of plant in pollen shedding stage.
Fig. 3. Silks emerging from shoot ready for pollination.

Emery Eigsti looks at several ears of corn in his prize field in September of 1948. Since 1948 his older son is operating his farm while Eigsti is in sales work for Funk Brothers Seed Co. He is a member of the Sugar Creek Mennonite Church near Wayland.

in either of the original varieties from which the lines were developed. Hybrid corn has helped stabilize land values throughout the corn belt and in many cases the earning capacity of the farm has been greatly increased. Today farming operations are not as hazardous because better adapted hybrids reduce the damage done by such insects as chinch bugs, corn root worms, Japanese beetle, and European corn borer. Complete failures are not as frequent in many areas where good hybrid seed is available. During drought conditions hybrid corn has shown a much better capacity to produce an average crop of corn where the open pollinated varieties of a decade ago failed to produce any corn under similar conditions of unfavorable climate.

Soil Conservation Promoted

Soil conservation has been stimulated and aided by the use of hybrid corn. Today the farmer has greater goals in crop production because of increased yield from fewer acres. He expects good farming practice to give greater returns for his labor. The use of fertilizers at the time corn is planted can be expected to return a profit today where the same practice was not generally successful with open pollinated corn. When each farmer can secure more corn from fewer acres he can plan on more acreage of such soil-building crops as legumes.

Hybrid Corn—Farm Mechanization—Social Change

Farmers have come to expect standing stalks at harvesttime and they depend on using the corn picker season after season. Such farming operations require fewer hired men on the farm and these workers must be equipped to keep complicated machinery in continuous operation. American farmers are producing more food with fewer people than any other people in the world. This fact accounts for the necessity of a majority of people engaging in occupations other than the food-getting tasks of life. In other countries over 80 percent of the population are busy at the task of producing food. In America less than one half of our people are so engaged. Larger farming operations and fewer laborers on the farms have caused community and social changes and certainly the Mennonite community is an example of a community influenced by these agricultural changes and practices. In 1935 the fields of corn that were planted to hybrid corn could be harvested by mechanical pickers. Many machines were idle during the 1935 and 1936 season because broken stalks prevented the use of the corn picker. These experiences are becoming a part of American agricultural history, but the total effect on community life and changes in populations on farms and in cities stem back to this shift in farm operation. Hybrid corn played a decisive role in this critical period of farm mechanization in the late 1930's.

The Corn Belt Is Extending

The complete details of how hybrid corn came to the American farmer are told in an interesting story of **The Hybrid Corn Makers** published by Rutgers University Press, New Brunswick, New Jersey, and written by A. R. Crabb. This account is a vivid portrayal of the lives and researches of many men over several past decades. In the future we can expect new developments in the production of hybrid corn varieties with different kinds of starches, increased oil content, and even increased types of sugar in the plant. We are witnessing the extension of the corn belt north, west, and south. The corn production of these areas is more stable than a decade ago because improved hybrids adapted to the particular area are now available in many places. In the northern areas earlier maturing hybrids and better yielding hybrids are more successful in the short seasons of these regions. The summer droughts of the west and south do not inflict the serious damage with hybrid corn which was so

Plate II

Fig. 4. Shoot before silk has emerged and a stage for selection for bagging.

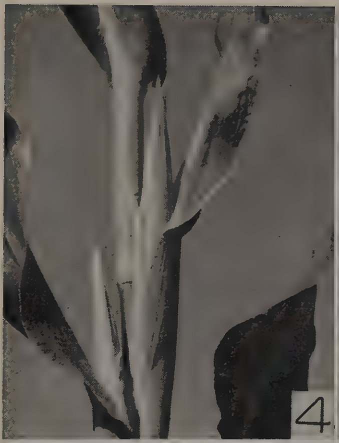
Fig. 5. Covering the shoot with cellophane protecting bag.

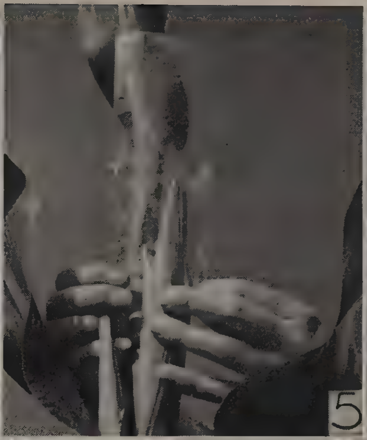
Fig. 6. Silks emerging under bag kept from wind pollination.

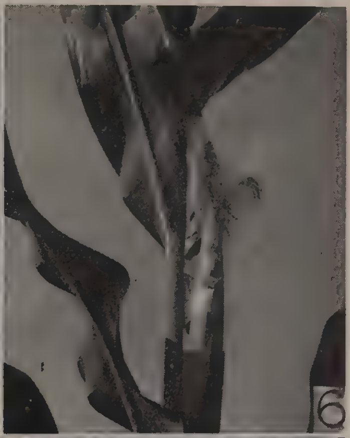
Fig. 7. Tassel ready for bagging to collect pollen.

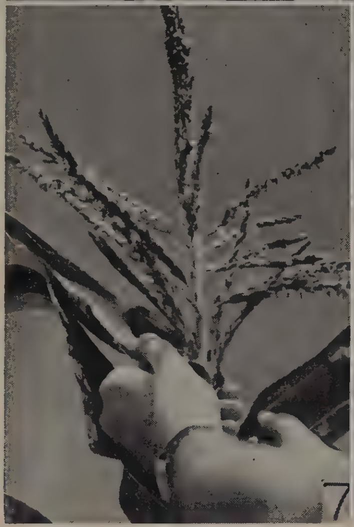
Fig. 8. Covering the tassel with bag.

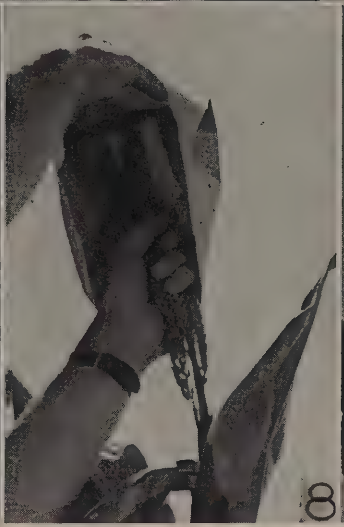
Fig. 9. Bag secure over tassel to collect pollen.











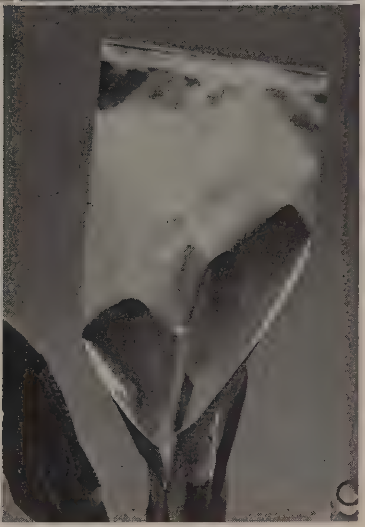


Plate III

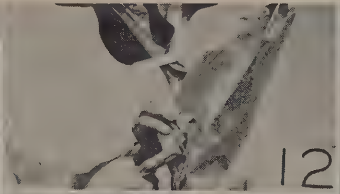
Fig. 10. Shoot with husks removed exposing the silks.

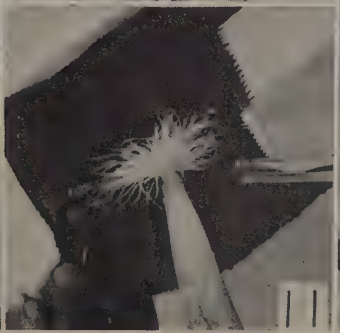
Fig. 11. Making the pollination.

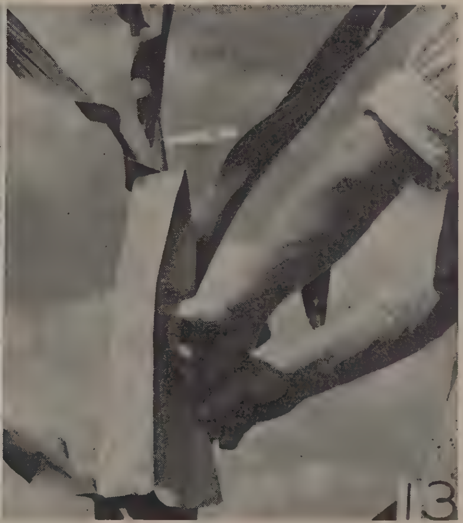
Fig. 12. Adjusting the ear bag following growth of the ear.

Fig. 13. Label and adjustment of ear bag after pollination.

Note: All photographs are furnished through the courtesy of Funk Brothers Seed Company, Bloomington, Illinois.







frequently experienced with open pollinated corn. Adaptation problems have been studied in great detail by hybrid corn breeding staffs and are taken into account when the plant breeder develops a hybrid for a given area.

"God's Good Providence"

Corn is the crop that helped our forefathers establish a sound farming operation in America. Corn, the truly great crop which made America great, brought health and prosperity to many communities in the corn belt. American Indians survived because this great crop produced the food necessary for their continued existence. From the Indian the white man also learned that corn made survival on this new continent possible. A new crop, hybrid corn, is likewise a crop that made America great and with the use of hybrid corn a new agricultural age has come to the American farm.

When the seed for the 1949 crop is planted another precious crop is started upon which so many persons depend for life and health. The dependence of many more persons on a fewer number of persons, **the farmers,** makes it all the more critical that this crop will produce a quantity of food. So that each

[Continued on page 29]

MAINTAINING THE FAMILY FARM IN AN INDUSTRIAL AGE

by Leo H. Hostetler

Seven miles west of the Willow Springs Mennonite Church near Tiskilwa, Illinois, is Eigsti Corner, the location of four family farms. The land totals more than 700 acres and was once owned by Jacob Eigsti who came from Bavaria, Germany, in 1850 at the age of 17. The land, now divided into four farms, is still in the Eigsti family.

Maintaining the family farm in an industrial age is not only a Mennonite problem, but a national problem. The United States had eleven million more people in 1947 than in 1940, 2½ million less on farms, 13½ million more in cities. Kansas has 17,000 less population than at its peak year in the 20's. Oklahoma has lost 10 per cent of its population since 1940. Thirty-five states have lost population since 1940. Definitely the trend is to move to the larger cities, while the rural communities are thinning out. Rural schools are being closed by the hundreds and rural churches are dying out. In Kansas alone 20 Mennonite and Amish Mennonite communities have died out, and 40 such communities have disappeared in the South Central Conference district.

No doubt there are various causes for these churches dying out, but the economic conditions have played an important part. As we look around we see that the largest Mennonite communities in Kansas are those that have been located on the most fertile soil.

Farming—Important but Difficult

In spite of the top role farming has acquired the past few years with good crops and high prices, farming is a hazardous occupation. Looking at farming from a long-time viewpoint, the farmer can expect to work harder and longer for the same returns than those in most other occupations. You may say, "Why farm if that is the case?" Well, someone has to produce the food to feed the rest of the world, and it is the one occupation in the world that is absolutely essential. Webster said, "Let us never forget that the cultivation of the earth is the most important labor of man."

The warden of Chicago's Cook County jail has cut down from 42 per cent to ten per cent the second offenders from boys coming from that jail. He has included the raising of vegetables and livestock in his program for the boys. He says that life takes on new meaning for them as their minds and hands are creating something that is alive; and the best cure he knows of for what ails them is sunshine, fresh air, and responsibility. Many people live on farms because they like farm life, and not merely because they can't find a better paying job doing something else. The way to avoid work is to do the kind of work we enjoy doing, then it doesn't seem like work. A person doing a job he dislikes reacts by being moody and nervous, and becomes tired easily. This doesn't add up to happy family life.

There are benefits in living on the farm and there seems to be something stabilizing about being closely associated with the soil. Our most solid and stable Mennonite communities draw largely from their farm constituency. If we consider these strong Mennonite farm communities beneficial to the church, how will we maintain them?

George F. Hellick, from Pennsylvania State College, has said, "There is a definite need for educational institutions to train young men and women to be farmers and farmers' wives under a totally different program than is at the present time available in any of the great State Universities."

Interest in Farming Is Necessary

As I see this problem, supplying the farms is only one phase of it. Creating an interest in farm life must come first. If we expect our young people to establish homes on farms, we must start training them for that work in our schools. When we send our young people away from our farms to a city school for four, six, or eight years, that teaches very little, if any, of the science of successful farming, can we expect them to come back and settle on farms if they can find anything else to do?

About 34 per cent of the alumni men of Hesston College are engaged in farming. That is quite a large per cent when we consider that Hesston College has in the past been regarded as a school for training teachers and preachers. Now, since a larger per cent of our rural youth is attending our church school, we could profitably include more vocational training.

If one had his training in an agricultural college or in a Mennonite college that gave definite training in vocational agriculture he could go back to the farm feeling that he was following the vocation for which he had been trained. We do not propose that all the students in our church schools should have agricultural training, but we do feel that for many much time could be more profitably spent in that study than in studying mathematics and foreign languages that will never again be used after school. We need talented youth to be trained for specialized church work, but it is equally important to have a large number of well-trained vocational workers in our rural communities if we expect them to be self-supporting, with enough surplus to support those that are being sent out in special service for the church. It is time that we should recognize the important place the talented youth plays in his home community and assist him in training for that place. It is unbalanced thinking that gives us the idea that every youth with special ability is a misfit and not following the Lord's leading just because he isn't a preacher or full-time missionary.

I would recommend that our Board of Education, as well as our school instructors, study the article "Take a Cow to College and Make It Pay" found in READER'S DIGEST for August, 1947, and see what has been done in a college that trained young men for labor instead of away from it.

A great many people think farming is a simple enterprise, whereas it is one of the most complicated enterprises we have. It is an occupation which permits one to exercise his brain to its full extent as well as the opportunity of working hard. A man must have more than muscle to be a successful farmer. To the industrious man farming is a challenging occupation, for the better he plans his work and the more efficiently he works, the greater will be the returns for his efforts. Especially is this true of diversified farming.

Diversified farming along with dairying would solve some of the problem of larger acreage and fewer homes. The farms could be divided into smaller units and still give full-time employment by carrying a dairying program. However, we need to have young people interested in dairying before we can have successful dairymen.

Good Training Is Needed for Young People—Including Girls

Just recently I visited our State College and made a trip through the dairy barn. With the fine buildings and good cows I can see why the students would be enthusiastic about dairying. They have an active dairy club organized among the students. They work in the dairy barn, study dairying in school, and I am sure will practice dairying on the farm. Successful dairymen don't just "happen."

Not only should the young men be trained, but the girls should be trained to act as business advisers to their future husbands. In work as in society, the normal unit is the family—the happy family. The wife is the key to a man's success, and this is especially true of a farmer's wife. A farmer without a co-operative "farmer's" wife is already half licked in the start.

In dairying, again we find the need of more financial assistance to the young man starting up. It takes a large amount of capital for a young couple to start a good dairy herd as well as buying farm machinery. It also requires more and better farm buildings. We need some goodhearted landlords that will supply these buildings, or else some source from which young people can borrow money at a low rate of interest to buy farms and put up their own buildings.

Observations on Harper Community

In our community around Harper, Kansas, we have not as yet had much of a problem in maintaining the family farm, but no doubt our time is coming. Perhaps it is because so few of our young men have gone through college. I can remember of only six of our boys that have gone through college. Of course none of them are farmers, and only one remained at Harper. Of the five that left, two are still Mennonites.

Out of 61 family units in our congregation, 38 are farming. Twenty-one of these are farm owners and 17 are renters. Eight retired farmers are renting out farm land. Of the 15 families not living on farms, only three are not homeowners. This doesn't mean that all the mortgages are paid and there is lots of capital to help young people get started; but it does give them a feeling of security in being able to stay where they are until they choose to move. A few fathers have been able to help their sons buy farms, but more haven't been able to.

One brother in our congregation has helped much in the way of renting farms and lending money. Although he had a family of his own and all of them are living on farms, only two of them have lived on his farms. I can remember of ten other Mennonite families that have lived on his farms, and besides he has loaned money to many others. He has done a lot to strengthen the home base.

After one of our C.P.S. couples was discharged, they experienced difficulty in finding a farm to rent near Harper. Finally my wife and I bought a 155-acre farm and equipped it for dairying so that they could move back in our community. Not because we were financially flush, for we borrowed all but one thousand dollars of the purchase price, but because we felt they would be a valuable asset to our church. Furthermore, they were related to us and they had seriously considered accepting a job in a town where there is no church of their choice. They had been urged not to return to farm "drudgery."

In the past twenty-five years only about 15 of our young men have married and moved to other communities. Seven of these moved to the communities their wives came from, five went to college, and the other three might have been interested in staying here if they could have rented farms. Of the non-farmers in our community, not more than four would be interested in renting a farm.

Since it isn't always possible to provide farms for all our young people, I think it would help our Mennonite communities to have some small industries to absorb some of the surplus labor among our youth. It was largely with this idea in mind that we became interested in and partners in the purchase of the local creamery at Harper recently.

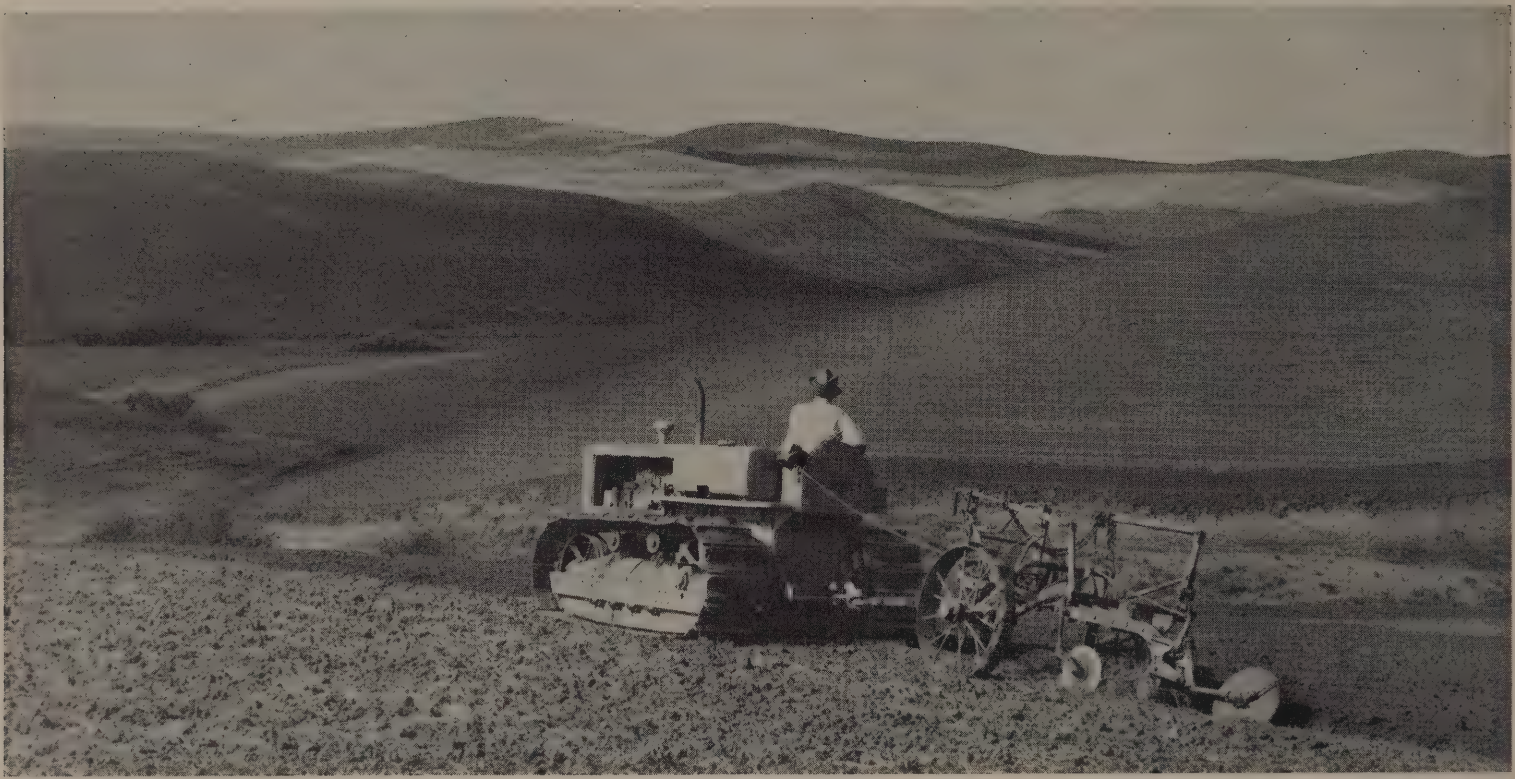
You will notice that I have stressed the financial rather than the spiritual, since that was my subject. I feel that there is nothing more stabilizing to a community and to a church, than to have them closely associated with the soil upon which all life depends.

We need to realize more fully that God calls people to be farmers, as well as preachers and missionaries, and that the farmer who takes the Lord into full partnership in his farming, can be a true missionary to the Mennonite community.

Good farming benefits both the one who practices and the one who observes.

TAKE A GOOD LOOK AT YOUR LAND

By Ralph H. Musser



IN THE FAR WEST

A farmer stops and gazes over land in the wheat belt of Whitman County, Washington. Rich land such as this can be severely eroded in a few hours' time during the critical months of May and June.

Your farm is probably just as long and just as wide as it ever was but it isn't as deep in lots of places as it used to be. It isn't if it's an average American farm, according to information "dug up" by the soil surveyors who make farm planning soil conservation surveys for the Soil Conservation Service. These are the fellows who go over a farm with a soil auger and a spade and examine every layer of soil carefully to see what it is and what it is like.

Topsoil, on an average, the country over lacks three inches of being as deep as it was when our forefathers set foot on these farms. In fact, some farms have lost all their topsoil, while other well-managed farms have lost very little: That three-inch average loss may not seem like much but when you realize that our topsoil was only 9 inches deep, on the average, to start with, then it takes on a different meaning to most of us. It takes on more meaning when we stop to think that in spite of all the advances that have been made during the last 40 years the average yield of corn in this country is just about the same as it was 40 years ago. Imagine this, with hybrid corn, better fertilizers, better equipment, improved methods of controlling weeds, crop diseases, and insects. We're just holding our own and the reason is that we don't have that other three inches of topsoil we once had. At least that's the main reason, although loss of fertility and breaking down of soil structure are responsible for some of it too.

You have, of course, seen the difference in the color of a field of oats or wheat where you have taken out an old fence in order to rearrange the fields on the contour. The crop is much darker in color where the old fence was, although you hadn't noticed that the field as a whole was getting a little weaker as the years went by. But a thing like the old fence row can help us to understand why we have just been holding our own on yields these past 40 years. The topsoil was still as deep as it ever was in the fence row but has been getting away on the rest of the field. Actual measurements can prove it.

And as soils get thinner they become more erodible. A soil that is low in fertility fails to grow vegetative cover quickly or at least fails to grow a cover dense enough to be of much help in slowing down the water. Barren soils erode, then, because they are not fertile enough to feed the plants we grow on them and to have extra fertility to grow some cover to protect the land during the winter.

A Lot Is Lost in a Little Time

As an illustration of what we are facing I will tell you about what happened in one of the states in the corn belt region last summer where we made some measurements.

A co-operative flood damage survey was conducted in Missouri in July, 1947, by the Soil Conservation Service, and the Missouri Agricultural Experiment Station co-operating. The purpose of this study was to determine as nearly as possible just how much damage was done to the farm land of the state during a period of 38 days in May and June when rainfall was considerably above normal and floods reached record proportions. Similar studies were made in other states but this one will serve as an example.

This survey indicated that during this 38-day period sheet erosion alone took 118 million tons of soil from farms in the northern half of Missouri. That's 118,000 acres of land to a depth of 7 inches. In addition to this, 57 million tons were washed away by gully, roadside, and stream-bank erosion. A quarter of a million acres lost 50 tons of soil per acre from rill erosion. A total of 28 thousand acres of crop and pasture use by gully erosion and 8,000 acres of land adjoining streams were wiped out as a result of stream-bank erosion. Even the bottom land areas of the upstream tributaries did not escape as some 55,000 acres of bottom land lost 224 tons of soil per acre through scouring from high velocity streams.

Right alongside the damaged fields were other fields that were much less damaged—fields that were under soil conservation management. Even here there was some damage, indicating that the soil conservation work either lacked perfection or that it is impossible to protect our land completely against the most severe storms. But the dollar and cents loss, taking into account the soil loss at a dollar per ton (ridiculously low), the crop damage, and land destroyed, was 20 times greater on the farms where no soil conservation program was in operation than on the farms under soil conservation management.

This study gave additional proof to what our research people had already discovered—that by far the greatest amount of soil erosion occurs during a relatively short period of time during each year. Very often the large share of erosion takes place within only a few hours out of the whole year. Gentle rains cause very little damage. But occasionally we have the "gully washer" type of rain that really hurts the land. Most of our soil erosion is caused by these rains. This means that we must prepare for the hard rains. Our soil conservation farm plans must be designed for the worst storms, even though they don't come very often. We have learned from experience that we must make our conservation plans as thorough as possible. If we fail to do this we have lost the battle against erosion.

TO WASTE IS A SIN

"Personally, it seems to me that the Mennonite and Amish people should be among the very first to recognize the need and advisability of carrying out a complete soil conservation program on their lands. They have always taught us that 'To waste is a sin.' Surely if we allow our soil to erode and its substance as well as content, such as fertilizer, organic matter, etc., to disappear, and have knowledge available to prevent this, I think that would be a waste. I am sure when they understand that sound soil and water conservation is working with nature and not against it and is intended to preserve the heritage that God gave to men, they will be leaders in a program which is so important to those who come after."

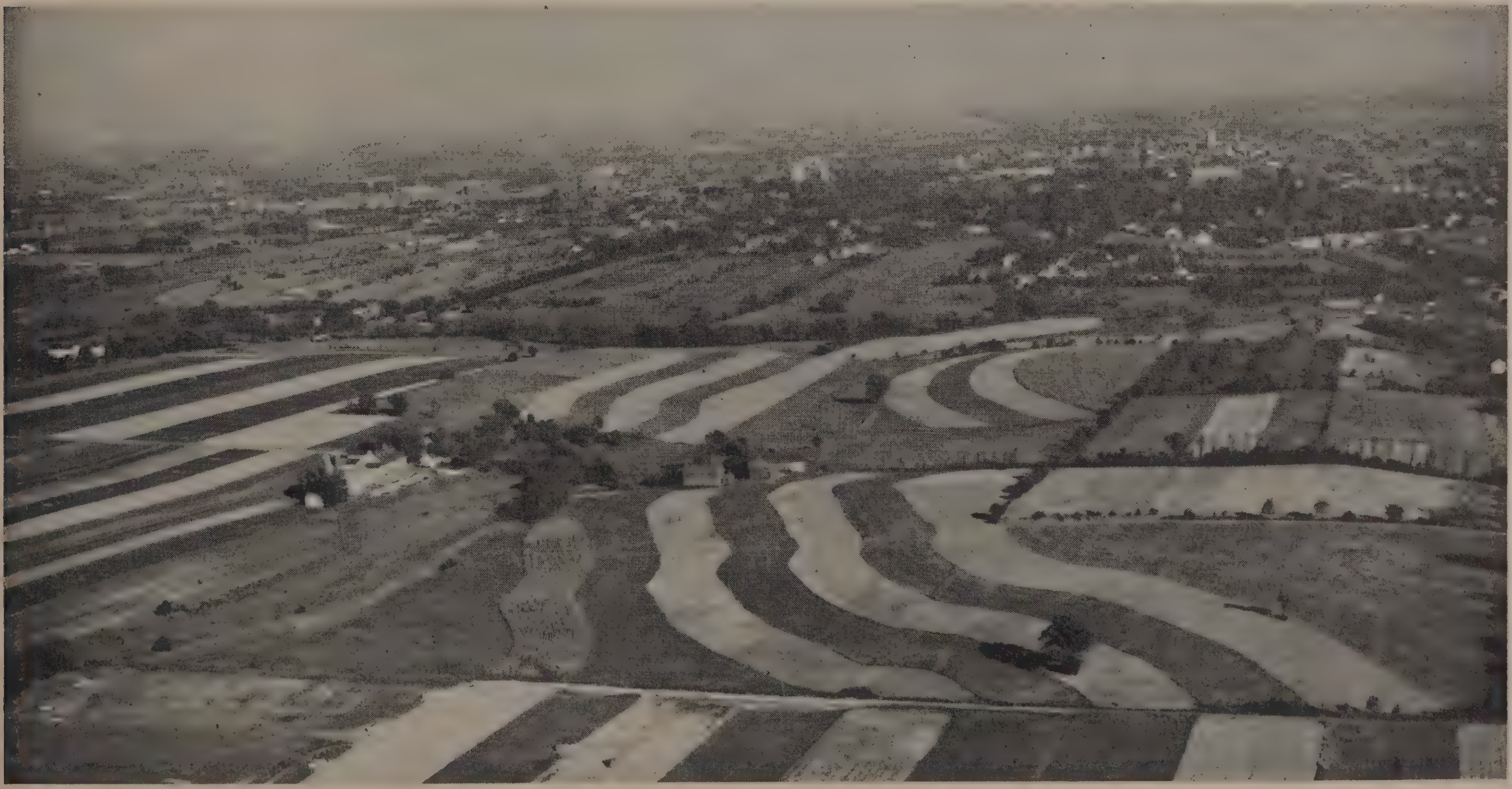
—R. H. Musser, Regional Conservator
in a letter to the Editor dated August 3, 1948.

The ABC of Conservation

Soil conservation farming consists of many things but boiled down to the fundamentals it is this: Finding out what the land

IN EASTERN PENNSYLVANIA

Contour strip farming and contour cultivation are shown on the Benjamin B. Herr farm in the center of this picture. In the immediate foreground are field strips on the farm of Earl Noll. At the left are field strips on the farm of Levi H. Brubaker. In the background is the city of Lancaster, an industrial and trade center.



PEACEMAKING AND FENCEMAKING

We wonder why nations must go to war because of boundary disputes. Yet where is the community that has been without line fence disputes? Peacemakers are needed in the tranquil countryside.

The above picture was taken by Robert Miller somewhere between Springs, Pa., and Grantsville, Md., in the summer of 1947.

BLESSED ARE THE PEACEMAKERS

In Every Community

"Sure, I believe in peace and nonresistance, but what's that got to do with the way I farm? I've always believed in tending to my own business, and so long as there's no conscription going on why worry about those things?"

"That's just the point, John. Peace maybe has little to do with the way you farm, but the way you farm has a lot to do with peace—in the neighborhood as well as in the nation."

"Oh yeah, how's that?"

"Well, take for instance, that neighbor of yours who sold dirty milk. He knew he couldn't get by with it, but he thought there was a slim chance. The farmer got sore when the milkman returned the milk. But if that dirty milk would have been sold and caused someone to die, that man would have been just as dead as if you would have shot him."

"That's right, either way he would be dead."

"And John, it's not only the way you run your farm that brings peace, but it's the way your wife washes clothes and cans fruit, and what your children learn in school—the way they treat your cows and chickens and how the children play ball."

"That sounds practical, Joe, but I've never thought of peace and nonresistance in that way. Go ahead."

"While we're on the subject of children—I think parents have failed miserably in teaching them the peace principle. The child will imitate its parent when he's just a tot, and the character of Dad and Mother will reflect itself in the child. Our children should be taught the real nature of Christ, about heroes of peace rather than heroes of war and evil. That means that parents should also select their toys and reading materials very carefully."

"Say, Joe, excuse my interrupting, but don't you think this peace doctrine is for the women as well as for us men folks?"

"Of course, it's for the women folks! That's another weak spot in our teaching program. The influence that a woman has over a man should never be underestimated, John. They influence men as sweethearts, mothers, wives, and sisters. A woman should never expect a man to compromise on a matter as important as this principle of peace."

"You mentioned weak spots—do you think we actually have some among us?"

"Yes, we do, if my observations are correct. We as a community have dropped into sort of a lethargy since the war in even discussing and talking about peace. It is high time that we wake up to a vigorous promotion of our witness by teaching, sending out missionaries, and giving to good causes. We have nothing to be ashamed of. We ought to be gripped by the Gospel message so that we would want to preach it to the whole creation—not just through missionaries and preachers—but in the workaday world. Our troubled, seeking, frustrated fellow man needs the message of Christian love."

"If peace is as important as you make it sound, then why don't we hear more about it?"

"That's hard to understand, John. I'm not sure that I can answer that. Too many of us have been carrying this peace doctrine with us as it were in a suitcase—then when war comes along we get our credentials out and show them to the government. The way we act in peacetime may speak louder than what we say in wartime."

"You mentioned sending out missionaries—don't you think that preaching the Gospel and saving people is more important than holding to this peace doctrine?"

"That's really a very foolish question to ask, John. It's just like asking whether love will ever fail. The aim of love is to bring others to Christ, and we cannot win others by hate or by being just plain indifferent. When we show love to our fellow creatures, even at our own expense, then love has not failed."

"Joe, haven't we been slow in applying this way of life to our communities also? For instance, land prices have gone up terrific in this community the last five years and it's just impossible for a young man to get started on the farm."

"Right you are- If this peace principle means anything at all then it must work right at home. I can think right now of ten young people who have left this community for college and have never returned to give us their services. There's nothing doing in our community—that's why they never come back. Perhaps we have been too greedy with money and haven't been Christian in our business dealings as we ought."

"I never thought of that."

"I would like to see someone in our church or community take the lead in promoting a conscience on Christian business practices. We should have some teaching on that. If we are ignorant, how do we expect our children to learn these things? Someone should give guidance to young persons seeking to buy a home in the community, or to start a business. Why shouldn't there be some committee in our community to look after the needs, the weak spots, and opportunities in making us alert to Christian witnessing right here in our community?"

"That sounds good, Joe, but will it work?"

"Our community should be strong in giving out a Christian peace testimony. I mean we ought to take inventory of our resources and see whether or not we are spending ourselves in active Christian witnessing. We should be able to witness and preach everywhere we can get a hearing."

"Well, it seems like you've convinced me, or at least got me to think about the importance of peace."

"Yes, John, peace is not just a doctrine, it is also a kind of life. Peace matters are not only what we believe, but how we drive our cars, the way we spend our money, what we do to entertain ourselves, the way we talk to the mailman, the milkman, the salesman, or the assessor, and the way we compute our tax reports."

(The above dialogue was written by a former peace team member after a summer's observations in Mennonite communities.)

A Peacemaker's Prayer

Lord, make me an instrument of Thy peace.
Where there is hatred, let me sow love.
Where there is injury, pardon.
Where there is doubt, faith.
Where there is despair, hope.
Where there is darkness, light.
Where there is sadness, joy.

O Divine Master, grant that
I may not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned.
It is in dying that we are born to eternal life.

—St. Francis of Assisi, 1182-1226.

Did You Know?

The Peace Problems Committee is sending out two peace teams this summer into various communities to conduct programs, discussions, and peace institutes on the subject of peace and nonresistance? The programs in each area will be planned by members of the team in co-ordination with the local churches of a given area. Members of the teams will be prepared to discuss such topics as, the Biblical basis of peace, Christian living in everyday relationships, church and state relations, conscription, and many other related subjects.

David A. Shank, Albert Meyer, and Robert Stoltzfus will compose the team going to Michigan, Ontario, and New York, probably ending the tour in Holmes County, Ohio. A second team will work in Missouri, Kansas, Nebraska, and Colorado. The members of this team are Willard Krabill, Evan Oswald, and Ernest Martin.

The teams will be on the road from July 1 to August 30. They plan to be in each community from four to five days, and they will plan to work out with local persons a week-end institute for churches participating in a given area. They will also meet with young people of the community during the week for discussion of the peace principles. The team will carry a full line of peace pamphlets and books on the subject.

Dear Reader:

A PAPER FOR THE TOWN AND COUNTRY CHURCH

All the large denominations and many of the smaller ones have rural life and rural evangelism departments. Perhaps the clearest voice in behalf of the rural church in Protestant circles is a monthly publication (except June, July, and August) called *Town and Country Church.* It is a 16-page magazine and costs $1.00 per year. The publisher is the Committee on Town and Country, Home Missions Council, 297 Fourth Avenue, New York 10, New York.

In its nicely laid out pages topics are discussed by rural ministers and others who are concerned about the future rural church and community. These include: methods of rural evangelism, land and the church, stewardship, rural leadership, community building, book reviews, and the role of the country church in a changing world.

Town and Country Church brings rural church leaders information, inspiration, and a challenge to make the countryside a stronghold for the Christian way of life.

FARM MOVEMENT AMONG JEWS INCREASES

During 1948 more Jewish families were settled on farms in the United States than in any but three of the previous 48 years. Displaced persons were prominent in this number.

The Jewish Agricultural Society encourages farming among its own people and in 1948 granted loans to Jewish farmers that totaled $440,222. It has a Department of Agricultural Education through which it gives out information and encourages good farming. In the annual report, Gabriel Davidson, Managing Director, says: "Recognizing the unwisdom of placing families in scattered spots in the hinterlands, the Society bent its efforts to settle new Jewish farmers, in so far as possible, in or close to already established farm districts. Thus integrated, stable and progressive Jewish farm communities emerged in various parts of the northeast, middle west and along the Pacific coast. Such grouping makes for full and rounded programs of cultural and religious life, testifying that not by bread alone does man live."

LIQUOR INDUSTRY TO LAUNCH ADVERTISEMENTS IN RURAL AREAS

A nationwide poll was conducted by the American Institute on Public Opinion on the 15th anniversary of the repeal of prohibition. The poll showed that people in rural areas and farming communities favor prohibition or control of liquor advertising.

Because this sentiment may curb the liquor industry, distillers are expected to increase advertising "particularly in rural areas." Considerable gains have been made in recent years and W. L. Lyons Brown, president of Brown-Forman Distillers Corporation states: "From a public relations point of view the outlook for the distilling industry in 1949 is considered favorable." He also adds that the liquor industry "is meeting with increased public favor and that it has reason to be proud of the progress it has made."

LITERATURE ON RURAL LIFE

Literature on the importance and the problems of rural life is growing. One source for obtaining such pamphlets, books, and leaflets is the Rural Life Association, Route 28, Richmond, Indiana. The materials of the R.L.A. are economical and often quite practical. Lists can be had for the asking. Titles of some of their publications are:

Growing from the Roots
What Is Efficient Farming
The Church with Wide Horizons
Hymns of the Rural Spirit
The Family and God
Father and Son Partnerships
Placing Young People on Land
Europe Needs Your Help

RULES FOR SAVING TEETH OUTLINED IN PAMPHLET

With a sound diet and proper dental care, "no teeth need be lost by any member of the family because of decay, and very few for any other reason," Herbert Yahraes declares in *Your Teeth—How to Save Them,* a 32-page illustrated pamphlet issued for 20¢ by the Public Affairs Committee, Inc., of New York 16, 22 East 38th Street.

Sugar is the main cause of tooth decay, the pamphlet finds, and the best hope for decay-free teeth lies in cutting down the use of sugars and refined carbohydrates.

A University of California study is cited in which the only significant difference between the diet of 122

Our Contributors:

M. R. Good of Kitchener, Ontario, is office manager for a fuel company and has also had experience as a banker. He is superintendent of the Erb Street Mennonite Church in Waterloo, Ontario, and is Secretary of Chesley Lake Camp Association. He is father of two sons.

O. J. Eigsti, Ph.D., is a native of the Morton, Illinois, community and for a number of years taught botany and biology. While teaching at the University of Oklahoma he was active in the development of hybrid corn for Funk Brothers Seed Company with whom he still maintains relations. At present he is teaching botany at Northwestern University, Evanston, Illinois. He is father of two sons, aged 10 and 8.

Leo H. Hostetler of Harper, Kansas, is known for his herd of purebred cattle. His article on the family farm was presented as a paper at the 1948 Conference on Industrial Relations and Community Life held at Hesston, Kansas. He is father of six children.

Osie Ziegler lives at Denbigh, Va., and is mother of two young girls and a young son. She is known as an enthusiastic homemaker and is also active in the parent-teachers group of her community.

Mrs. Clyde Kraus of Denbigh, Va., writes on community papers out of several years' experience as an editor of the *Warwick River Tide,* a community newssheet that has proved quite successful. Her interests include writing poetry. She is mother of three sons.

Paul Nelson is a contributor to *Iowa Farm Science,* a monthly paper published by the Iowa Agricultural Extension Service, Ames, Iowa. His article is reprinted through the courtesy of this publication.

Ralph H. Musser of Milwaukee, Wisconsin, is head conservator of the Soil Conservation Service for the Upper Mississippi Region. A native of Kansas and formerly a county agent in Idaho, he states: "My great-grandfather's home was near Lancaster in Lancaster County, Pennsylvania, and his great-grandson is still operating the farm."

Kathryn Leinbach, formerly of North Lima, Ohio, and now of Goshen, Indiana, presents another article, this time in the field of health and nutrition. She looks forward to service as a dietitian in addition to church work and activities.

students with decay-free teeth and the diet of another 122 students with a high degree of decay was that the second group consumed almost twice as much sugar—as sugar, or in candy, ice cream, soft drinks, chewing gum, jam, and other confections.

Too much sugar has been shown to injure the teeth far more than even a serious diet deficiency. The small amount of sugar in the poor wartime diet of Italians, according to American dental investigators, appears to have been the major factor in their low rate of tooth decay. Other wartime studies—of malnourished Dutch children living in England, and of American prisoners in Japanese camps—point to the same conclusion: There is less decay when the diet is low in sweets.

"The average person, given a balanced diet, will rarely need the 'quick energy' the candy manufacturers advertise, or between-meal snacks," the author states.

The most hopeful means yet discovered for making the teeth resistant to decay is found in the use of fluorine—both by artificial fluorination of the drinking water and by direct application of sodium fluoride to the teeth—Mr. Yahraes declares.

"When drinking water naturally contains one part of fluorine per million," the pamphlet explains, "the reduction in decay among the children who have drunk it since infancy is at least 60 per cent . . . . If a similar result should be obtained from artificial fluorination, cities everywhere can easily see to it that future generations have teeth which are largely decay-resistant."

The direct application of sodium fluoride to the teeth, though still experimental, has received the endorsement of both the U.S. Public Health Service and the American Dental Association. A series of four applications, given at about one-week intervals, has been found to be the most effective. In almost every investigation the results have been the same: decay among the treated teeth is 40 per cent less than among the untreated.

"Treatment with sodium fluoride," Mr. Yahraes believes, "ought to be made available as soon as possible to every child everywhere, either through private practitioners as a routine part of their work or through a community health program."

Although decay is the most prevalent dental disease, we lose more teeth, the pamphlet states, as a result of diseases of the gums such as gingivitis, pyorrhea, and periodontitis. These can be cured or prevented by such basic steps in good dental care as brushing the teeth properly, having the dentist clean your teeth at least twice a year, eating a good general diet, and—in the case of pyorrhea—having the bite of the teeth corrected and filling in spaces left by extractions.

In a popular summary, the pamphlet stresses general rules for dental health: (1) Maintain a well-balanced diet. (2) Be temperate for the use of sweets. (3) Clean your mouth after eating. (4) Begin taking the children to the dentist when they are two and a half or three years old. (5) Have any abnormalities, even tiny cavities, corrected as soon as the dentist suggests.

Co-op Membership Shows Marked Increase In Year

In one year's time the membership of farmer's marketing and purchasing co-operatives increased by 400,000. This fact is revealed in data released by the Cooperative Research and Service Division of the Farm Credit Administration on the number of associations, estimated membership and estimated business for the 1946-47 marketing season. The number of associations remains practically the same as the preceding year at 10,125. Estimated membership shows a marked increase of 400,000 to a total of 5,436,000 members. Some farmers belong to more than one association.

The estimated business for the 1946-47 marketing season hit a new high of $7,116,000,000. This is a 16 per cent rise from the previous year. However, during the same year prices received by farmers increased 21 per cent while prices paid by farmers increased 27 per cent. About 60 per cent of the business was done in the ten states of California, Minnesota, Illinois, Iowa, New York, Wisconsin, Ohio, Missouri, Indiana, and Washington.

WHAT IS A CUSTOMER?

A customer is the most important person ever in this office . . . in person or by mail.

A customer is not dependent on us . . . we are dependent on him.

A customer is not an interruption of our work . . . he is the purpose of it. We are not doing him a favor by serving him . . . he is doing us a favor by giving us the opportunity to do so.

A customer is not an outsider to our business . . . he is part of it.

A customer is not a cold statistic . . . he is a flesh-and-blood human being with feelings and emotions like your own, and with biases and prejudices.

A customer is not someone to argue or match wits with. Nobody ever won an argument with a customer.

A customer is a person who brings us his wants. It is our job to handle them profitably to him and ourselves.

—*Western Newspaper Union*

HYBRID CORN [Continued from page 21]

season the American people should be reminded of the Pilgrim Fathers, who were rescued from starvation during the beginning of their life on this continent. The drama of these days can be captured by going to Provincetown, Massachusetts, and viewing a monument that gives a record of the past. In November, 1620, sixteen pilgrims led by Miles Standish, William Bradford, Stephen Hopkins, and Edward Tilley found Indian corn at a spot now called Corn Hill on Cape Cod. Inscribed on this monument are these words, **"and sure it was God's good providence that we found this corn for else we know not how we should have done."**

Trends of the Future

The successful development of hybrid corn and the application of this problem to practical agriculture is truly a gift to the farmer and to all people throughout the world, for the production of record crops with fewer acres and with less laborers was a critical problem during the war period of 1942 to 1944. Hybrid corn played an important role to people everywhere because America and the world had an extra crop of corn during those years. Figures from the U.S.D.A. show that the yields of corn in 1942, 1943, and 1944 were nine and one-third billion bushels, or one and one-third billion bushels more from thirty million fewer acres as compared with the yield and acreage of a similar period in our history of 1917, 1918, and 1919.

With careful study of farming problems and intelligent application of the benefits of scientific research the American farmer has much to look for in the future. The use of chemical control of weeds, insects, and pests, and the development of new and better crops along with improvement of corn, are on the horizon.

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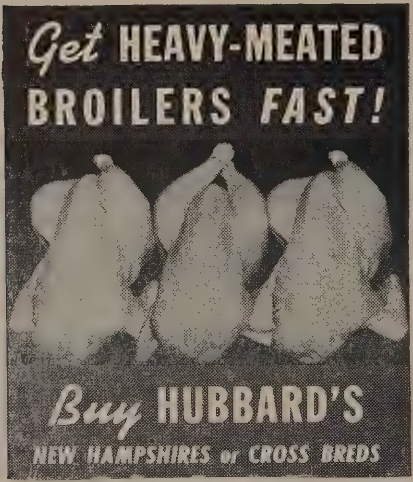

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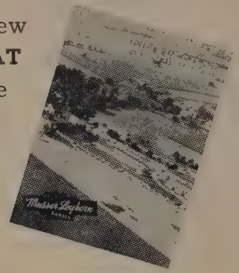

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ANOTHER CONSERVATION PROBLEM

The economic problems of agriculture seem to get all the attention. In Congress the agricultural committees of the Senate and House, in working out a long-range program for agriculture, devote most of their attention to parity formulas, price supports, voluntary and compulsory production controls, farm security, credit facilities and soil conservation. The objective is generous production and good prices, protection against ruinous price slumps and the preservation of our basic agricultural wealth, which is a fertile soil.

In the past billions have been spent to achieve that aim. The prospect is for even larger appropriations during the next few years, particularly if our production continues high and our export markets decline, which seem likely.

There can be no objection to the development of a sound program of that sort.

But I do think that agriculture has another problem just as important as those mentioned, and unfortunately nothing much is being done to solve it.

This problem has to do with farm boys and girls. Agriculture is losing its youth as well as its fertile soil. The strength of the land is its fertility. The strength of agriculture is its young folks. Depletion in either case is something that the farming industry cannot afford. A conservation program for farm youth is needed just as badly as a conservation program to save the soil.

Poorly equipped and understaffed rural schools are a part of this problem and a very critical part of it in many cases. So is the lack of well organized recreational facilities in country communities. Poor roads, leading from farms to highways and to schools, aggravate the situation. The distress of country churches, which has resulted in the closing of many of them, is another factor in the problem. One great need is for a plan that will enable young folks to finance a start in farming on a basis that gives them a good chance to succeed.

If we are willing and able to spend billions to conserve our soil and to support prices of farm products, surely we can spare out of that vast total the millions that will make possible a program to keep more boys and girls in the farming industry. Agriculture needs good leadership and good management, which its youth can supply, just as much as it needs good production and good prices and good soil.—*Capper's Farmer*

DO COMMUNITIES ALLOW THEMSELVES TO BE BROKEN UP?

We are losing too many of our people. We must undertake to do something about it. The ones we refer to here are not those who may leave us by choice. They, too, are our concern. We have in mind now, however, those who are obliged to leave by force of circumstance.

To make clear what we mean and point up the reality of the problem we shall cite some specific instances even at the risk of someone's thinking he may know the case in point.

A few years ago the editor's mail brought notice of a change of address of a young couple from one of our church communities to another community quite removed. We do not know if they purchased property there, but their location at that place seems to have become quite permanent, and recently we learned that they have taken their membership from the mother church and placed it in one of another denomination in the community where they live.

Some months ago a father of a family and member of one of our churches stated that the farm in the church community on which they had lived for some time, had been sold and they would need to move. We asked where they might be going and he said he did not know. Later in conversation with another member of the church, he said the man told him he thought some of liquidating what he had and going out west where cheap land might be available. Subsequently he found a farm a bit removed but presumably not above driving distance to the home church, and thus the church narrowly escaped a loss which it could ill afford.

Some years ago there was in one of our church communities a promising farm family. The parents were comparatively young people with a growing family. They were regular attendants and the mother was an active worker. Through a succession of steps they found themselves a few years later without a farm to farm and the equipment had to be sold. For a time they lived in an adjoining town with a relative, but upon the death of the relative, again faced the question of, "Whither now?" The answer they reached was the purchase of a trailer and setting out for the far west.

The examples could be multiplied and readers in practically all of our church communities can add others, for the problem is practically universal among us. In rural communities where farming is not widely diversified and is largely done by power machinery the problem is most acute. The problem, so far as the church is concerned, is due to the fact that by various means the number of opportunities to live in a given community and realize a livelihood, is constantly decreasing. The church needs to apply itself to make the most of such opportunities as there are, and try if possible to create more.

—*The Christian Evangel*

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TAKE A GOOD LOOK AT YOUR LAND

[Continued from page 25]

is best suited for and using it that way—that is, for grass, trees, or cultivated crops; building productivity with fertilizer, manures, and crop residues; and protecting the land with all the soil conservation practices needed, such as crop rotations, terraces, grassed waterways, woodland or pasture management, and so on. This means that you need to know your land and farm to fit your land. Since every farm is made up of different kinds of land in different combinations, it is obvious that every plan must be tailor-made for each farm and no other. There is no one plan that can be adopted in assembly line fashion for all farms.

Farmers are getting help on developing and applying such complete conservation plans, adapted to their own farms, through soil conservation districts. The farmers organize and administer their own districts under state enabling laws and call on the U.S. Soil Conservation Service for the technical help which they furnish to farmers who request it. The districts also get help on their educational program from the state extension services and other kinds of assistance from other organizations, both public and governmental.

Farmers in the eight states in this region have organized 423 soil conservation districts including 141,539,000 acres, or 64 per cent of the farm land. In these districts, 67,718 farmers with 10,807,212 acres of land have planned their farms with technical help obtained through their districts. Another 33,127 farmers have applications on file with their districts and will plan and apply their programs as soon as technical help can be provided.

One of the most encouraging things about this whole soil conservation business is that soil conservation actually pays. Farmers who have put into effect complete farm conservation plans produce bigger yields and make more money than they did before they started conservation farming. A study was made by the Soil Conservation Service in co-operation with the State Agricultural Experiment Stations in Illinois, Indiana, Ohio, and Wisconsin on 503 farms in 1945. Farms were selected that were similar in size, kind of land, and type of farming. Of this group, 252 were being operated under a complete soil conservation program. The remaining 251 farms were being operated without any particular attempt to do any soil conservation. Records were kept on crop yields, acreage, and the amount of crop and livestock products sold and used. Prices used were actual market prices during the year 1945.

On the soil conserving farms corn yields were 6.6 bushels higher per acre. Soybean yields were 2.8 bushels, oats 3.9 bushels, and wheat 3.3 bushels more per acre. These farms sold 2400 pounds more beef, 2500 pounds more pork, and 6100 pounds more milk than the other farms. And conservation farming made $964 more income per farm and $5.63 more per acre.

If We'd Do What We Know

The Bureau of Agricultural Economics has made a study to determine what would be the effect if a complete soil conservation program could be established on all the eight states of the Upper Mississippi Region. These eight states are Ohio, Indiana, Illinois, Missouri, Iowa, Minnesota, Wisconsin, and Michigan. Based on what has happened on farms where conservation farming has been in effect, the following changes would be noted in the region as a whole:

Corn production would be increased about 30 per cent above the four prewar years although corn **acreage** would decrease 3.8 million acres, or about 10 per cent.

Small grain production would increase about 10 per cent although small grain **acreage** would decline about 16 per cent.

Farmers would produce more than twice as much feed from hay and rotation pasture as they did before the war.

They would about double the feeding value from their permanent pastures.

There would be a 20 to 25 per cent increase in dairy production; beef production would be more than doubled, and pork production would decline to about 1937 to 1941 levels.

In spite of these increases in livestock numbers, farmers would still raise and ship out considerably more feed grains, especially corn, than would be required in the North Central States.

Of course, the benefits go further than the economic gains that are indicated here. Soil conservation helps keep silt out of drainage ditches and reservoirs, reduces damage to bottom land by flooding, means better streams for fish and better habitats for wild life. Controlling erosion protects highways, railroads, and utilities. Soil conservation farming is not only profitable farming—it is good stewardship of land that our children and their children must depend upon for their very lives. It is the basis not only for good farm planning but for successful home life as well. In the older sections of the country you occasionally find a farm that is still good, even after four or five generations of people have lived on it. Here man has used the land and has taken care of it as God meant for him to do.

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Book Review

"Man in an Industrial Society"

The booklet is written by a man who has a doctor's degree from Harvard and who has spent much time in studying personnel counseling and in acting as a counsellor for business concerns.

At the present time he is on the staff of the School of Business at the University of Chicago where he established the Committee on Human Relations in Industry.

He conducts courses designed for executives and supervisors from business and industry. He is also active as a consultant on problems of human relations to a number of concerns.

Why Industrial Unrest?

In this study he analyzes the causes for industrial unrest in our modern business world. The need for this kind of explanation is very great. Too many people oversimplify. They assume that workers or labor leaders are to blame almost wholly for strikes and labor disturbances.

That is just as unfair as it is to blame the soldier for our wars. The roots of war are much deeper than that and the cause of labor unrest is much deeper than the activities of labor unions.

In his booklet he shows that labor unions did not become powerful in America until opportunities to rise from the ranks of the laborers to that of industrial leadership began to diminish. "Today that pattern is broken and few skilled workers will rise to high position in modern industry."

Instead "it is the college graduates who are brought in and apprenticed, already earmarked as the men who will get ahead. More and more education will be the route for nobility. The man without education will face a ceiling which will limit him to the shop or to some minor white-collar job, while the college-trained man will consider a job as foreman or shop supervisor as only the first rung in the ladder leading to managerial positions."

At the same time the "theory of the unquestioned right of the owner, manager, or foreman to rule was disappearing, as had in an earlier day the theory of the divine right of kings." Also workers no longer believed that depressions were "acts of God" but rather something that a new type of industrial leadership could control.

The Worker's Wishes

Thus the workers "do not like to feel that they are mere tools of an indifferent and autocratic system. They want to feel that they are important as individuals, that they are respected members of the team, and that they can take personal pride in the team and its accomplishments."

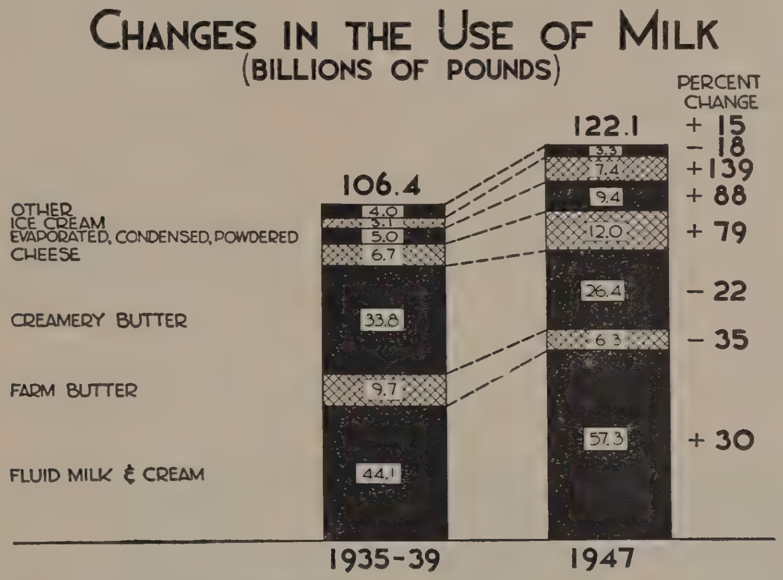
And being "respected members of the team does not mean blind obedience or an acceptance of arbitrary authority. Rather, it means the right to express their ideas and their objectives, a right both to speak and to have their words considered."

The author summarizes the effective attitude of a wise business executive under his answers to four questions. The employer who has the right answer to these four questions will have no labor trouble. The first two questions are: 1. What has been done to give the jobs within the plant meaning and reality in the community? 2. What has been done to give the individual a sense of participation in the plant, to make him feel a part of the team?

The last two questions are: 3. What has been done to increase the opportunities for individual expression and development? 4. What has been done to make the employee feel proud of the organization?

Order copies from Henry Regnery Company, Hinsdale, Illinois. 25¢.

—MELVIN GINGERICH.



Sources: United States Department of Agriculture

Prepared in the
Department of Agricultural Economics
College of Agriculture
University of Illinois, Urbana

Big increase in consumption of ice cream, evaporated milk, and cheese

People are now eating far more ice cream, evaporated milk, and cheese than they did before the war. Consumption of ice cream is 2-2/5 times that of prewar; concentrated milk, nearly double that of prewar; white cheese consumption is 79 percent above that for 1935-39.

Consumption of fluid milk and cream also has increased

In 1947, people in the United States consumed 30 percent more market milk and cream than they did before the war.

Butter consumption declines

People are now using 25 percent less butter than before the war. The 1947 consumption of farm butter was 35 percent less and creamery butter 22 percent less than that for 1935-39.

Why do people now use less butter?

The total consumption of milk used for butter and fluid milk and cream was about the same in 1947 as in prewar years. Most of the *increase in milk and cream consumption is coming from milk formerly made into butter.*

Roland W. Bartlett, Professor
Agricultural Economics
University of Illinois

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Front Door of Administration Building, Looking toward Green Gables

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For two and one half years THE MENNONITE COMMUNITY *has been using this principle of printing to bring to you through articles and pictures a Christian interpretation of the importance of the influence of community life on daily Christian living.*

Did you know—

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2. That the size of our subscription list is as large after several years as other similar Mennonite periodicals were after many years of publication?
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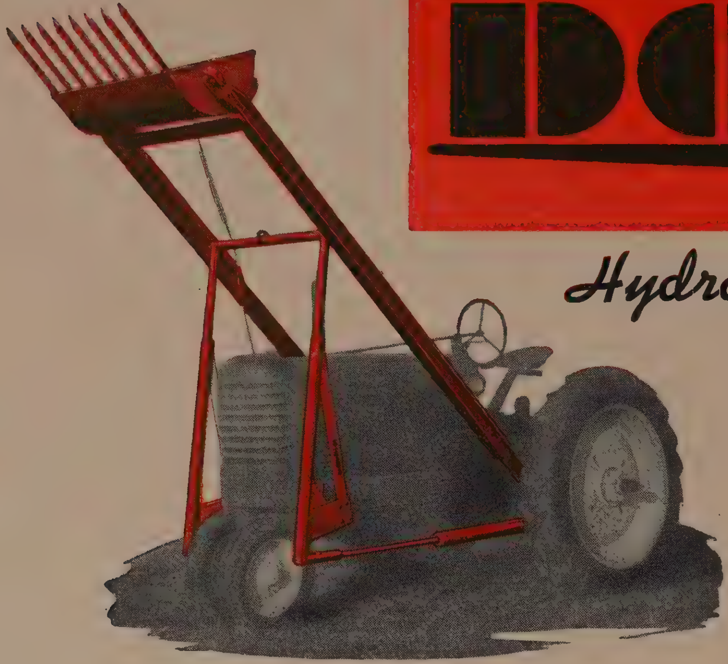

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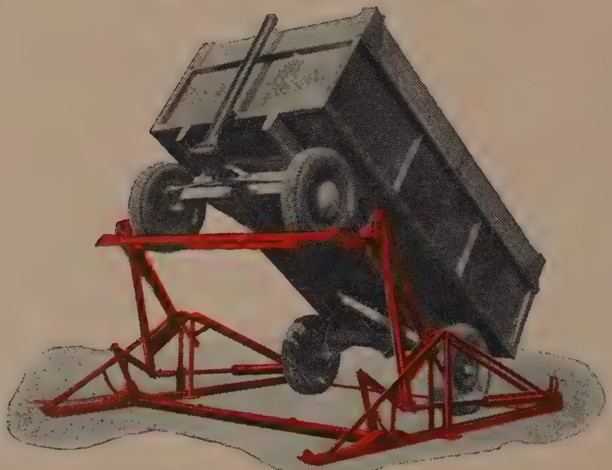

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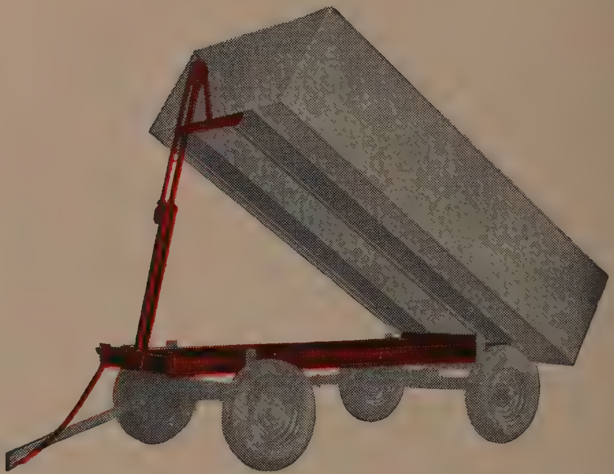

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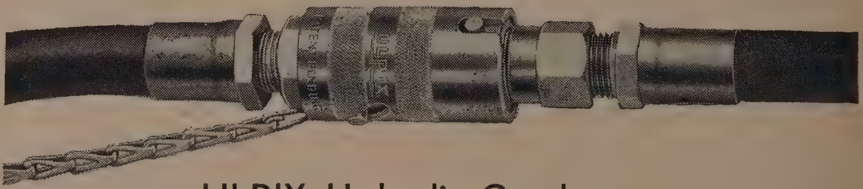

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JULY, 1949

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JULY

1949

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I Knew! I Knew!

From the very first minute
   I knew! I knew!
That he was my pup,
   And that he knew, too!

I stood in the pet shop
   When he saw me,
His eyes were brown velvet
   And deep as could be.

I knew! I knew!
   From the very first minute
When I put out my hand
   And he put his paw in it!

—Nona Keen Duffy.

Summer Bible schools in our communities increased in enrollment from 42,863 in 1947 to 51,597 in 1948. There were two children from homes other than Mennonite for every child from a Mennonite home. Above is Mrs. Lewis Landis teaching a class of boys and girls at Berger, Idaho. The school was conducted by the Filer congregation.

Summer Bible School Serves the Community

by C. F. Yake

Introductory

Summer Bible school in the Mennonite Church is one of the most potential agencies for community service. Evidences on every hand, and testimonies to verify the same, indicate that summer Bible school is used to spearhead extension work in religious education and to minister in communities through Christian teaching where other agencies would not accomplish the same end. This is significant, because through the summer Bible school the testimony of the church is extended to the community, and Christ is being made known to the boys and girls.

During 1948 season the summer Bible schools in our denomination increased again by 50, which has been the approximate average increase from 1943. In 1947 the increase was almost 75. Enrollment of pupils shows a similar proportional increase, and the number of teachers employed likewise was proportionately increased. In 1948 there were 473 schools taught by 4,646 teachers who directed the instruction of 51,597 enrolled pupils. The cost of operating these schools, which included purchasing the HERALD PRESS SUMMER BIBLE SCHOOL SERIES curriculum materials, was $51,800.37. This is an average of about 10c per pupil per day or $1.00 a pupil for a two-week school of ten half days. In contrast with the high cost of all other things today, this is most economical. It is to be observed, however, that the teachers as a rule receive but a small gift for their services, and are not paid. The most significant point about the schools of 1948 lies in the fact that we taught our own children, while at the same time we reached two other children for each one of our own. In other words, the community outreach was two to one.

One illustration of the result of such a community outreach was told me personally by the religious education director of a large church of another denomination which will this year use the HERALD PRESS SUMMER BIBLE SCHOOL SERIES because of this incident and because of our later visiting this congregation and explaining these materials. The director learned last summer (1948) about this SERIES through children who came to a mission Sunday school which he was conducting for his congregation. One morning he heard several of these children, who had attended a Mennonite summer Bible school where these materials were used, tell other children of the wonderful time they have and of the fine workbooks which they have in their summer Bible school. The religious education director told me that at once he took notice, for he thought that if the youngsters can be so enthusiastic about the curriculum materials which they have an opportunity of using in summer Bible school, it must be worth while investigating. And so it has come about that the HERALD PRESS SUMMER BIBLE SCHOOL SERIES are finding their way into a large church of another denomination because of the community outreach which was accomplished through a summer Bible school at a certain mission station.

Community Situations as of 1948

There are still in America some 26,000,000 boys and girls of school age who are not receiving any religious instruction whatsoever. This would not be quite so pathetic as a hard bare fact in itself if it were not also for the tremendous secular influence which is being exercised in the schoolroom through teachers who have become saturated with the John Dewey philosophy of education. These modernistic trends through the public schools have in many places broken down a conscience for that which is sacred and religious. The result is that practically every community in the United States is suffering seriously for lack of adequate religious instruction. This is evident through the report just now received from the Federal Bureau of Investigation.

This report makes it clear that the trend in crime is upward, and in some types of crime very seriously so. The rural people used to pride themselves for their high rating, socially and religiously; but they cannot do so honestly any more as compared with their urban neighbors, large and small cities.

The community situation during 1948 is not very pleasant to look at. One serious crime was committed every 18.7 seconds, and the year's total crimes reached an estimated 1,686,670 offenses.

Every day during 1948 there was an average of 36 felonious killings, 2,672 miscellaneous larcenies, 1,032 burglaries, 463 automobile thefts, 255 aggravated assaults or rapes, and 150 robberies.

The 1948 F.B.I. fingerprint reports indicate an increase of 3.5 per cent over the previous all-time high of 1947.

The crime age begins at 16 as far as records are concerned and predominates at 21, but the daily newspapers constantly report crimes of boys and girls, aged twelve and even younger. Certainly the practicing of wrong starts in childhood and early youth, and begins only to be known from police records at the approximate age of 16, but for exceptions. Proper training in childhood and early teens would prevent all those boys and girls from getting their names on criminal records.

These young persons who make up the fingerprint records come from **your** and **my** community. Scottdale is producing them constantly; so is **Any**dale. Your community and my community are the producers of the criminals of tomorrow; we are producing them **today** to a greater or lesser degree, depending upon our community service to the children and the homes.

Community Needs

"The amount of crime committed in a community is not solely chargeable to the police, but is rather a charge against the entire community," says J. Edgar Hoover. Then listing the factors which might affect the amount of crime in a community he includes these three, which particularly concern us: (1) Educational, recreational, and religious facilities. (2) The economic status and activities of the population. (3) The attitude of the public toward law enforcement problems.

One finds in these three statements some very interesting facts. If the educational, the recreational, and the religious needs of the homes of the entire community were properly provided for, then crime would be exceptionally low. Or if every home in the community would take a Christian attitude because the parents are Christians, then it would certainly affect to a greater degree the community for the prevention of any crime. If homes of the community take a righteous attitude toward activities of their community, then evil will be suppressed and good will be promoted.

A community which has worthy industries, offers employment for its citizens, and at the same time provides the right kind of social, recreational, and religious activities will certainly not have the same percentage of crime as does the community which is negligent on these points. Any slum district of a big city well illustrates the point.

We may summarize the community needs something like this, as they pertain to direct responsibility which the church has to the community: (1) All communities need Christ, and the salvation which He has to give. (2) Every community needs the Word of God, the morally unbuilding message and the spiritually strengthening influence which this Word has. (3) Every community needs the teaching of this Word so that it can be properly understood and absorbed by those who are instructed. (4) Every community needs the preaching of the Word, so that Christ may be heralded everywhere and His wondrous salvation made known. (5) Every community needs Christian motivation. Without this motivation a community is practically lifeless as far as accomplishing morally and religiously the things which it needs to do for itself. A church can provide this motivation through the summer Bible school as a unique teaching agency which also affords preaching opportunity, where it cannot be done with other means.

Summer Bible School Community Service

1. **The summer Bible school is a vacation agency.** It comes into a community as a vacation. And we all know what anticipation of a vacation does to us. There is an enlarged interest in everything that is necessary to get ready for the vacation. Work is dispatched with greater diligence and enthusiasm, and

During recess time Freda Roth at Hubbard, Oregon, leads young children in games. Children of different races attended this summer Bible school.

The Bible is the center of all instruction. Here are two boys reading their Bibles in class at the Salem school at Tofield, Alberta.

preparation for the forthcoming vacation goes on hastily and positively. The announcement of the coming of the summer Bible school into a community does just these very things. It prepares everybody for a vacation service which comes once a year and comes in a very unique way. It is something different. To many communities it is something entirely new.

2. **The summer Bible school enlists the entire church.** From among the congregation a board of directors or a committee is elected, which appoints officers and teachers. Teachers are brought in from the outside only as may be necessary. This sometimes is done, however, for the sake of getting "new life" into the home situation. The total summer Bible school program is presented to the congregation at numerous times, and every member and every home gets under the load and gives full support to the program. There is something for everyone to do. Parents and homes all have something to contribute, from praying to any one of a dozen or more different kinds of service. The children, too, come in for a major place in this work, because they are the ones in whom everybody is interested; and they are very much interested in the school because of what it is going to mean to them. It will be a real vacation to them, and will be profitable in every sense of the word.

And the children and the parents outside of the immediate church circle which is sponsoring the summer Bible school are also interested; they too become enthusiastic for the school.

3. **The summer Bible school enlists the community.** The work is geared to the needs of the community, and is adapted to the local situation. Homes are visited and boys and girls are registered in advance for summer Bible school. This further arouses the interest of parents, and secures fuller support. Neighbors are given an opportunity to help as may be necessary. Some one may keep house to make it possible for a mother to teach. Transportation for children living some distance from the school is provided by those who have automobiles. Some teachers are boarded in the homes of the children, which brings in a very uplifting influence. Everybody has something to do.

4. **The climax is reached in the closing program.** The children bring home from school lessons which they have learned in Bible; they sing the songs which they have heard; they recite the memory work which they have learned; and they tell the stories and interesting happenings. A revival of religious interest is begun which reaches a climax in the closing program, the high point in summer Bible school. The children will

A class of fifth-grade boys and girls are taught by Mrs. Amos Shenk at the summer Bible school of the Indian Cove, Idaho, community.

Kindergarten and early grades have the highest enrollments in most communities. Here are kindergarten children at Guernsey, Saskatchewan, going through a motion song.

give their numbers from the platform, which will be a definite indication of what they have learned in class and during the school sessions. Opportunity will be given to the parents to listen to and see what their children have done. The privilege of contributing toward the support of the school will become a blessed opportunity because of the interest and enthusiasm which the parents have. Thus in every aspect the entire community is given a revival. And this revival is an elevating one; it brings new religious thought, ennobling ideals, and inspirational messages into the life of the homes and helps to elevate the home standards. Summer Bible school brings a great and happy revival into any community where it is held.

5. **Results.** One of the great results coming from summer Bible school is an enlarged community interest in the church. The church which has put on a successful summer Bible school will win sympathy and support from the entire community. The community will understand that the church is interested in bettering the condition of the community, and the community in turn will support the church.

Community co-operation will result as one of the chief ends of a good summer Bible school. Other worth-while projects put on by the church will be supported by a community in behalf of the best interests of everyone. Neighbors will become better neighbors, and those who have not known each other before will become new neighbors, and neighborliness will be widened. The results from this alone will be helpful in making the community a better place in which to live.

The moral and spiritual life of the community will be strengthened. There will be a strengthening of the forces of righteousness, and the checking of evil influences will be a natural result. Crime will be reduced, and many children and young people will be saved from evil influences and temptations.

The greatest influence of a summer Bible school upon a community, of course, will be that which cannot be readily recognized and seen. It is what we may think of as a long-term influence—the influence of the building of Christian character by the unseen process of the effect of the Word of God upon the hearts and minds of boys and girls. A corn stalk matures in a summer, but it takes many summers to rear good boys and girls. The good work which is done in summer Bible school will be like good leaven which works quietly in influencing and molding spiritual lives and moral character. It is this eternal influence, this righteous impact which is made upon the life of every boy and girl, which is the greatest influence which the summer Bible school brings upon a community. The total impact made upon the lives of all boys and girls can be determined only by heaven's own evaluation.

Now pause, for just a moment, and think. You may be the one person who can make possible a summer Bible school in your community. Get under the load, and by prayer and discreet and diligent work start the machinery moving to put on a summer Bible school in your community or the communities near by. By so doing you will make our nation a better place in which to live, a better place for the boys and girls to grow up to be useful Christian citizens, a better place in which to promote Christian living and building Christian homes, a better place from which boys and girls can go as mature Christian men and women to carry the Gospel to all corners of the world. It depends upon you to make summer Bible school serve your community.

Farming is now considered a hazardous occupation, along with mining. It is especially so in summer time when field work is heavy. The accidental death rate on farms is now twice as high as nonfarm occupations.

Are You Safe?

by H. Clair Amstutz, M.D.

Fatal accidents are more common on the farm than in the factory. How safe is your farm?

Check the yard. Are there loose boards with nails or pieces of metal lying around? Is the garden rake lying teeth up, or the hoe blade up? Are the rungs of your stepladder safe?

Check the shop. Is there a guard on the saw? Do you use goggles when using the emery wheel? Is the scythe hanging where it can fall on your head? Do you adjust machinery while it is in motion?

At Your Work

What about the barn? Does the bull have blinders? Are there loose boards on the barn floor? What about the trap door in the haymow? Is the hay rope safe, and are the pulleys well fastened? Do you play safe around machinery? Do you stand in front of the cutting bar of the mower to clean it, or do you remember the horseflies can start your team? Or if you have a tractor, do you let the children play on it while you adjust the combine? Do you let the children ride on the fender of the tractor? Do you put belts on while the pulley is spinning? Do you frequently remember your neighbor who lost his hand in the corn picker? Do you drive onto the highway in a valley?

On the Road

Are you a safe driver? Or do you warm up the motor in a closed garage forgetting about carbon monoxide? Do you know where the children are when you back out? Are the rear car doors locked so the children cannot fall out? Are you in a hurry, or do you always slow down for school zones? Do you cross safety lanes, ever?

Do you use chains when it is icy? When you round a curve, do you remember there might be wet leaves on the pavement? Do you slow down whenever you dim your lights, remembering you might meet a boy on a bicycle, or a girl on a sled? Do you stop at stop signs, or only shift gears—out in the country when you are sure no one is looking? Do you check all railroad crossings, or do you depend on knowing the train schedule? Do you chase bees out of the car while driving? Do you rely on your brake or on your horn?

Do you drive when you shouldn't? If your eyes are poor? When you are fatigued or sleepy? When you are taking sulfa drugs? When you have to take coffee or pep pills to stay awake? When you have been drinking?

Do you keep in mind the other driver may not hear well? or see well? or is sleepy? or drunk? That he may turn out suddenly.

Do you drive courteously? Always dim your lights? Always signal for your turns? Never chase a careless driver and show him a thing or two?

You Are Accountable

Farm and highway accidents can be reduced. Nearly all are unnecessary. Those that occur slip on us when we least expect it; when we are in a hurry and make that one exception—or perhaps when we have done it safely for the ninety-ninth time. Accidents don't pay. Safety does. Save a life—it may be your own!

What Shall We Do About Accidents?

by the Editor

"There have been a number of accidents in the community this summer." This is a sentence from Erma Miller Erb's community correspondence in July, 1948 and she is referring to the Wellman, Iowa, community. Unfortunately, the same can be said for just about every community. Here are some examples:

In Fulton County, Ohio, according to the **Archbold Buckeye** of February 16, 1949, there were a total of 493 farm accidents during 1948. Days lost added up to 9,644 of which 653 were spent in hospitals. Farm machinery accounted for 40.5 per cent of these accidents. Eighty-six per cent happened to men. June, July, and August are the high months for farm accidents.

The Dalton Gazette of Dalton, Ohio, reported on August 12, 1948, an injury to a man who was leading a bull to the barn from the field.

The Lancaster Intelligencer-Journal of August 17, 1948, tells of a 3½-year-old boy being killed when a tractor upset and pinned him under it. In the same county at about the same time a ten-year-old boy was killed when thrown from a wagon as it entered the main highway. On August 31, 1948, a ten-year-old boy was crushed to death between a wagon and a post.

According to **Capper's Farmer** the accidental death rate on farms for 1947 was twice as high as in nonagricultural occupations. **Farming is a dangerous occupation and due to mechanization is becoming more so.** Says the National Safety Council: "Agriculture is far behind most of the other groups in safety endeavors."

High Fatality Rate in Mennonite Communities

Another study of accidental deaths in Mennonite communities has been made and the same high percentage of fatal accidents continues. Ammon Kaufman of Davidsville, Pa., compiled statistics from the **Gospel Herald** obituary columns of 1948. A total of 547 deaths were reported for this year and of this number 55 were victims of fatal accidents. Of the 55 victims 21 were less than 10 years of age.

As mentioned before in THE MENNONITE COMMUNITY, the National Safety Council reports that on a nationwide basis the accidental deaths are about 7 per cent of the total deaths. For the Mennonite people which the **Gospel Herald** serves the accidental deaths report averaged over 10 per cent during 1948.

Ammon Kaufman comments on the statistics he has compiled: "I have been studying this problem of accidental deaths in the Mennonite Church as reported in the **Gospel Herald** for three years and I am astonished at the high rate of fatalities. Remember, the life you save may be your own."

THE MENNONITE COMMUNITY will welcome suggestions from readers about what can be done to reduce this high figure. Practical suggestions will be printed in the paper.

This posed picture shows a risky business. Livestock are in on one of every four work injuries on the farm. One farm magazine has totaled hundreds of such injuries and fatalities over the years. By far most of them were avoidable.

Riboflavin for Health

by Doris Liechty

Sometimes watering, itching eyes or dry, chapped skin need only a dietary change—not medical aid—for recovery! Many people's eyes become fatigued easily or they have dimmed or blurred vision. Others have dry, chapped skin which tends to crack at such places as the corners of the mouth. In many cases just such symptoms as these have been proved to be the direct result of riboflavin deficiency.

Ribaflavin is one of the B complex vitamins. It is a comparatively new vitamin which was just isolated in 1933 and synthesized for the first time in 1935. Many of its characteristics and effects in relation to human nutrition have not been established and experimentation continues even now. Its existence in the B complex was first suggested when it was found that certain foods containing vitamin B would help a nervous condition while yeast, a vitamin B food also, would not. Approaching the study from another angle, the scientists discovered two coloring pigments in milk which they soon separated, finding one of them to be riboflavin. In literature and on labels this same vitamin often is referred to by other names such as vitamin B 2 or vitamin G.

The relation of riboflavin to growth is very evident in animals such as rats. When they don't get riboflavin in their diet they stop growing and soon lose weight until the vitamin is put back again. Even a very small amount will promptly restore growth. The rats not only lose weight on a riboflavin deficient diet, but very soon they begin to look like a fur coat hanging among moths. They lose hair, develop inflammation around their hips, often get a bloody, swollen nose as well as matted, dirty fur on their hind paws, and even develop cataracts on their eyes.

Of course, the subject of much more immediate interest is what happens when people don't get enough of the vitamin. Human beings tested on a low riboflavin diet developed lesions at the corners of their mouths. They commonly were found to have abnormally smooth tongues, too.

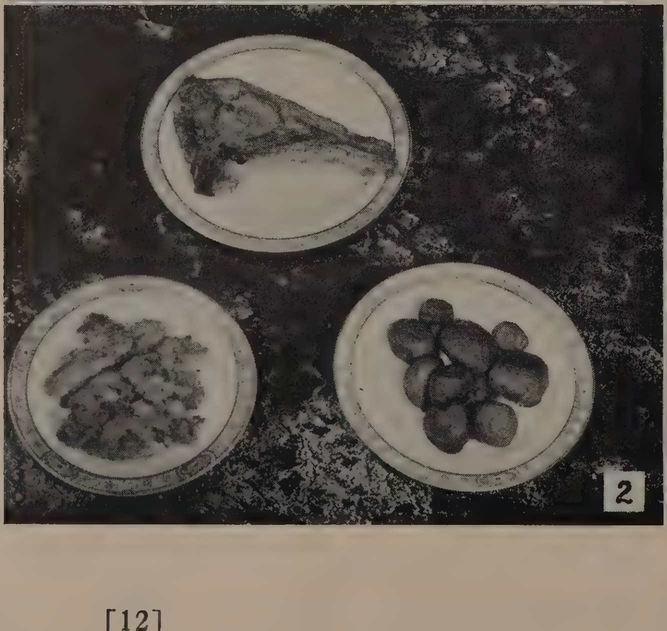
The people tested reported a lot of eye disturbances. They couldn't stand much light; their eyes watered, itched, burned, and were swollen and sore. They became tired easily, things looked dim and blurred many times, and even their eyelids felt rough inside. The testers examined the patients' eyes more closely to discover that they had capillaries growing into the

1

Excellent sources: Milk and liver are the most potent sources of riboflavin in the average diet. A serving of liver furnishes more than a day's requirement by itself and 1 pint of milk supplies almost ½ of the day's requirement.

Very good sources: Mushrooms, veal chops, and oysters (left to right) are very good sources of riboflavin, a serving of any one of them supplying about ¼ of the need in the daily dietary.

Good sources: Peas, peanut butter sandwich, broccoli, cheese, eggs are good sources of riboflavin in the average diet. A serving of any one of them will give about 1/10 of the daily requirement.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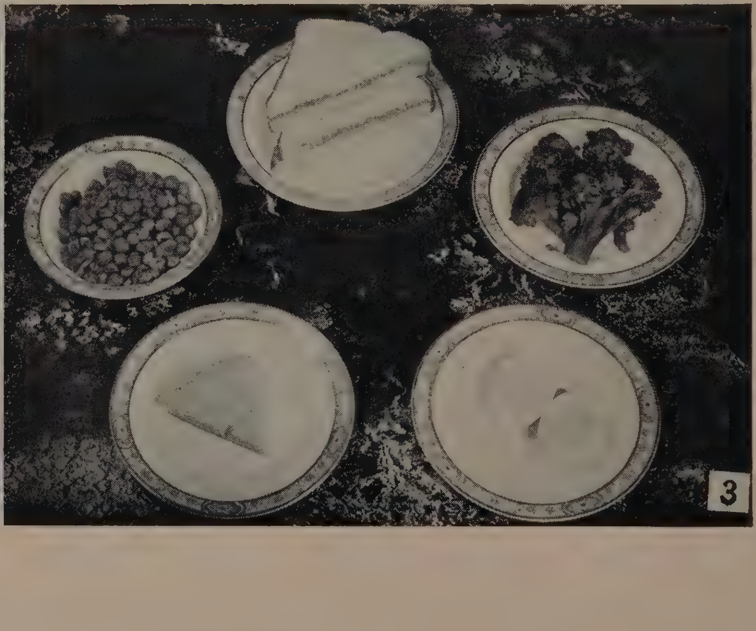
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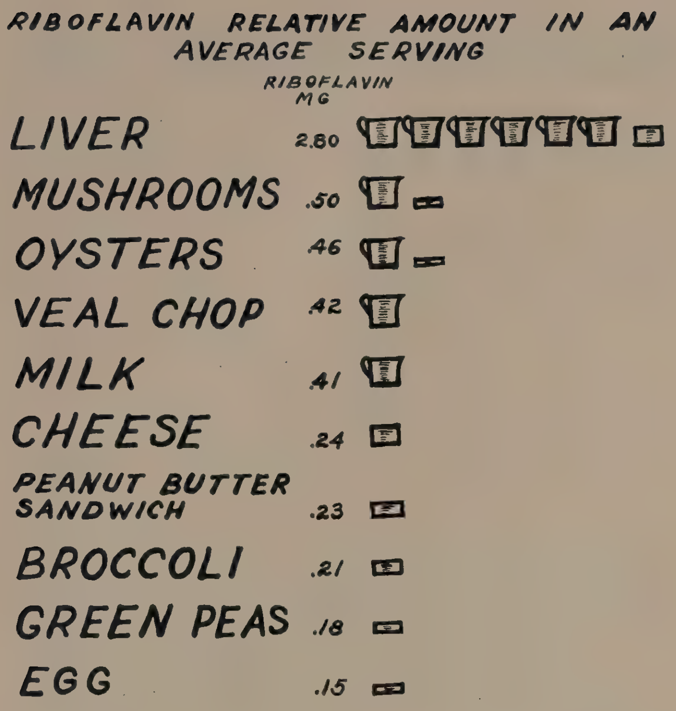


corneas to make them look bloodshot. These were the first symptoms to appear and disappeared readily with riboflavin in their diets. The many complaints of defective eyes which are usually ascribed to toxic conditions, eye infections, or eye strain may really be due to a low riboflavin diet instead. Ariboflavinosis (riboflavin deficiency) may be much more common than people realize. There may be a great many of the common dry skins and poor eyes which are really the result of deficient diets.

A little glimpse at the riboflavin-rich foods will support the proposition that riboflavin deficiencies could be prevalent. The richest known source of the vitamin is dried brewer's yeast. Some people who have heard that yeast is rich in riboflavin eat a yeast cake every day. However, that isn't as wise as it seems, since the riboflavin in living yeast plants cannot be utilized very well by the body, making the actual value from yeast less potent than it sounds at first. The vitamin is usually found in combination with the other B vitamins. (The only known variation of this statement is egg white which contains only riboflavin.) The foods which follow dried brewers' yeast as the next richest sources of this vitamin are the organ meats: liver, kidney, and heart. Milk is one of the most practical sources of riboflavin, however, since it is a much more common food. Other rich sources among the common foods are enriched cereals and bread, cheese, broccoli, kale, spinach, legumes (beans, peas, soybeans), eggs, lean meat, oysters, and prunes. These foods normally have riboflavin in them anyway, but the sad fact in the story is that by the time they reach a table many of them have very little left.

Riboflavin is soluble in water and much of it goes down the drain in vegetable juices. It is more stable to heat than the other B vitamins. For that reason, losses are comparatively small especially in the dry cooking methods like roasting or broiling. Canned foods are about as rich in riboflavin as the original foods before preservation. Much riboflavin is lost by heating the vitamin foods in the presence of light which destroys the riboflavin and forms lumiflavin, an anti-vitamin. The practical application of these statements is that milk, vegetables, and meat should be stored in the dark as much as possible to save their riboflavin for our vitamin-hungry bodies.

Every day the diet of the average man should contain 1.6 to 2.6 milligrams of riboflavin depending on his activity. A woman needs from 1.5 to 2 milligrams depending again on how active she is. The requirement for pregnant women and nursing mothers are much greater, being 2.5 and 3 milligrams respectively. Children's needs vary according to their ages all the way from .6 to 2 milligrams. These amounts are greater than the actual requirements, but a larger amount is known to promote even better health and is never harmful. The allowances I have listed are not only adequate but optional.

Of course, a housewife cannot lay out her food for the day every morning and each item to see how much riboflavin it contains and then add the amounts to discover if her family has enough riboflavin that day. That would be foolish as well as impossible. There are some good general rules for the diet planner, however, which she can follow and be assured that she is supplying enough of the vitamin. A first rule would be to serve liver (or some other organ meat) at least once a week. One average serving of liver supplies 2.8 milligrams of riboflavin—more than the daily requirement for an active man. However, one can't solve the problem that easily every day since most people don't like liver that well. Milk should supply the main part of the riboflavin required on most days. The following plan would supply the daily requirement of riboflavin for the average man.

1 pint milk
1 serving oatmeal cereal
1 veal chop
3 slices enriched white bread
1 piece (2 x 1 x ½ inches) cheese
1 serving of green peas

It might seem difficult to get this much riboflavin into every day's diet, but it is quite possible, especially in rural areas. However, without plenty of milk and the newly enriched bread it would be difficult. A diet, well balanced in other respects, is very likely to supply an adequate supply of riboflavin in conjunction with the other nutrients.

When one realizes that "every person is what he eats" (physically) and no person is at his best mentally and spiritually unless he is physically fit, it makes the question of diet become very important. Every Christian should consider it his duty to keep himself in the best physical condition for optimal service to God. One of the little factors to be considered for this optimal physical condition is the inconspicuous vitamin riboflavin, which forever serves to keep the eyes and skin healthy if people but give it a chance by eating liver, leafy vegetables, legumes and by drinking milk.

HOUSEHOLD HINT

When making pie dough I mix enough for several weeks. I store the mixture in jars and place in the refrigerator. When I wish to make a pie, all I do is add water and roll out. In this way I have fresh pie on short notice.

—Mrs. William H. Lewis, Jr., R.F.D. 3, Perkasie, Pennsylvania.

THE YOUNG COMMUNITY

The Toad

Down at the end of the garden lives your friend, the toad, hiding away under a stone or a bush during the heat of the day, but hopping out at dusk to spend the evening hours at his job—making it possible for you to have a garden. You have probably found a toad hopping along the path. Maybe you caught him and took him home for a pet or maybe you let him hop away. But in any case, did you know he was your friend? He is, because every year he eats so many of the insects that destroy gardens and crops. In fact, 70 per cent of the food the toad eats is harmful to our gardens. The Department of Agriculture of our government has made a study of the toad and found that each toad is worth $19.40 during the months of May, June, and July just because of the cutworms he eats. And that isn't even considering all the other insects he eats. In 24 hours the toad eats four times what his stomach holds. What a hungry fellow he is! One toad that was watched ate 24 gypsy moth caterpillars in one morning; another ate 30 full-grown celery caterpillars in less than three hours; a third ate 90 rose bugs as fast as he could. Some people that were observing a toad saw him eat 86 houseflies in less than ten minutes, and if he can do that with so nimble a thing as a housefly you can imagine what a record he makes with bugs which cannot so quickly get out of the way.

We say the toad is an amphibian because he lives part of his life in the water and part of his life on the land. Frogs and salamanders are amphibians too. All amphibians are cold-blooded—that is, their temperature is the same as the air around them; a warm-blooded animal like a dog has a temperature of its own no matter how hot or cold the air is.

The toad spends its winter from about November to March in the ground in a burrow it has dug with its hind legs. Then along about April many toads might be seen along the edge of the ponds, for it is mating season. In May or June in still, quiet pools the mother toad lays her eggs in long strings with jellylike coatings. You can tell them from frog eggs because of the strings—frogs eggs are in masses, not strings. Each toad lays several thousand eggs. In a day those eggs that will become toads turn black.

However, it is not little toads that are hatched after four or five days. Instead, a little swimming fellow comes out of the egg called a tadpole. They are tiny and black and seem to be all head and tail. At first they cling to plants or the jelly part of the eggs in the water, but very soon they are swimming around. In about ten days a small, round mouth can be seen and not long after we can find eyes on the tadpoles. The horny jaws help the growing tadpoles to bite off water plants.

—Courtesy of U.S. Fish and Wildlife Service, by W. P. Taylor.

In a few weeks the tadpoles start to develop into toads. Some people say they eat their tails. The tails gradually do disappear but instead of being eaten they are absorbed into the body of the toad. When the tadpole is a month or two old its hind legs begin to show. The five toes are webbed to help in swimming. Front legs appear later on. About this time the tadpole starts to lose its gills that helped it to breathe under water and lungs like land animals have developed. Therefore the little creature comes up more and more for air. At last, some fine rainy day, the little toad feels that it is finally fitted to live the life of a land animal. It may not be more than a half inch in length. Groups of toads come hopping out of the water together and some people say, "It rained down toads," but you and I know that isn't true. We know where the toads came from. Also we know that toads do not cause warts, although some foolish people say they do.

When the toad tadpoles come out of the water it is almost impossible to tell them from frog tadpoles. But gradually as they grow bigger the toads develop a rough, dry skin full of warts while the frog's skin is smooth and moist. Although toads of many different colors can be found as a rule their color is brownish while a frog's is greenish. The toad's face is not as pointed as the frog's.

It will take the baby toads about four years to grow into adult toads—then they too will mate and lay eggs in a pool. If none of the toad's enemies succeed in catching him, he will live to be at least thirty or forty years old, and that is very old for an animal. But sad to say, many little toads do not escape their enemies. Water beetles, lizards, and fish are on the lookout for the eggs and the tadpoles. And ducks, hens, birds, snakes, hawks, owls, and crows are delighted with a toad dinner. Also dry summers and cold winters destroy many toads. The burning over of a field or patch of woodland always kills off great numbers. Even boys sometimes kill toads! God has given the toad several protections. It has glands that give out a milky substance that is bitter and that hurts the mouth of many animals that would eat the toad. That is why your dog will never bother a toad but once. Also for protection the toad is colored much like the clods of earth and his enemies cannot so easily find him. If he is removed from a garden and put in a white washbowl he will change to a lighter hue in a few hours. When an enemy does find him he often plays dead.

The toad is a jumper as may be seen from its long, strong hind legs. But his tongue which is fastened to the front part of the lower jaw is probably the busiest part of the creature. You have to look sharp to see it flip out and catch an insect and send it to the back part of its throat. The tongue is sticky and that holds the insect fast. If Mr. Toad should start eating an insect that is too large a mouhful he uses his hands in an amusing fashion to help stuff the victim down his throat. When swallowing it he closes his large, bulging eyes.

You will never see a toad drink water. When he wishes to drink, he stretches out in some shallow water and absorbs it through his skin. He will die in a short time if he has no water to lie in.

Several times a year the toad sheds its coat. He uses his front legs to help split it and then—imagine—he eats the old skin! If you ever catch a toad, scratch its back. He'll love it! The friendly toad sings a great deal from April throughout the summer. The high, sweet call lasts for several seconds. A lower pitched droning tone is blended with the higher one. Only the male toad sings and it is usually in the evenings.

Next spring why don't you raise some toads for your garden? Toads are becoming more rare in our country. In Europe farmers buy toad eggs and bring them to their gardens. Go to some pond about the first of May and scrape up toad eggs from the bottom. Place them in a glass dish until they hatch. Then get some stones and leaves from the creek bottom and arrange them in a tin pan, glass dish, or wide-mouthed glass jar—higher on one side than the other. Bring water from the pond and pour it gently over the stones. Put in not more than a dozen tadpoles when the water is settled. Be sure you put the rest of the eggs and tadpoles back in the pond. Every week add a little more mud and water from the pond to your container. Take care that the sun does not shine directly on your aquarium for any length of time or the tadpoles will die. Remove the "skin" from one side of a tulip leaf so as to expose the pulp of the leaf, and give it to the tadpoles every day or two. Bits of hard-boiled egg should be given to them now and then. As the tadpoles develop or as soon as the tails disappear, you will probably need to put a screen over the top of the aquarium to keep the creatures from jumping out. By July the tadpoles will be leaving the water as little toads. Let these little friends hop away in your garden.

—W. P.

Are you a fisherman? In the picture to the left David Gingerich of Chappell, Nebraska, is fishing with a rod and reel that he made himself. He made it from a piece of broom stick, a long piece of number nine wire, a piece of strap iron, and two stovebolts. Isn't that a fine thing for a boy twelve years old to make! David writes that there isn't much water where they live, but Lodge Pole Creek is dammed up a half mile from their place and he fishes in it. He uses worms and grasshoppers for bait most of the time, but he does have a panfish fly. The fish he catches are mostly Bluegills and Suckers. "I like to fish because you have to sit quietly and wait for a fish to bite," says David.

The picture below is of Stephen (7) and Dick (5) Shenk fishing with their father, Amos Shenk, in the Snake River near Hammett, Idaho. The Shenks can see this river from the windows of their home. The dog, Sis, goes along when they fish, but she really is their hunting dog. The Shenks go fishing several times a year, but the boys would like to go much oftener. In this picture the boys are fishing with "crawdads" and fishworms for bait. The fish they usually catch are Squawfish which have a good taste but have quite a few bones in them. However, Mr. Shenk writes about other fish that people catch in the Snake River. He says, "The main fish caught in this part of the river is Sturgeon. They are caught on a set line with several large hooks on them. Pieces of red Salmon make very good bait for Sturgeon. Some of these fish are real large—seven, eight, nine feet long. Some have been longer. These boys have never helped fish for these fish but their uncle who lives close catches them quite often during the warmer weather." Wouldn't that be fun—to pull in a fish eight feet long? I believe Stephen and Dick will want to fish a lot as they grow older, don't you?

EDITORIAL

HOW CAN THE CHURCH BE A FORCE IN THE COMMUNITY

Pages 6 to 9 in this issue give one answer to this question. The church can be a force in the community's life only if it reaches people and changes lives. The ways to do this are without number. Summer Bible schools are merely one way. They were brave and adventurous souls who dreamed about 25 years ago that children would go to Bible school in hot summer weather. Yet even within our small denomination by 1948 summer Bible schools had grown to total 473 schools that enroll 51,597 pupils.

Besides being a force in the community by teaching the young children, the church can also be an influence through other means—some of them sometimes thought of as secular. In every community there are mentally ill persons. Shall the church leave to secular and cold science alone the task of caring for these people? There are signs that the church is awakening here. In June there was a joint meeting at Hesston, Kansas, of the Mennonite Medical Association and the Mennonite Nurses' Association. "Christian Faith and Mental Health" was the theme.

What are some other ways for the church to make its message felt in the community? It can mold the opinions of young people on the important questions of vocation, marriage, and education. It can set the tone for the wise use of leisure time. It can guide family life. It can observe community trends and anticipate changes and prepare for them. It can act as a conscience for the whole community on questions of right and wrong.

DO YOU WANT TO READ ABOUT STEWARDSHIP?

If you do, you ought to learn about some of the recent splendid books on this subject. They can be obtained from the Mennonite Publishing House for personal or church libraries. A few are listed here:

Stewardship in the New Testament Church is by Holmes Rolston and is one of the most stimulating volumes on stewardship to appear in late years. It is based on the teachings of Paul almost entirely. It would make a fine textbook for study groups. At least one Mennonite Church has found it valuable for such purposes. Some chapter headings are: "Sharing of Wealth in the Early Church at Jerusalem," "The Christian Attitude Toward Work," "The Stewardship of All of Life," "Fellowship in Ministering to the Saints," "The Support of the Christian Worker." Paper editions are priced at only $1.00.

Christianity and Property is edited by Joseph F. Fletcher and is published by the Westminster Press. It sells for $2.50 and contains a historical study of Christianity and material goods. The chapter on Old Testament foundations is especially helpful. It is highly recommended as one of the best recent works on stewardship.

Stewardship Parables of Jesus and *More Stewardship Parables of Jesus* sell for .50 and .60 respectively. Roswell C. Long is the author of these works. They cover a total of at least thirteen parables and show how Jesus applied the principles of stewardship to time and ability as well as to material possessions.

Save Money is one of the stewardship books by John M. Versteeg and it sells for $1.00. Its chapters are discourses on Scripture that relate to wealth and property. On one of its pages is this sentence: "Stewardship is the economic result of the Christian experience."

The world today says of material things: "They must satisfy me." The Christian wants material things to satisfy *all* men and so glorify God. These books can be a help to this end.

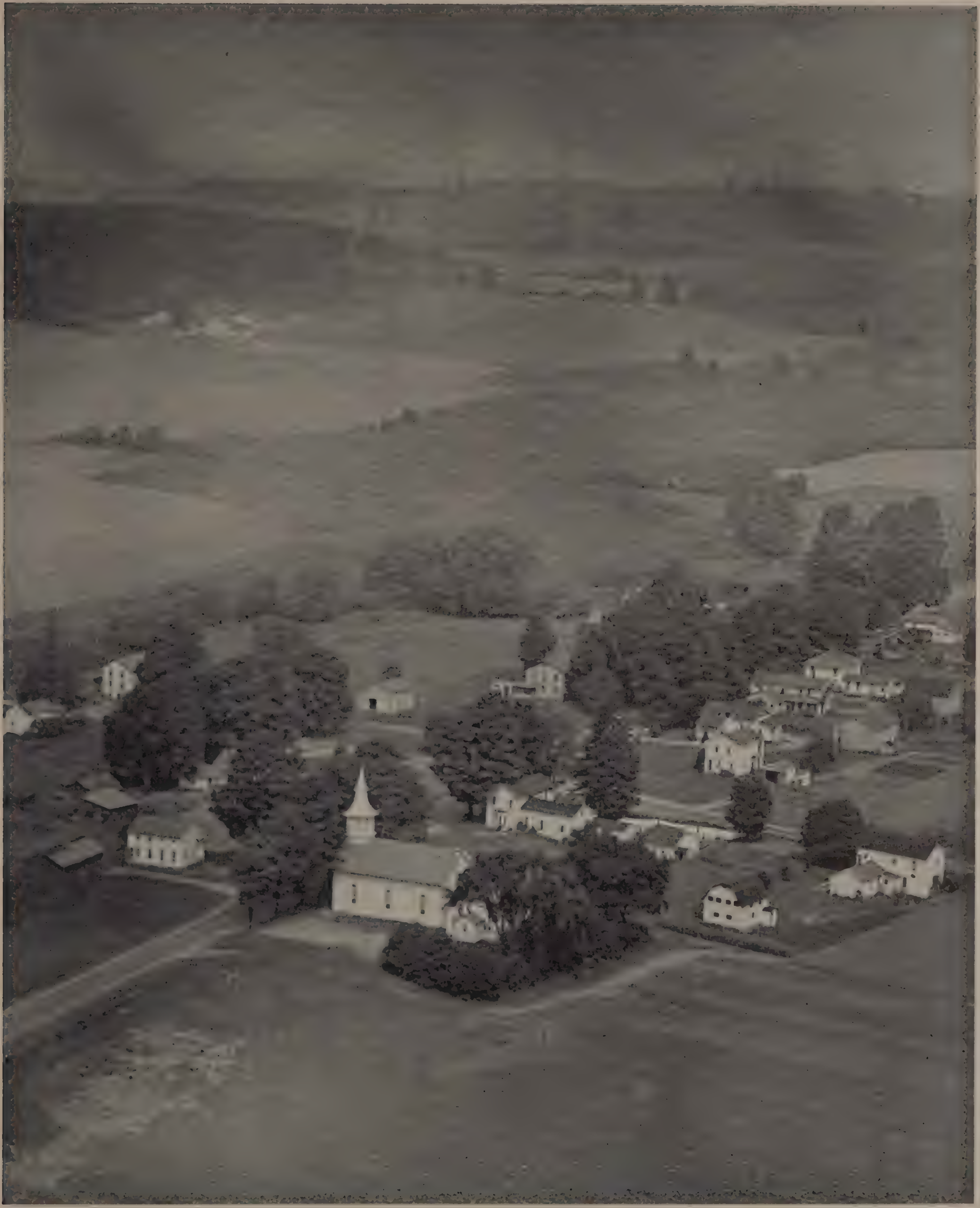
COVER PICTURE

Children and teachers enter the Wanner Mennonite Church near Hespeler, Ontario. This picture was taken on a summer morning in 1947 during the annual summer Bible school.

THE CHURCH MUST SPEAK TO THE POINT

The church must be more specific in its moral teaching. A young minister up in the logging country was shocked when members of his congregation appropriated logs swept away by a flood through the simple device of sawing off the end where the owner's trademark was stamped. So he preached on the text, "Thou shalt not steal." The sermon was full of references to Moses but none to modern logging practices. His congregation continued to steal logs, whereupon he preached again, this time upon the text, "Thou shalt not saw off the end of thy brother's log." Then they understood what he was talking about!

—From the Meditations of James Myers.



A CHURCH AND ITS COMMUNITY

In 1871 the church in the above picture was built at Corry, in northwestern Pennsylvania, by a large denomination. One person, now 90 years old, still lives in the community and was present at the dedication. By 1942 the church's membership had dwindled to five members and it was then bought by Mennonite people who began to settle the community. It is now known as the Beaver Dam Mennonite Church. Jacob F. Weirich is pastor.

The building to the rear of the church serves as a Sunday-school room and also as a center for young people's activities. At the time of organization the membership was 28; it is now 85. This year the fifth annual summer Bible school will be held. About 160 children are gathered in by two busses in a radius of three miles from the church.

Near the Little Eden Camp in Michigan is a small woodcraft industry that began by meeting a need of the community. Here is a view of the inside of the factory.

A Community D

by J. Winfield Fretz

In the state of Michigan there are large areas of land in the northern section which are referred to as "cutover timber land." Here the virgin forests have been robbed and in most places no progress has been made for replanting and careful nurture for future growth. Much of this cutover timber land is not suited for agricultural purposes. Some land has been made productive by application of scientific methods of farming. Scattered over this former timber territory are a number of Mennonite churches which were started as small mission outposts or as small fellowship churches by groups of Mennonites who migrated there because of cheap land. Along the east side of Lake Michigan, about forty miles north of Manistee, is one such Mennonite church. It is located at the little hamlet of Chief which has a population of about seventy-five according to the latest count.

There is something significant happening in this little town and its influence will be telling on the life of the church years hence. This, incidentally, is the only church in the immediate community.

The bishop of this little congregation of thirty-six members is Claude C. Culp, who, several years ago, desired ministerial assistance in order that he might devote more time to evangelistic work. Arrangements were made to have Lester Wyse, from Midland, Michigan, move to Chief to provide this assistance. Wyse moved there in 1944. He bought an eighty-acre farm on the edge of this little town, but the land not being productive, it did not provide a sufficient living for him and his family. At the same time that Wyse moved into the community, the Mennonites acquired possession of the beautiful little camp known as Camp Little Eden, and Wyse was engaged to manage the camp during the summer months. Previous to his coming to Chief, Lester Wyse had seventeen years of experience in a retail lumber yard where he was salesman and construction superintendent.

Here are some of the employers and employees of the Wyse Woodcraft Co., Inc. Second from the left is Ira S. Johns, president of the corporation. During the first year up to twenty-one people were employed. Thirteen is about the average the year around. Employees include members of the local church and others in the community.

Community Needs Determined Industry

As in the case of all men with vision and leadership ability, Wyse gave thought to how the church could be strengthened and the lives of the people enriched. He saw that it could not continue to exist on the present level. Therefore he inquired among people in the community what the community most needed. He was told that apple crates were very difficult to get and that many of the fruit growers in the surrounding areas wanted someone to manufacture crates locally. Wyse sensed the situation and further investigated the possibility in this area. After consulting apple growers, he was greatly encouraged by them to proceed. He also found that wood could be secured in abundance because second growth wood could be used even though trees were not over six or eight inches in diameter.

Not only was he interested in providing a living for himself, but he was eager to start something that would provide employment opportunities for members of his church, and for others in the community who needed work. Since his barn was not used for the storage of the meager crops which were grown on the farm, he decided to remodel it as the factory for manufacturing apple crates. He started this in June of 1947 with an initial investment of $4000. During the first year he employed up to twenty-one people with thirteen as about the average number the year around. His capacity production is about five hundred crates a day.

Crates Are the Chief Product

The crates are uniform in size and are one bushel crates. Last year he was constantly busy with orders from local growers and, in addition, produced forty thousand crates for the Gerber Baby Food Company. In addition to apple crates, he has made soft drink bottle cases, berry carriers, and fishworm boxes. This winter, while the apple crate business is expected to decline somewhat, Wyse expects to keep his employees busy by manufacturing orchard ladders.

The equipment that is found in this improvised factory is a large sawmill to handle the logs which are trucked in from the forests as they are used and needed. There is a cut-off saw to saw slabs and blocks, a table saw to shape the slats, a shingle saw to make short slats for the crates, a planer, and an unpatented saw, of which Wyse was the ingenious inventor. It corners into the wood so as to make a wooden brace to strengthen the apple crates. When a new machine is needed, Wyse, with his ingenuity, builds it or improvises it from an old one to suit his purpose. Wyse expects to make additional changes and improvements. His nearest competitor is eighty miles away

velops Its Own Woodcraft Industry

and thus far there has been plenty of work for all. The apple boxes are sold for $.45 each and in larger lots for $.43 each. Most of them are hauled away by trucks, although there is a railway siding on the Chesapeake and Ohio railroad from which some boxes are shipped.

The Human Side of the Industry

On the human side of this little industry is the concern which Lester has for his employees. Not only do these people have a chance to work at home, but they are able to earn wages as large as they commonly earn in cities. Women who work at the shop earn from $25 to $35 per week on a piece-work basis. Men who operate the machines are paid $1.00 an hour. More than that there is a plan to distribute profits on the basis of a percentage of the wages earned during the year. Thus a Christian minister is actually endeavoring to have his co-workers share with him if the common enterprise is profitable. On the other hand, if the economic conditions are reversed, all must expect a smaller return.

This method of doing business is highly significant for the effects it will have on the little church and community at Chief, Michigan, but it can be equally significant for a thousand small churches and Christian communities all over the land. It illustrates how people can help each other and help themselves by developing potential resources in their own communities. Here is a demonstration of intelligent stewardship.

ABOVE—Lester Wyse, his wife Miriam, and young son pose for a picture with a few of their crates.

BELOW—Stacks of crates are piled outside of the factory which was once a barn. Capacity production is about five hundred crates a day.

Vacation Bound

by Lester Mann

A pastor and thirty-nine of his young people spent a vacation at Sand Lake in Ontario. Here is a view from the lake of the beach and some of the cabins.

Christianity, it seems, is often secluded to one phase of life, namely the religious side. Christianity, in order to succeed, must reach further, it must reach the whole of life; the economic, the intellectual, the social, and the religious.

As a church, we are becoming more aware of our tremendous responsibilities. We have seen the need of a more adequate teaching program. We are having conferences of various types, where we meet to discuss our problems of everyday life. We are seeking to know the Christian aspects of business, farming, and the community.

We are also interested in our social life. We have provided literaries, fellowships, missionary societies, etc., in our local congregations. The church at large has provided institutes of various kinds and in the last years, summer camps for both young and old. These are all good and have their place and we should avail ourselves of the privileges that these afford.

There are, however, people who do not know what a vacation is or have never taken one. There is a definite need in all our lives to lay aside all our cares, dismiss them from our minds, and get away from home and our everyday routine of life. One busy church worker told me just recently that the first vacation that he ever had was last summer. He has attended many conferences, helped with many institutes, and has taken part in the summer camps, but his vacation was of a different nature, just going apart into a desert place and resting a while.

There are many ways in which to spend our vacations. Some may enjoy traveling, others fishing, some hunting, some enjoy visiting relatives that live a distance away, others may enjoy a summer camp. Wherever we go or whatever we do, our vacations must be **Christian.** Too many folks have a tendency to forget God and the Lord's day while on a vacation. We need to do more teaching and showing what can be done while on a vacation.

With these things in mind, my wife and I planned with the young people of our church, a trip to Sand Lake, 138 miles north of Sault St. Marie, Ontario. Our first trip was made in August of 1946 and last year we took 39 young people from various churches in Northern Indiana. This was a new experience for most of us, for none of us had ever been there before. In 1-946 there were 33 that made the trip.

The Vacation Should Be Well Planned

Corresponding with the Angoma Central R. R., we were able to secure three cottages at Sand Lake. This was a start and now to plan the trip. We decided that we would start from home on Thursday morning, stay in Sault St. Marie over night and leave on the train the following morning, arriving at the Lake in the afternoon. We would then stay until Thursday afternoon, when we would start back on the train.

Since we went into Canadian woodland and would be 138 miles from a store with trains going up one day and back on the next, we decided that we had to plan to take everything we needed with us. The one big task was the food. A committee worked out a menu for the eight days we were gone, and my wife and I sat down and tried to figure out just how much bread, butter, potatoes, milk, eggs, meat, and various groceries we needed to take along. We broke down our menus and decided how much milk it would take for mashed potatoes, cocoa, etc. This gave us an idea of just what to buy and how much.

To prepare for cool nights we had each one supply two blankets and warm everyday clothing. We also planned a program for the days we were there. Our days were to be free for boating, fishing, swimming, games, hiking, etc., after the morning devotion. In the evening we had a story hour, general programs, and a closing meditation.

When we started to pack to start on the trip we discovered that we had about as much baggage as we had people. After some few difficulties we started and we had an enjoyable trip. At Mackinaw City we had to ferry across to the Upper Peninsula and we also had to ferry the St. Mary's River into Canada. We left all our cars at the Sault St. Marie depot.

The next morning we boarded the train and started north. We had one car to ourselves and this added to our convenience. This was a typical mountainous railway. Some few miles out we saw our last road. New scenery appeared, mountains, lakes, rivers, and bush. The train turned one way then the other, up grade and down. We crossed the Montreal River at the falls and dam and we could look out of the window and down for 264 feet to the water level. An hour later we descended into the Aqawa River Canyon which was twelve miles long and finally Sand Lake came into view.

Sand Lake is the district forest ranger's headquarters and there are four men stationed here. Other than a few folks who stopped off to go to the other end of the lake (6½ miles), these were all the people we saw. We had one end of the lake to ourselves and we really lived together. Everything we did was done together. The largest cabin was used for our mess hall. Everyone had to take his turn at K. P. One of the other cabins was our "Meetinghouse."

Worship, Nature, Fellowship

On Sunday morning we had a sunrise service on the beach. One of the group would be the Sunday-school teacher and we all were one big class. A sermon followed the Sunday-school hour. In the evening we had a Hymn Sing enjoyed by all.

One evening we had a wiener roast out on one of the islands. There were some hikes together. The climb to the fire tower on the mountain was a hike to be enjoyed. Everyone could go up and take a look around if he cared to. We hiked 5½ miles back into the bush to a small lake and had a hamburger fry. Two of us hiked back the second day to fish and while we were there we saw a moose. There was one small clearing near the cabins and we used this spot to play ball.

The cook stoves were rather slow and at times the fire didn't want to burn. When the wood was damp the fire didn't want to burn. Our meals at times were off schedule and everyone was hungry but patient. Everybody was a good cook and everything tasted grand. Snacks after the evening programs were enjoyed by all.

A walk on the beach, spraying for mosquitoes, looking at the northern lights, upset beds, serenades, and tired aching muscles brought the days to a close.

Thursday morning arrived; it was time to pack up. After dinner we hauled our things to the tracks ready for the train. It was ten minutes late, enough time for final inspection of cabins and a last look at the lake. We boarded the train, homeward bound but most of us were reluctant to go.

This last year the young folks from the various churches were somewhat strangers before our trip. When we got home, there was a bond of friendship that was welded together that will long endure. Living, working, playing, and fellowshiping together in a wholesome, Christian atmosphere is bound to do something for our lives.

Let us make our vacations Christian and I am sure our lives will be more worth while for Christ, the church, and our fellow men.

Dean and Derald Mann accompanied their parents and the young people of their church on the vacation trip. This picture was taken after a fishing jaunt in Sand Lake.

DEVOTIONAL READINGS FOR OUT-OF-DOORS

Altars Under the Sky is a book by Dorothy Wells Pease and is published by Abingdon-Cokesbury Press of Nashville, Tennessee. It is a pocket-size book and contains 159 pages. To lovers of literature and nature this book is a welcome one. It is a treasury of beautiful poetry, carefully selected Scripture, and great prayers. The cost of $1.00 is indeed small when one considers the wealth and variety of material it contains.

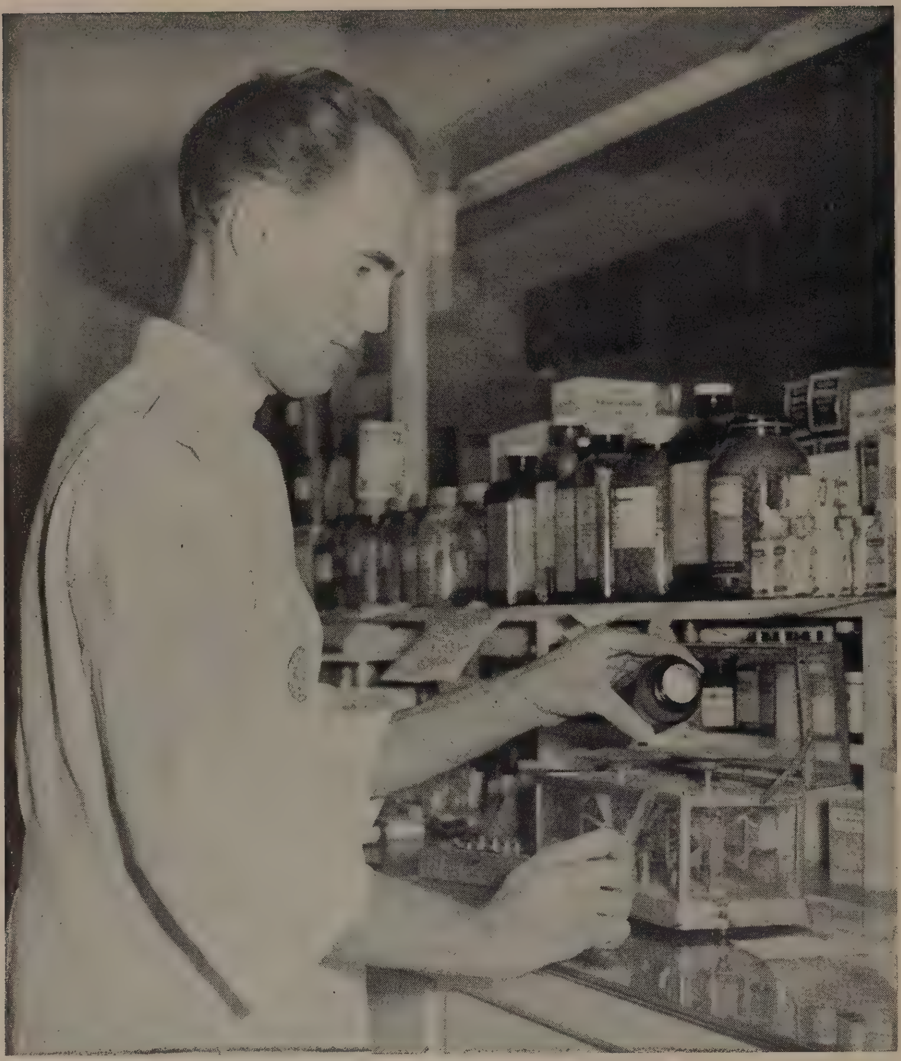
The book contains five chapters as follows:

The Mountains
The Sea
Trees and Flowers
The Heaven and Birds
The Earth and Its Fullness

The author is a minister's daughter and she dedicates the book to her father "who first taught me to worship at altars under the sky."

This book deserves a large place in the devotional literature of our homes. It should be in our church and day school libraries. Nature clubs can use it to plan programs. It is small enough to be carried along on overnight camping trips or hikes. It is ideal to take along on a trip or on a vacation. At a sunset meeting or around a campfire the poetry, Scripture, and prayers of this little volume can be used to lift hearts to true fellowship with the God of nature.

(Orders for this book may be sent to the Mennonite Publishing House, Scottdale, Pa.)



Drugs and You

by Clara Esch

The use of drugs is not a substitute for consulting a physician. Very few persons know enough about drugs to use them wisely without the advice of a druggist or physician.

"Paul, while we're in town I think we should see about getting something for Mother."

"What do you mean, Mary? What do you want to get?"

"She's been so nervous lately. She used to love having the children around her, but now she is always irritated by them. She says they make her head ache. I read something the other day about a nerve medicine that I think would make her feel better. I know she'd be happier if she could enjoy being with the children like she used to."

"But, Mary, maybe we'd better bring her in to see the doctor."

"Oh, I don't think so. That would just make her feel worse. She'd think we thought she was seriously sick or something. I'm sure if we could just quiet her nerves a bit she'd be all right."

So Mary and Paul, a very average young couple went home that day with a bottle of "nerve medicine" for their mother. Of course they read the label carefully to see what dosage to use. "One teaspoonful," it said, "and not more than three doses a day."

Inspecting the bottle, Mary said, "It says it's for 'nervous headache, nervous irritability, and excitability.' That sounds like just the thing. I sure hope it helps."

She read further. "Paul," she said, "Mother has never had trouble with her kidneys, has she? It says here it may be dangerous if you have kidney disease."

"Why, I don't believe so. She's never felt especially bad at all that I know of. And she never has had back trouble. I heard you always have backache when your kidneys are bad. Let's try this a while and see how it works. If she can get her rest she'll probably be fine again."

And Paul and Mary's mother did get her rest. The "nerve medicine" was taken faithfully twice a day, and sometimes when the days were especially full she took an extra dose to "quiet her nerves." Some weeks later, however, Mary began noticing that her mother seemed less and less able to do things without becoming weary, and her headaches started coming back despite the medicine. This time she wisely decided to take her mother to their family doctor for examination.

After the examination the doctor talked to Mary very frankly. "Your mother is seriously ill, Mrs. Yoder. She has a kidney disease that lasts over a long time. From what she tells me I understand the symptoms have been present for quite some time now. She says she has been taking medicine for her nervousness. Can you tell me what it is?"

Mary told him. He was even more seriously alarmed, and it was not pleasant to have to tell her what harm she had been doing her mother these weeks.

"The medicine you've given her is made up of bromides," he said. "They are very efficient at quieting the nerves, but are seriously dangerous to already damaged kidneys. Your mother never would have been completely well, I'm certain of that, but now she is far along the road—too far for me to do much for her."

How bitter the lesson was that Mary learned. If she had taken her husband's suggestion and brought her mother to the doctor in the first place, he would have been made aware of the symptoms, checked his suspicions with laboratory tests, and no doubt prevented the rapid course of the disease.

But remember, I said Paul and Mary are a very average young couple. Each year a total of around $525,000,000 is spent by people buying drugs on their own initiative.* Many of these no doubt are harmless and not to be condemned, but on the other hand there is no excuse for the many which do cause countless tragedies each year.

Why Be Cautious?

Speaking generally there are at least three very good reasons to refrain from extensive self-medication. And by extensive I mean over any length of time or in any sizable quantity.

First, it tends to keep people from consulting a physician. What would you think of a man who had a very important machine which was worth more than all he owned, and then when it started "acting up" he tried this oil and that grease, chipped off a bit here and added a screw there, instead of taking it to a specially trained mechanic? You would be correct in thinking him very foolish. Yet that is what many seemingly intelligent people do today with their irreplaceable, incomprehensibly complex bodies. There are many diseases which can be conquered without much danger or expense **if they are detected soon enough.** Self-treatment prevents this detection and in some cases may mean the difference between life and death.

Second, drugs may mask the true symptoms of the disease, and so delay detection until too late. For instance, sleeplessness along with other symptoms may be a danger sign to show something is wrong, but if sleeping pills are taken and the sleeplessness is overcome the rest of the symptoms may simply be endured or overlooked.

Third, the medications themselves may contain harmful substances. True enough, the ingredients have to be listed on the label and warnings are usually made against overdosage and continued use. However, how many of us know enough to understand exactly how far we can go with a drug, or how to recognize unfavorable symptoms? A nurse studies drugs, their uses, and dangers for months. At the end of that time she realizes she has only touched the surface. A doctor studies intensively for several years and then continues studying to keep up with research. The more you learn about drugs the more you realize how carefully they must be regulated. And yet the public blithely goes on its way, feeling it more economical to spend its money on possible danger and death than on expert advice and supervision.

On the Use of Bromides

The drugs available to the public are innumerable. In order to be specific, and possibly more practical I want to concentrate on just one group of these.

The use of bromides is not new. It has been known for a long time that fairly large doses of the bromine salts, sodium, potassium, and ammonium bromide, quiet the nerves and mind. They have been used extensively to counteract convulsive attacks and have been successful. Sudden fatal poisoning is practically nonexistent, but since the body absorbs bromides rapidly while it gets rid of them very slowly it is not hard to accumulate very large quantities of it in the blood stream. The most common symptom of this condition is a skin rash. Acne on the face may be caused by it. Sometimes there are larger sores or abscesses. Loss of appetite and indigestion are also symptoms of overdosage, and mental derangements are not uncommon. To treat these symptoms the bromides must be withdrawn and sometimes large amounts of salt are given.

Another very serious thing, as was brought out in the story of Mary and Paul, the use of bromide is very dangerous in kidney diseases. Yet, sadly enough, some kidney diseases show the very symptoms for which bromides are given. For example, chronic inflammation of the kidneys commonly causes recurring headaches, and the bromides are given to alleviate headaches. Certainly, the warning is given on the label, but few average lay people will be able to recognize the first signs of kidney disfunction.

A little checking up on common home remedies shows labels like this one. "Each teaspoonful contains

Sodium Bromide . . . 4½ grains
Potassium Bromide . . . 4½ grains
Ammonium Bromide . . . ½ grain

"A sedative for the following functional nervous disturbances; nervous headaches, nervous irritability and excitability, sleeplessness and restlessness. One teaspoonful at a time. Not more than three teaspoonfuls a day." Then after warning on not giving to children, watching for skin rash and daytime drowsiness, and not using when there is kidney disfunction, they say, "If nervous symptoms persist see a doctor."

They have given a fair picture, and adequate warning, but unless we can interpret the warning it means little to us. Other products are very similar: Certain tablets of three bromides for "allaying temporarily certain types of nervousness and nervous unrest due to excitement." . . . Others for "Simple headaches and neuralgia" . . . (They may contain another dangerous component, acetanalid). They are on your drugstore shelf. Your druggist has them because they are in demand. Self-medication is a big, but risky, business for many American people. The bromide preparations are in reality a very small part of the picture. Extensive and persuasive advertising pulls many into the ranks of unstudied physicians. Will you be one of them?

On the question of self-medication a doctor and nurse in writing a book on drugs wrote the following which I believe summarized the case very neatly.

"The alarm of the American Medical Association is . . . concerned with . . . the tremendous increase of sales of . . . Potentially dangerous substances . . . and to self-treatment of diseases and conditions which, if adequate medical care is waived, may advance to a hopeless degree of severity. In general there should be the following limitations to 'home remedies.'

1. They should contain no habit-forming or dangerous drugs.

2. They should not be recommended for diseases which are too serious for self-treatment.

3. They should be nonsecret.

4. They should not be advertised under false claims or in such a way as to make the public dose itself unnecessarily."**

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* Faddis and Hayman, *Textbook of Pharmacology,* Philadelphia, 1943., p. 394.

** *Ibid.,* pp. 396, 397.

Values Received From Being Reared on a Farm

by Clayton L. Keener

As one reviews the past experiences gained from several score years spent on a farm they become quite meaningful and filled with lasting memories of real value. Not all of life is dollars and cents and certainly there are values accruing from agriculture other than its economic aspects.

When Benjamin Franklin gave us the thrifty idea of earning a penny by saving a penny he bespoke the experience common to rural life where it is easy to hold on to small cash. The kitchen garbage on the farm finds use either for chicken feed or hog feed or as fertilizer. Worn clothes completely wear out in rural areas. Rummage sales get few articles from rural homes. These few examples are cited to illustrate that usually nothing on the farm is wantonly destroyed or thrown away as useless.

Economy closely associates itself with thrift. Due to the somewhat seasonal farm income, rural folk often must wait to make purchases until funds are available. During periods of low income, economies, which would not obtain if income were even and regular, are practiced. Pernicious practices such as time payments and high finance loans are not as prevalent in rural thinking as in urban. Farmers practice a "pay as you go" policy to a very large extent, thus effecting economies.

While economizing (somewhat to the point of real need) awaiting a crop's income, patience is developed. Many farm experiences lend to the development of patience, e.g., teaching a calf to drink from a bucket, chasing chicks into the house at night, training a puppy to maintain a policy of "hands off" the overshoes, etc. These patience-trying experiences also develop the needful quality: perseverance. Continual repetition of methods used in above procedures finally results in victory.

The Fellowship of Labor

The barter idea in labor where two or more neighbors work for each other in order to enlarge the task force brings companionship and comradeship into play. The social development so helpful in life finds much enrichment during corn huskings, apple butter boilings, butcherings, etc.

I shall never forget a typical example of "a friend in need is a friend indeed." One time our six acres of hay lay in windrows ready to be gathered. There was a threatening sky. While we, a helper and myself, were loading the first load we noticed a neighbor driving into the field with his 4-horse team and two helpers. "My hay is not ready. I know yours is and the weather does not look very good," he said. When the storm broke about two hours later most of the crop was in the barn.

Silo filling, like hay and grain harvest on the farm, requires an increased force of men. Our neighbors helped us and in turn we helped them. Thus the task was completed by co-operative effort. Usually we are snowbound a few days each winter. This means loss of milk revenue unless the milk is taken several miles to the main road which is opened so that milk trucks can travel. Here again co-operative effort by a few neighbors who use tractors and wagons to battle the drifts "saves the day." The familiar barn raisings is another example showing that in union there is strength and much can be accomplished by united voluntary endeavor.

The understanding of the Scriptures is enhanced by rural experience. A farm-reared person understands the parable of the sower and its implications; he has seen benefits of fertilization and pruning; he has had firsthand experience with cattle and sheep; he understands how a bit controls a horse; he knows the loss tares produce among grain; he appreciates the worthlessness of stubble; he knows trees bear fruit after their kind (not figs from olive trees).

We oftentimes lose the sense of values our environment affords when it becomes commonplace to us. In spite of this our appreciation of God's handiwork is ever increased as we behold daily on every hand the beauty of the azure sky, the verdant meadow, the rippling brook, the fruiting fields, the stately trees, the brilliant flowers, and the beautiful birds. The great open spaces present a glorious vista. "Distance lends enchantment to the view" is a truism experienced in rural life.

A man of rustic background has learned the dignity of toil. He knows that labor which is productive of good, be it ever so menial or unpleasant, is honorable. He has learned to earn his bread by the sweat of his brow. After a day of hard physical labor his rest is sweet and his mind and conscience at ease for he has wrought that others might live.

A Place to Learn Kindness

Kindness is practiced by a farmer towards his animals because he loves them and values them highly for "their work's sake." He learns that they respond to kind treatment by producing more milk, laying more eggs, putting on more bacon, or more nearly filling the roaster for the holiday meal. The farm child is taught to treat the kitten, the bunny, the puppy, and the chick tenderly. Rough treatment brings retaliation in some cases while in others it results in loss.

Closely akin to the lessons of kindness which we learn from our treatment of farm animals is the character-building quality of sympathy. A child sees his pet kitten suffer after it is tramped by a cow. His tender love is manifested. He mourns as the kitten is buried in the farm pet cemetery. He sees the pain a sick farm animal undergoes and his pity is awakened. The fledgling robin which has fallen from its nest and become an easy prey to the prowling cat arouses the child's sympathy. The carry-over to tenderness and love for mankind is an easy one.

Comradeship on the Farm

Life on the farm produces a sense of oneness. Generally speaking (and it should always be so) a child speaks about our cows, our tractor, our chickens, our apple crop, etc. He has a feeling of ownership; he feels he had an interest and a share in the enterprise. Many a wise farmer, long before his sons have matured, has actually made them partners in a real sense in the venture. This sense of proprietorship carries with it a valuable lesson in learning to weather the storms of life, for losses sustained become very personal. Father did not lose a cow; we lost a cow.

Farm life encourages enterprise in various ways. The White Wyandotte trio I had as a boy meant more to me, I believe, than his mill meant to a steel magnate. My first garden, a very small plot, raised a few radishes which were as precious to me as an oil baron's refinery is to him. These small undertakings aided my missionary zeal by providing a little income which was used by the Sunday-school class in mission work.

I recommend the country as the proper place to rear a family of boys and girls. Our parents knew where we were and what we were doing during our summer and winter evenings and furthermore the things we did were wholesome, invigorating, and morally safe. The creek near by provided a swimming place in summer and a skating place in winter. The meadow made a very satisfactory ball park. There was never a better place for home base in a hide-and-seek game than the door jamb at the feed entry in our barn. The lawn was a perfect place, we thought, for a croquet game; the two trees served a useful purpose as two "stingers" kept their balls hidden from each other.

Learning to Be Safe

Not the least of the values learned on the farm is that of carefulness and safety. I was taught as a boy to lay a rake with the teeth downward when it was temporarily not in use. We were never allowed to throw a fork to another person or to

[Continued on page 32]

Morris and Joyce Yoder, children of Calvin Yoder (left), feed their kittens in the barn. Their home is at Sheridan, Oregon.

Veterinary Science as a Profession

by V. W. Zuercher, D.V.M.

One feels somewhat reluctant to discuss in a church paper a profession which cannot be utilized on the mission field. There seems to be no need now, and there probably never will be, for veterinary missionaries. Although the profession is considered almost entirely in the light of its economic value to mankind, there is a certain sense of satisfaction in being able to relieve even a dumb animal from its suffering. And even if the veterinarian's services are of no value in the direct spread of the Gospel, he can consecrate his income and thus indirectly do his part in the great work of the church. But due to the limitations for Christian service in this profession, we certainly would not want to encourage anyone to change to veterinary medicine who had been considering the field of medicine for his life work.

No doubt there are many young men in the Mennonite church, particularly farm boys, who do not feel that the curriculum of a medical college is appealing, or who do not have the means to complete such a course, but because they are interested in farm animals they are seriously considering the field of veterinary medicine. It is for these that I wish to point out some of the opportunities of the profession.

Preparing for the Job

The present requirements for a degree in veterinary medicine in most veterinary colleges are two years of pre-veterinary training in a recognized university or college and four years in a veterinary college. I would strongly recommend anyone who wishes to enter a veterinary college to take these two years of prerequisite work in one of our church schools. One will not only receive the benefits of a Christian atmosphere, but his scholastic status as a rule will be higher than it would be had he taken the pre-veterinary training at the same university. Thus one will be in a better position to compete with the rather stiff competition of a professional college.

Since the war, there has been a striking increase in the number of both men and women who wish to study veterinary medicine. At Kansas State College one out of every seven individuals who registered wished to study veterinary medicine. At Ohio State University, as was the condition at most schools, preference for admission was granted to war veterans, so that of the total applicants who were accepted only one was not a veteran. Many of these already had a college degree.

Preference is also granted to the residents of the state in which the school is located. Under normal conditions registrations at Ohio State in the first year are limited to fifty students and admission is based on scholarship and general fitness. The University reserves the right after examination of all the applicants to determine who shall be admitted.

In 1945 there were only ten veterinary colleges in the United States and two in Canada. Since then, Illinois, Missouri, and California have established schools of veterinary medicine, but all this is insufficient to take care of all the applicants. Because of the lack of facilities in the various colleges, the number of students enrolled in veterinary medicine still shows little increase over that recorded before the war. At the present time it is rather difficult for anyone to gain admission to a veterinary school if he does not have such a school in his own state. And of course if he must have a college degree first to receive recognition in another state, then the cost of an education in veterinary medicine will be just as great as that of a medical doctor.

Different Fields to Enter

There is a growing demand for men who are skilled veterinarians. The close relationship between veterinary and human medicine, especially along sanitary lines, has opened to the veterinary profession a large new field. A graduate veterinarian may choose from a number of fields of activity:

(1) General Practice. Most farm boys are interested in establishing a mixed practice, with large animal practice predomnating, and so they locate in some town or small city. In the last few years the practitioner has received numerous calls to do artificial insemination in connection with his practice, and many have found the work interesting and one of special service to the farmer.

Some prefer an exclusive small animal practice, and so they become associated with or build a small animal or pet hospital in some of our larger cities. Many of these are quite elaborate and render efficient service in radiology and surgery.

Although general practice may not always be the most pleasant type of work, nor does it come at the most convenient times, it is most interesting. There is a wide variation in the day's work and no occasion for monotony. Approximately 40% of the graduates of veterinary medicine are engaged in practice.

(2) Veterinarians in the Bureau of Animal Industry. These may be used as meat inspectors in any of the federally inspected plants. Others are used as field men in the control of infectious

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From the Veterinary Journal

The most frequent cause of lameness in cattle is due to infectious or necrotic pododermatitis (fouls, foot rot, or foul claw). To diagnose each individual case properly the infected foot should be cleaned thoroughly with soap and water. Sodium sulfamerazine has been used intravenously in recent years with gratifying result. . . .

Diseases in flocks and herds were controlled in Illinois by blood samples being tested in the laboratories of the College of Veterinary Medicine. Veterinarians sent in 92 per cent of the specimens; farmers the other 8 per cent. There is no charge for this diagnostic service. . . .

The quarantine has been lifted from 24,000 square miles of territory in the foot-and-mouth disease area of Mexico. The announcement was made recently by the Department of Agriculture.

Dr. La Vern Miller is a busy veterinarian at Nampa, Idaho. Here he is treating a cow for milk fever. The demand for veterinarians is greater than the supply.

diseases, or as testers in the control of Brucellosis or tuberculosis. The work as a rule is more routine in type. The salary for a beginner is quite appealing. However, the work often necessitates moving away from the home church and the Mennonite community.

(3) Instructor at a State Agricultural or Veterinary College. Some of these offer opportunity for research in connection with their experiment stations. With the new veterinary schools opening there is at present a special demand for qualified men as teachers. Graduates who have had a church school background would be especially desirable for such positions. Moral training and standards are appreciated even in a state school.

(4) Veterinarians to Municipal Health Boards. Many of our larger cities employ veterinarians as dairy inspectors and to assist in sanitary work. Zoological societies employ veterinarians to maintain the health of their animals.

(5) Commercial Positions. Veterinarians are employed in the laboratories of large commercial firms manufacturing biological products, (vaccines, bacterins, serums).

(6) Veterinarians as bacteriologists. A number of veterinarians are now engaged in bacteriological work. Because of their background and training they are proving very successful in this field.

Thus there is a wide range of activity open to one who has been given the degree, Doctor of Veterinary Medicine, (D.V.M.). All are concerned with the protection of the health of the livestock of the nation, and control of animal diseases communicable to man.

Dear Reader:

CHANGE IN FARMERS WEEK AT LITTLE EDEN

Announcements of this year's Farmers Week at Little Eden (August 10-27) give the names of William A. Albrecht as the main speaker and Elvin V. Snyder as the minister for the week. Verda Kauffman is in charge of the Home Demonstration Lectures. Rollin Hostetler is music director.

Since the printing of the announcements the first two persons have been forced to change their plans. Though many Farmers Week people will regret this it is with much satisfaction that the staff announces that two splendid substitutes have been found. A. W. Klemme, Extension Professor of Soils of the University of Missouri will replace Dr. Albrecht who cancelled his Farmers Week plans because of an unusual opportunity to visit Australia as a guest to an international soil conference.

Raymond Byler of Pigeon, Michigan, will bring the devotional and inspirational messages in the place of Elvin Snyder who has other church responsibilities at this time.

Farmers Week promises to be a pleasant time at this resort by the shores of Lake Michigan. Anyone desiring programs for the week should write to Grant Stoltzfus, Program Director, Scottdale, Pennsylvania, or to J. Howard Kauffman, Goshen College, Goshen, Indiana. Make all reservations with Carl Beck, Camp Manager, Little Eden Camp, Onekama, Michigan.

CROP AND THE MCC

A recent release from Glenn Esh of the Mennonite Central Committee, Akron, Pa., gives information that donors in our Mennonite communities need to know. It has to do with MCC relations to the Christian Rural Overseas Program. Briefly they are as follows: MCC is not a member of CROP which it feels "has done a commendable work for those individuals and persons which have no relief channel through which they can operate." MCC has been operating a Material-Aid collection program longer than any other Voluntary Relief Agency in the United States. Quoting from Esh's recent release:

"Contributions intended for the Mennonite Central Committee should be made directly to it and not through an organization such as CROP for two reasons:

"(1) It delays and complicates the procedures when contributions are given through CROP. They in turn must forward them to MCC. The contributions could more simply have been given to MCC direct.

"(2) All contributions accomplish less total good when given through CROP. CROP collects 10% overhead charge on what is given through it. MCC operates on a 3% overhead cost. Why pay both of these overhead costs when only 3% is necessary?"

FARMING NEEDS TO BE UP-TO-DATE

When and if prices received by farmers take a tumble, it is likely that net incomes will fall even faster. Farming expenses usually do not drop so fast as the prices of farm produce. Indeed, many farmers will probably never again be able to reduce their cash operating expenses to former levels. Where farm power formerly came from horses and mules that were fed on grain grown on the farm, the gasoline truck now delivers the power and leaves a bill that must be paid in cash. Such commonly accepted operating expenses as monthly electric bills, milk pick-up, custom fees for equipment operations and many others did not draw on the farmer's bank account a generation ago. That does not mean that mechanization and electrification are bad. I am not one who wishes to return to "the good old days." I am merely pointing out how necessary and desirable cash expenses have gone up on many American farms. To meet them requires that present-day farm operations must be oiled up by relatively high yields and high prices. If the oil can is allowed to leak, trouble is ahead. There is every reason to expect yields to go even higher than now. Modern conservation methods, increased supplies of limestone and fertilizer, new and improved strains of seed and livestock, more and better farm equipment, all add up to higher production. But what about prices? All I know is that history says they have got to stay relatively high or American farmers will be traveling a rough road.—A. M. Hedge in SOIL CONSERVATION.

FARM REAL ESTATE PRICES LEVEL OFF; INCREASE DROPS

Lancaster County farm real estate prices are currently at record high levels, but the increase percentage for the twelve months ending March 1 showed a drop for the third consecutive year, Miles Horst, State Secretary of Agriculture, announced recently.

Farm values increased seven per cent compared with an eight per cent increase over the previous year and ten per cent for 1947, Federal-State Surveys show, Horst said.

Secretary Horst said that between last November and this March, the national index of farm real estate values turned downward for the first time in ten years.

At 175, the index for March is one per cent below last November and only three per cent over March a year ago. This gain compares with the increase of seven per cent during the year ended March, 1948, and is the smallest since 1940-41.

While a seller's market still prevails in the better farming areas and for the better farms in the United States, the Secretary explained, more sellers are finding it necessary to reduce their asking prices if they wish to make a sale. —*Ephrata Ensign.*

MIGRANT FAMILIES A CHALLENGE TO THE CHURCH

This summer there will be about two and a half million migrant workers who with their families will move from place to place to find work. In one year it is not unusual for a migrant family to travel 4,000 miles and work in twenty or more different crops. Housing for these people is often miserable. As high as thirty families sometimes crowd into an abandoned barn and try to live while the parents and even smaller children work in beet fields, strawberry patches, tomato fields, and the like.

Often these people are taken advantage of by those who hire them. Bean pickers in Oregon are short-weighted by crooked scales. Children are denied school opportunity. Medical care is beyond their means. Children are among the worst sufferers in these conditions. They are frequently overworked and injured for life as a result of neglect and abuse.

What of the religious life of this large and growing number of persons? Few attend church and religious teaching is almost unknown among most of them. Yet some work is being done by the Home Missions Council and other groups. Nurseries for the children are provided. Church workers in trucks with literature, Bibles, first-aid kits, and church equipment travel about among these people and minister to them. Congregations contribute clothing, cribs, toys, food, and books. Widely read papers such as *Collier's* and *Presbyterian Life* have featured these people and some attention is paid to their need. However, much more needs to be done and can be done by people in each congregation working and giving.

Howard Whitman, author of the articles in *Collier's,* concluded that though some concern is shown for these unfortunate people (in part the victims of mechanized agriculture), the United States still has better laws for the transportation of cattle and pigs across state lines than it has for the transportation of migrant workers and their children.

WHAT ABOUT TOBACCO?

The article on "What About Tobacco" by Glen R. Miller is now in reprint form and can be ordered from The Mennonite Community, Scottdale, Pa., for .12 or .10 in quantities of ten or more.

It has been suggested that Sunday-school teachers and superintendents as well as youth leaders buy copies of this pamphlet to distribute.

A SECOND LOOK AT THE OUTLOOK FOR 1949

The Bureau of Agricultural Economy has taken a second look at the outlook for agriculture in 1949. They conclude that barring unexpected changes in the international situation or in business and consumer anticipations:

1. Demand for farm products is likely to continue strong through 1949, but at a somewhat lower level than in 1948.
2. Prices received by farmers and cash receipts from farm marketings may average about 10 per cent below the 1948 record.
3. Farmers' production costs are likely to be slightly smaller than in 1948.
4. Realized net income of farm operators will be down more than cash receipts but this decline will be offset in part by lower rural living costs.

—*The Agricultural Situation.*

PUSH EARLY SPRING PIGS FOR THE LATE SUMMER MARKET

The 1948 fall pig crop has been moving to market faster than usual. As a result the spring seasonal price drop came earlier.

Farmers are raising about 15 per cent more pigs this spring than a year ago. A lot of these extra pigs are from early litters. Iowa farmers had farrowed 47 per cent more litters by April 1 than a year ago.

These facts mean two things to Iowa hog raisers: More packing sows will be coming on the market in late spring and early summer. This will hold down the late price rise. Second, the fall drop in hog prices will come earlier than usual this year. Hogs will be rolling to market in increasing numbers by August and September. Last year the sharp pickup did not come until late September.

—*Iowa Farm Science.*

ROANOKE COMMUNITY IS GROWING

"Roanoke is still developing." These words are found in a circular that was recently published on communities in Illinois. First of all, the circular describes a mining town that was once prosperous. This town of Cardiff is in the midst of a rich farming section but when mining failed the people did not turn readily to other occupations. Now people drive for miles to see the "Ghost Town of Central Illinois."

Contrasted with this is the following account of Roanoke:

Roanoke, Illinois, was also a coal mining town. It, too, was located in a fertile agricultural area, not more than an hour's drive from Cardiff. And Roanoke's coal mine also was "mined out."

But Roanoke today is a thriving little community of 1,200 citizens. It has manufacturing plants, an alfalfa-dehydrating plant, good schools, thriving businesses, grain elevators, up-and-coming churches, a growing library, a high degree of home ownership, and good paved streets.

Roanoke is still developing. It has a long-range park and recreational program under way. It is working on a street-lighting project. A new subdivision is being built up. Jobs are being provided in local industry for young people as they finish school.

What made the difference between Roanoke and Cardiff?

Roanoke did not put all of her eggs in one basket. She changed with the changing times. Her people learned the value of co-operation. They understood the importance of long-range planning on all fronts: economic, social and cultural, and civic.

That spells the difference between Roanoke and Cardiff.

FOR THE ASKING

The Lancaster Chamber of Commerce with headquarters at 45 East Orange Street, Lancaster, Pennsylvania, has just reissued an attractive, yellow folder describing the county—its agriculture, industry, markets, churches, schools, historic houses, and highways. The folder can be gotten upon request. It was prepared by the Chamber to distribute to the tourists and prospective tourists that visit the "heart of the Pennsylvania Dutch Country."

Our Contributors:

Clayton F. Yake, Scottdale, Pa., is editor of the Herald Press Summer Bible School Series and also of the *Youth's Christian Companion.* Each summer he is active in promoting young people's institutes.

H. Clair Amstutz, M.D., practices medicine at Goshen, Ind., and writes numerous articles on health and safety. He served for a term in the Puerto Rico hospital. He is president of the Mennonite Medical Association.

Doris Liechty is from Archbold, Ohio, and is preparing to teach home economics. This summer she is a member of a student group that is touring Europe. She has been elected president of the Home Economics Club at Goshen College for the coming school year.

J. Winfield Fretz of North Newton, Kansas, is a native of eastern Pennsylvania. His observations on the Woodcraft Co. at Chief, Michigan, were made in the summer of 1948 when he served as a speaker during Farmers Week at near-by Little Eden Camp.

Lester Mann has lived in Elkhart, Indiana, most of his life, though he now resides at R.R. 2, Goshen. He is pastor of a country church that was opened as a mission station in 1936. It is now an organized congregation. He is father of four sons and plans to make another trip this summer with the young people of his church.

Clara Esch spent her younger years in India where her parents were medical missionaries. She is now in nurses' training at the School of Nursing of the Mennonite Hospital at La Junta, Colorado. Her article is adapted from a paper written for one of her classes.

Clayton Keener has been a farmer, salesman, and fieldman for a milk co-operative. He is also a minister and at present teaches in the Lancaster Mennonite School where he is leader of an agricultural club.

Dr. V. W. Zuercher's twelve years of veterinary practice qualify him to write on this subject. He is a native of Wayne County, Ohio, and is a member of the American Veterinary Medical Association. He is also active in the youth program of his church.

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LAND PRICE RISE SLOWS DOWN

Iowa land prices continued to rise during 1948, but at a slower rate. Excellent grades of land rose more than fair to poor grades. Also, fewer sales were reported for 1948 than during the previous year.

Here are some of the high lights reported by 400 Iowa farm real estate brokers who co-operated in a recent survey:

Average sale prices for Iowa land rose $9 per acre in the year ending Nov. 1, 1948. (A year ago the average rise was $18.)

Acre values for the state averaged $176, exactly 100 per cent above the Nov. 1, 1941, figure of $88 an acre.

Sixty-two per cent of the real estate brokers reported they handled fewer farm sales in 1948 than in 1947. Only 15 per cent reported more sales in 1948.

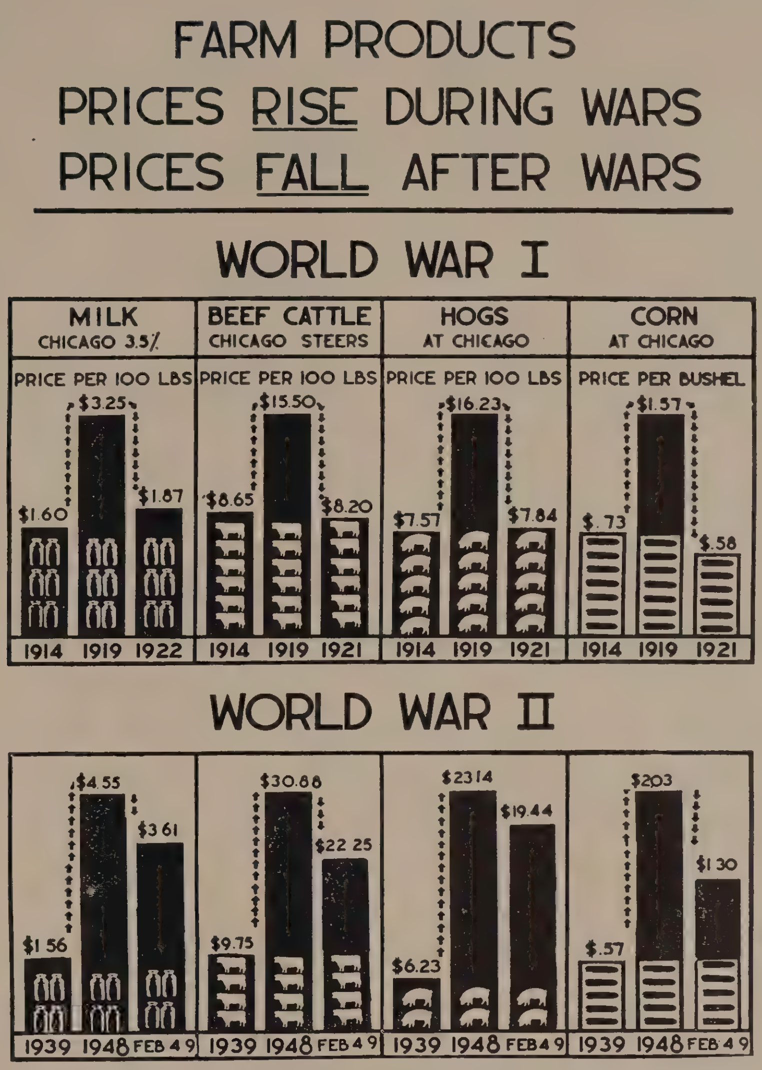
The excellent grades of land rose an average of $15 per acre—up 6 per cent. Fair to poor grades rose only $3 per acre, a 3 per cent rise, during the same period.

Last year our survey reported two land boom storm signals. First, real estate brokers reported land values were rising rapidly. Second, prices of fair to poor land had climbed faster than excellent land in the areas of rapid price rise—a condition associated with the World War I land boom.

—*Iowa Farm Science.*

LAND, PEOPLE, AND CHURCH

Soil is the basic resource for well-being in the rural community. The church should be interested in soil stewardship and should strive in every way to see that those who till the land leave it in better condition for their having worked it. Land is the very basis of life. The church is naturally concerned that those who need land may have access to it on reasonable terms. In some areas farms are becoming larger and larger, which makes it increasingly difficult for young people to become established on land of their own. In the interest of wholesome church, community, and family life, those who rent land should have reasonable assurance of continued occupancy. It has been well said that poor land makes poor people and poor people make poor churches. It is of special concern to the church that the economic base of the community be sound.—DAVID E. LINSTROM, in *The Christian Rural Fellowship Bulletin,* April, 1949.



Source: U. S. D. A.

Prepared in the Department of Agricultural Economics
College of Agriculture, University of Illinois.

Peak Farm Prices in 1948

With short crops in 1947, and high consumer income, prices of farm products in 1948 reached an all-time high.

Milk and beef prices in 1948 were about three times those of 1939, while corn and hog prices were not quite four times those of prewar.

History Is Repeating Itself

Two years ago we stated in a similar chart: "If history repeats itself prices of all farm products will fall within a few years." *History is repeating itself.*

Roland W. Bartlett, Professor
Agricultural Economics
University of Illinois

PENNSYLVANIA NOW SECOND IN HATCHERIES

Pennsylvania, with 650 commercial hatcheries at the close of 1948, ranked second in number in the nation, according to Federal-State findings.

For several years the Keystone State ranked first in number of hatcheries but has given way to Iowa, leading poultry state, which has a total of 775 hatcheries. Texas stands third with 575.

In egg capacity of incubators, Pennsylvania ranked eighth with an estimated total of 25,000,000. Iowa was first with 47,324,000. Missouri second with 42,000,000 and Illinois third with 37,048,000 capacity. The 9,341 hatcheries in the United States had an estimated incubator capacity of 551,847,000 eggs.

For the year 1948 Pennsylvania ranked third among all states in the number of chickens raised and third in the number of eggs produced. As of January 1, 1949, this state stood fourth in the number of chickens inventoried on farms and second in the value of chickens on hand at that time.

DISHWASHER—RECOMMENDED FOR BIG FAMILY

An electric dishwasher can be a worth-while investment in convenience, especially for a large family or one in which there are several small children.

The first requirement for operation of a dishwasher is hot soft water or softened hard water. Besides checking your water supply before buying, also figure out where the equipment will fit into your kitchen. Most kitchens may be arranged to include a dishwasher.

A convenient arrangement for a single dishwasher unit is to place the dishwasher so that there's a small work counter between it and the sink. There are dishwasher-sink combinations. In considering one of these, be sure the sink itself will be next to the main counter where you work.

Here are other points to check before buying: CAPACITY: Be sure the machine will hold all the utensils you want to wash at one time.

TYPE: Some dishwashers open at the front, giving an extra work surface. Others have a top opening. There also are models that can be installed under a counter in the kitchen.

OPERATION: Find out how the machine is operated, how much hot water it takes, how it does the job.

THE FARMER'S SHARE OF THE FOOD DOLLAR

As of February, 1949, the Department of Agriculture released statistics on farmer's and middleman's share of the food dollar. The farmer's share varies from product to product. Note the following table:

	Farmer's Share	*Middleman's Share*
Poultry and Eggs	69¢	31¢
Meat	66¢	34¢
Dairy Products	58¢	42¢
Fruits and Vegetables	41¢	59¢
Grain Products	22¢	78¢
Eggs	75¢	25¢
Beef	66¢	34¢
Fluid Milk	66¢	34¢
Lettuce	54¢	46¢
Potatoes	53¢	47¢
Oranges	28¢	72¢
Canned Corn	18¢	82¢
Bread	17¢	83¢

Quoting from the USDA's paper *The Agricultural Situation:* "If farmer's prices continue to go down his share of the consumer dollar is likely to continue to decline as it has on similar occasions in the past. However, there seems little likelihood that the farmer's share will fall to prewar levels for some time."

RURAL CHURCH WORK IN PUERTO RICO

The *Rio La Plata* of May, 1949, tells of the importance of rural church work in Puerto Rico. This account is especially interesting to readers of THE MENNONITE COMMUNITY who are among those promoting a rural mission program on this island. Two quotations from the account are given here:

"In the face of all of Puerto Rico's puzzles, such as: overpopulation, unproductive land, shaky sugar economy, poor health, the church cannot stand mute and unmoved. Although we have come to minister to the spiritual needs of the people, we know that we must liberate captives, heal the brokenhearted, cure the sick, and teach the unlettered, for we cannot divorce these factors from the spirit of man."

"The problem in our rural churches is not evangelism, for people are ready and willing to accept the power of God to change their lives, but the problem follows that initial step; for the new convert must return to his home situation where buckets of cold water will be poured on his ardent spirit by those who are convinced that all of Puerto Rico is Christian (at least religious) and that this new step he has made is sheer nonsense. The only means at our disposal to confront the problem is to work our church program on a community-wide basis instead of a purely individual basis, and where this is being done, excellent results are reported. The little country chapel with termite-eaten walls and leaky tin roof is condemned to be a lonely voice crying in a wilderness until it embarks upon a broader program of evangelism and Christian service which leaves its impact upon the whole neighborhood."

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REARED ON A FARM

[Continued from page 25]

throw it up into a mow. When handing a fork to a person above the tines were always extended first so we could not be subject to injury if the fork fell. We were taught to use stairways and ladders rather than jump from mow to floor or from floor to the stable below. A brother's broken arm when the short cut was taken helped to rivet this teaching. The danger of moving belts was stressed. A broken step had to be replaced. A broken rung in a ladder was immediately repaired. Matches were always kept in a tin box. Kerosene was never used in starting the kitchen stove fire, but wood ashes on which kerosene had been poured were kept in a tin can and a few spoonfuls were sprinkled on the kindling when the fire was started.

I would not exchange with a prince and his palace, were it possible, my experiences as a boy on a farm, neither do I regret for a minute but thank God sincerely that our children spent as happy days as they will ever know on a farm until they were nearly grown.

WHERE DO OUR HIGH SCHOOL GRADUATES GO?

Who leaves our farm communities —and who stays?

Last spring we asked 157 graduating seniors in Hamilton County high schools what their future plans were. Would they stay home on the farm? Or would they leave their home community to get further education, to work, or for any other reason?

Only 19 seniors had definite plans to stay in the home community; 81 said they intended to leave; 57 were undecided about their future plans.

Of course we don't know how many followed out these intentions. But even their intentions throw some light on the problems these young people face.

Those Who Leave

We found that those who had "worked out," either in town or on some other farm besides their own, were more apt to plan on leaving the community than those who had not worked away from home. Apparently the experience of working away from home had helped to develop attitudes of independence and a willingness to break ties with the home community.

Of course this was only generally true. Many who had worked away from home planned to farm. And many who had not worked away from home were planning to leave their home community nevertheless.

Each person was given a test designed to measure the individual's likes or dislikes for living on a farm. Of those who scored high on this test, more expressed intentions to remain in the home community than of the seniors whose scores suggested no special liking for farm life. As you might expect, more girls than boys had intentions to migrate away from their home community.

The dilemma of indecision is a common one among our high-school graduates. Rarely is any special effort made to provide immediate opportunities for these young people. As a result, many of them are unable to make specific plans for the future. They just wait until they "run onto something" and make their decisions then.

These undecided individuals made up a fairly large group, over one third in our study. Yet many seniors had made up their minds about the future.

We found that the following four circumstances were somewhat related to the student's having some decisions about the future:

(1) Students from families with a relatively high social standing in the community were less apt to be undecided at the time of graduation.

(2) Students who rated above average on intelligence tests were less undecided.

(3) Those who had discussed plans —talked things over with parents— were less undecided.

(4) There was some relationship between the education of a student's parents and his ability to make decisions about the future.

Perhaps none of these items is very significant in itself. But taken together they suggest the importance of having information about opportunities at home and away from home. Our study suggests this: Students who were undecided at the time of graduation may have been so partly because they did not have enough knowledge about the opportunities to make a wise decision.

Understanding the Problems of Youth

The problem of mobility among farm people is a very important one in our social and economic life. For generations there has been a steady movement of farm people to urban centers. Birth rates have been higher in rural areas than in cities. The cities have been able to absorb more people and give them employment; while in the meantime our farm population has been growing proportionately smaller.

If we can throw some light on who leaves our farm communities and why, it may help us understand the problems our young people face. Quite often many years of a person's life are not as productive as they might be—simply because of the time it takes a young person to get his feet on the ground in our society of unknown and uncertain opportunities.

—Iowa Farm Science.

MARTHA AND MARY

The subtitle of this booklet is "A Woman's Relationship to Her Home." From this incident in the life of Martha and Mary the author first illustrates the proper attitude toward the many exacting duties of the "keeper at home." Briefly, her thesis is that the work of Martha is vitally necessary, but that it should be accomplished without being careful and troubled about the many things a homemaker must do.

The solution to the problems of Martha is sought in a series of meditations upon marriage, work, and children. It is a typical piece of Quaker mysticism, which draws its inspiration from an inner light developing the good the Quaker believes to repose naturally in the individual. The insights into the problems of the mother in the home are novel and approached from the side of the philosophical. For example, work is treated neither as a duty nor a divine command, but is made to be a pleasure through seeing it as a manifestation of love.

Since we have recognized a weakness in the religious viewpoint of the writer, this makes a bit of pleasant and profitable reading. It will help tired and overwrought Marthas in a serene attitude toward their multitudinous duties and to see in these labors a new system of values or rewards.

—Stella B. Shank.

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To help a rose climb on to newer heights,
Bring lovelier days, sweet-scented nights;
To plant a tree, a heritage so fair—
Blessed shall be the hands that placed it there.
We cannot build a bridge, perhaps, nor set
A streamlined tower against the sky, and yet
What finer dream, what task of greater worth
Than helping God make beautiful the earth?

—Mabel Tuttle Craig.

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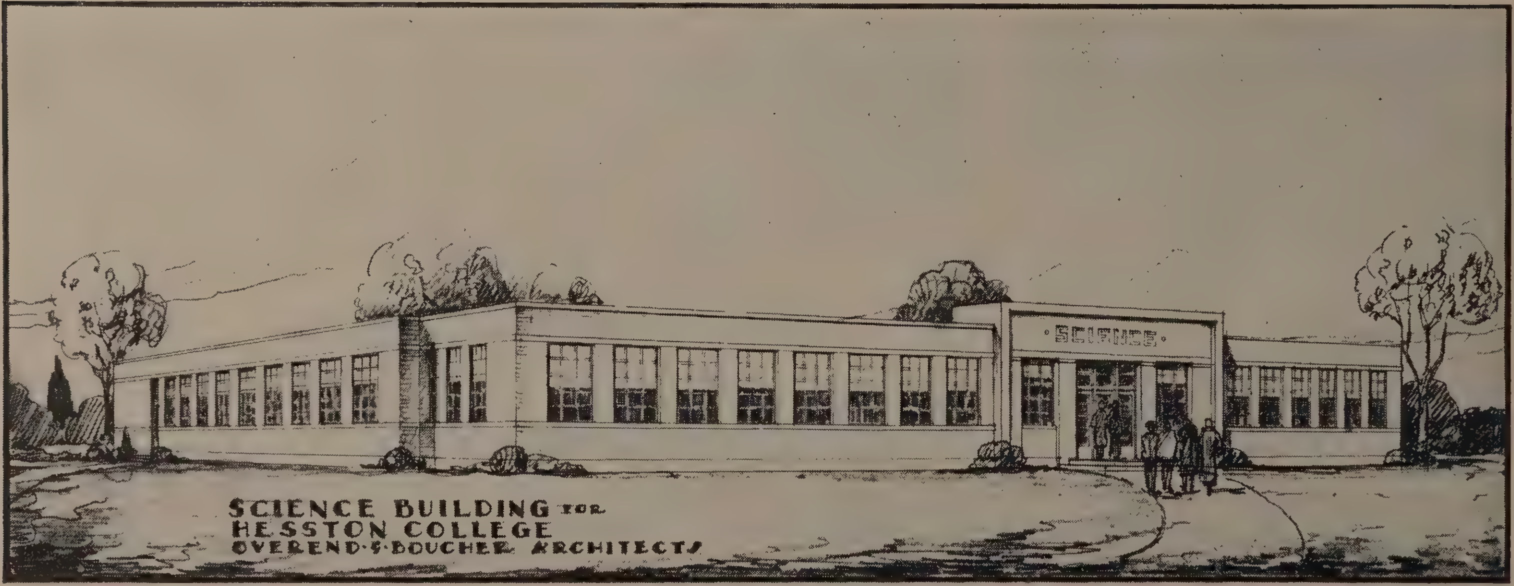

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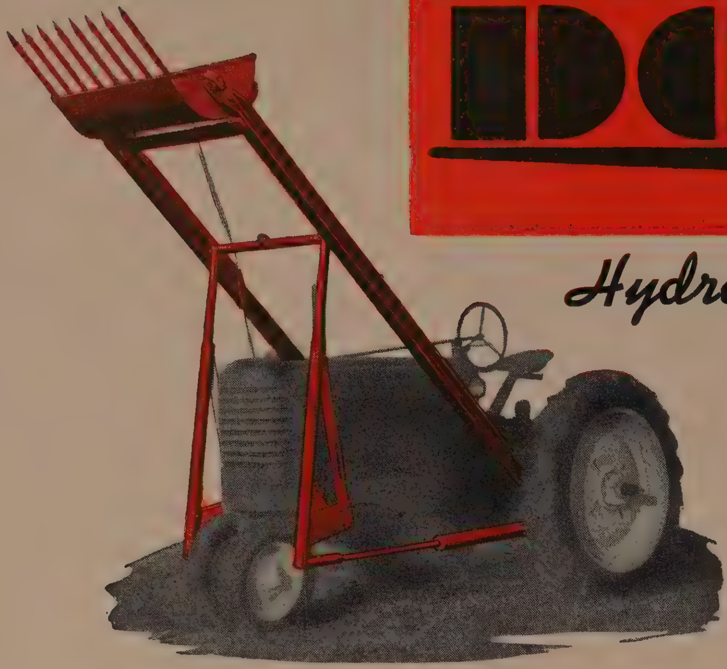

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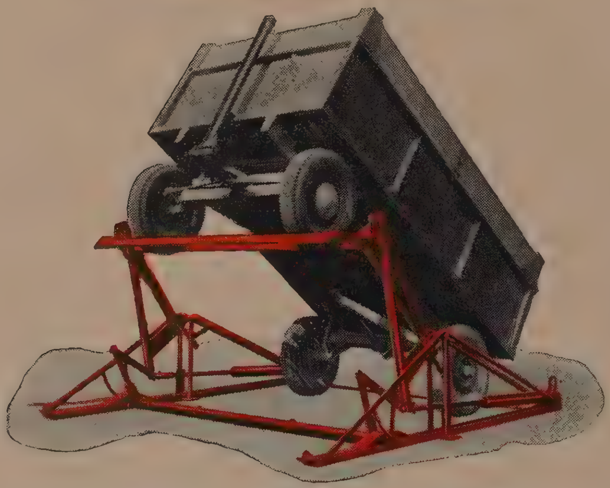

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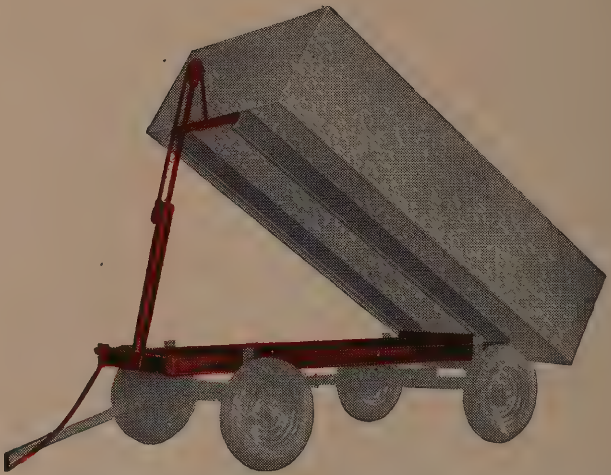

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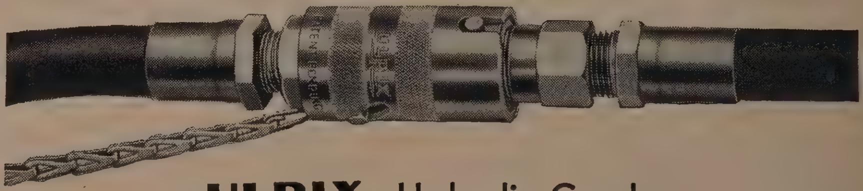

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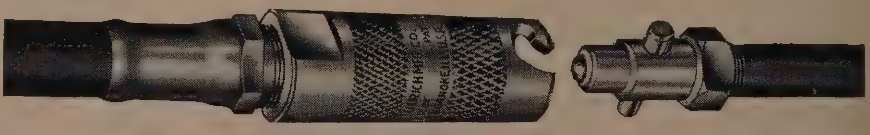

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THE MENNONITE COMMUNITY

AUGUST 1949

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The picture on page 11 was taken by Amos Showalter.

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For Harvests Earned

We praise Thee, God, for harvests earned,
The fruits of labor garnered in,
But praise Thee more for soil unturned
From which the yield is yet to win.

We praise Thee for the harbor's lee,
And moorings safe in water still;
But more for leagues of open sea,
Where favoring gales our canvas fill.

We praise Thee for the conflicts won,
For captured strongholds of the foe;
But more for fields whereon the sun
Lights us when we to battle go.

We praise Thee for life's gathered gains
And blessings in our cup that brim;
But more for pledge of what remains
Past the horizon's utmost rim.

—JOHN C. ADAMS

Jacob J. Zimmerman of Harper, Kansas, has served in the ministry for fifty-five years. He is shown here at work in his garden in the summer of 1947. ➡

The Minister as an Economic Leader

by Coffman Shenk

The word "economic" may seem to be too secular a term to be applied to a minister's work. Assuredly he must be first of all the spiritual leader of his people. Their religious welfare, their progress and their development as an active and useful group in the service of the Lord will be the primary concern of every true shepherd of the flock. The economic taken by itself in no way compares with the importance of the spiritual in our lives.

But it is none-the-less true that economic considerations must of necessity enter largely into our lives because for many of us the simple business of making a living requires most of our time and we have no question but that the secular activities necessary thereto are entirely legitimate and honorable. Furthermore, the general welfare of a church—its growth and its permanent usefulness in the Lord's work directly depend upon its economic welfare. Our relief and mission work and our various other activities require for their adequate performance a home base that is strong not only spiritually but numerically and financially as well. That fundamental in relief and mission work that men's bodies must be sustained before much can be done for them spiritually is not limited to foreign fields. It can also have applications at home. Thus it is no tenuous conclusion that the success of a church in carrying out her great commission has a definite and positive economic involvement. And this being so, the financial currents of his community are of vital concern to the pastor. It is true, of course, that the minister cannot do everything. It is true also that not all ministers are alike endowed to fill such a place in their respective communities. Even so, few will lack the ability to make progress in the right direction once there is a comprehension of the need, a vision of what can be accomplished, and an acceptance of the responsibility.

Localities and conditions vary greatly the amount and the kind of attention a minister need give the economics of his community. Some congregations are already strong financially and blessed with able Christian business leaders. A minister is fortunate when such is the case for it lessens—though it does not remove—the burden upon himself. He still should supply vision, initiative, and a greater or less degree of oversight.

Planning for Future Communities

The minister's duties from an economic viewpoint will be mostly in four areas: He should be alert and observant enough that he can detect trends, sense needs and probably with the counsel and co-operation of the church's business men, considerably shape and direct for the better the course of his community's economic life. One of the larger problems that has faced a number of older Mennonite communities is that the most desirable sections for farm and home sites have long since been taken up. The few locations, whether for farming or other occupation, that are available in or near community centers are usually so high in cost as to be practically out of reach for a young man starting to make his own way. What shall he—and there are many of him—do? Make out as best he can? Shall he get entirely away from agricultural pursuits which for our people generally have been regarded as definitely the most desirable, and work for wages in some business or industrial concern where associations, labor complications, etc., are undesirable or impossible from the Christian standpoint? Must he move from his home neighborhood and so be lost to his own community and sometimes even to the church itself? Usually these situations are allowed to run their own and generally undesirable course. Who more than the minister should accept the challenge thus presented? Might not he with interested laymen recognize what is going on, study and plan to the end that the situation be controlled and directed, the community people held together or otherwise provided for and its economic position strengthened? This has been done at least in the case of some newer congregations where untoward economic conditions made necessary the provision of some supplementary source of income and where, through the initiative of the minister, the establishment of new businesses or industries suitable to the location, were brought into being to supply the community's need. One—and possibly others—of our older and crowded communities is considering the reclamation of near-by areas heretofore impossible or impracticable of use because of brush, swamp, erosion, or other conditions unfavorable to development. Now such land, through the use of new equipment of very greatly increased capacity and efficiency, may in the near future be brought under cultivation. Also the minister, with his counselors, might sometimes to great advantage, provide desirable outlets for the home community's overpopulation by locating, even at some distance, usable or reclaimable tracts of land upon which enough families could locate to organize a new congregation. The church's missionary effort might well be advanced also by such moves.

To Encourage Sound Farm and Business Practices

Leadership of a somewhat different type also is needed in most communities. This has to do with management factors pertinent to the profitable operation of our farms and other businesses. This may sound like a large requirement, but is not necessarily too large. One minister who supplied such leadership was the late George R. Brunk, of the Warwick River congregation in Virginia from about 1910 to the time of his death in 1938. Brother Brunk, a successful farmer and fruit grower himself, markedly influenced the economic development of this prosperous Mennonite community. He got around where people lived and worked and acquainted himself with both their individual and the general needs. He was a strong advocate of labor-saving methods and machinery and of the growing of the more profitable varieties of farm and fruit crops. He was a promoter of the first telephone system in the colony. He worked for order and efficiency in handling the church's business affairs. He early saw the need of church-controlled educational facilities and did more than perhaps any other one person toward the establishment of what is now Eastern Mennonite College. He was of course an outstanding spiritual leader, and his interest in his people's business affairs and the help he gave them only added to the effectiveness of his ministry in spiritual matters.

A Church of the Brethren pastor of a rural congregation in Iowa, seeing the trend of his people away from rural pursuits, has interested himself in better farms and machinery, and more attractive living conditions to encourage young people to stay on the farms. Another of his recommendations, with apparently good results, was that the older farmers retire and let their young people take over and by thus providing more room in the home neighborhood prevent some of the exodus from the land. This congregation is said to have grown from less than two hundred to over four hundred members in a period of seventeen years.

Other church communities have been blessed by more or less similar leadership, contributing greatly to the welfare and usefulness of their congregations and pointing the way for younger men to follow.

Guidance for the Unfortunate

Leadership is often needed also for single families or individuals, for not all are alike capable in money matters. Various ways will present themselves. The minister may help them with employers if and when they need work. He may personally counsel and advise them as to their individual pursuits. Mediocre results or failure in their undertakings can discourage and handicap people even to the point of making them a liability instead of an asset to the church. Personal interest and oversight by the minister may do much in such instances. One case of an emergency nature can be cited. A family of limited means fell into such straits that they were to be sold out at a sheriff's auction to satisfy creditors. One of our ministers, learning of this, realized that in the ordinary course of such a transaction the family's own welfare would be little regarded and perhaps nothing left for them in the end. He made it his business to look after their interests in the procedure and was able to salvage a tidy sum for them so that they were able to go on again to a new start.

A Spokesman on Right and Wrong

Perhaps the final area in which a minister can and should be a leader is in the maintaining of Christian ethics in business relationships. A business man once said that he would not attempt to state fine points in theology for ministers and saw no reason why ministers should have anything to say about how he conducted his business. We cannot agree with that man. If he was right, Jeremiah and Amos and Christ were wrong and should not have troubled themselves about men's ways. In our time the minister stands between God and man, and the modes of conduct of men are his rightful and necessary concern. A church member cannot say, "What I do is my own business and no one else's," for his business practices do greatly affect the cause of Christ. Many a church has lost its power for good in the community because of the business inconsistencies of its members. This may well be the most difficult aspect of a minister's leadership responsibility but the true shepherd of the flock will accept it as part of his manifold duties and teach and live the doctrine that a Christian's word should be as good as his bond and that there can be no justification ever for doing other than as we would be done by.

In our time conditions change rapidly. New situations come upon us with less warning than in past generations. Evil influences bear upon us from many directions and entanglements continually lie in wait for the unwary.

Correspondingly the minister's task is enlarged and the need for his wise and vigilant leadership increased. May he more and more have the active and prayerful support of those with whom he labors, and the guiding hand of Him who alone has overcome the world.

QUOTING . . .

The primary task of the church, as a minority in a secular world, and therefore the basic function of the minister, is evangelistic: winning men to Christ that His Gospel might become vital in all reaches of their lives. . . .

It is not enough to patch a man's shirt, to manipulate his environment; man himself must be changed, transformed, redeemed. The minister's basic task as a community builder remains a prophetic-redemptive task — proclaiming God's judgment and mercy by life and creative deeds as well as by words. —*Eugene Smathers.*

Your committee believes that if the Mennonite and Christian way in economic relations is to prevail among our people the church will need to examine more closely the roots of its problem and take steps to develop a forward-looking program of community building, so challenging as to keep the thought and energies of all the members focused upon it.

Your committee believes that the church does not yet realize as it should the possibilities for fostering the Mennonite, and we believe the Christian, way of life through such means as effective organization for mutual aid, hospitalization, medical care, the co-operative purchasing of land to assist young farmers in need of help, and the co-operative operation of community industries where New Testament business and social ethics and means of security prevail.

—*From Report of Committee on Industrial Relations to General Conference,* 1941.

Furnishing the Christian Home

by Stella B. Shank

The woman who splashes a few colors on a canvas is known as an artist, while the one who makes an enchantment out of the bare walls of a house is only a housewife. But the "keeper at home" has a divine calling with abundant opportunity for artistic expression, and her challenge is to create a home atmosphere that meets the needs of her family, expresses a friendly welcome to others, and above all, is a glory to God.

A home such as this does not just happen, but is the result of much thought, planning, and hard work, with full dependence upon the Lord for guidance. It is true that some women have the native ability to give the look of home to their surroundings whether it be a hut or a mansion, but even she will want to make a special study of the art of homemaking and will seek to acquaint herself with some of the principles of home furnishing. Of course there will be a consultation of family tastes and a working together of the entire group in this project of home building.

A Home Has Personality

A house can be built from blueprints, but our home is a part of our very selves. It is much more than merely to transfer the contents of a furniture store display window or to follow any set rules. Even though we may borrow ideas from everywhere we should so imbue those suggestions with our own individuality that the home we furnish cannot be duplicated anywhere.

We are certain to reveal our personality through an environment of our own making. Every home tells a lot of secrets concerning the attitudes of mind of people who live in it, and how dishonoring it is to God when there are tell-tale evidences revealing the lack of a renewed mind. Homes, like people, can be overdressed. There is the possibility that even though we profess simplicity in our manner of dress we merely repress a carnal urge which finds expression in our home furnishings. As children of God, we want our home to reflect consistent Christian living, with a deep appreciation for the beauty of simplicity. From the standpoint of good taste, home decorators advise the purchasing of furniture with simple lines and warn against the overdressing of windows, or using elaborate ornamentation of any kind. But too many professing Christians offend good taste in their preference for the gaudy and the garish, and worse than that, they ignore the plain Bible teaching of simplicity. May our homes as well as our persons be a real testimony of a transformed life.

Whether we choose the Traditional, Contemporary, or Modern type of home our furnishings and treatment of walls, woodwork, and floors should be in keeping with that type. Perhaps the Contemporary appeals to most of us as it is a blending of grandmother's traditional furniture with the modern functional, and is an excellent opportunity for using original ideas in finding new uses for old things. In this type of home the modern kitchen ties right in with the rest of the house furnished in both the new and the old. Traditional hooked and braided rugs blend well with modern linoleum floors anywhere in the house and old-fashioned flatirons make useful bookends in the living room. If we have real antiques it is good to limit them to what we actually use and avoid having too many unnecessary dust-catchers around.

A wise use of color is very important. Great care should be taken in our choice of a color scheme because the whole house should follow through with a blending of that color from the front door to the back. The art is in creating this harmony from room to room, varied, yet blending together. This is especially necessary where rooms open into each other and where spaciousness is desired in the small home. The large areas in a room must be considered in their relation to each other. Too much pattern on walls, floors, and in fabrics makes the room seem to be busily at work, with no invitation to relaxation. For a restful effect we are told it is wise to choose carefully a good pattern, perhaps in material for slipcovers for a sofa and chair, and then for the remainder of the room use solid colors picked from the pattern, with perhaps a harmonizing stripe.

A Small Budget Plus Imagination and Hard Work

Some people think they must have plenty of money to make an attractive home, but the ones who must accomplish this on a limited budget are really not unfortunate. Of course it means hard work to refinish furniture gathered from family attics and auction sales, but this home is likely to be just as comfortable as the one more expensively furnished, besides having a great deal more personality. It does take a vivid imagination to see the possibilities in some old furniture castoffs. Our family is now refinishing an old washstand recently bought at a sale for twenty-five cents. It has good simple lines, is sturdily built, and will make a roomy nightstand to place at the window between the twin beds. I would like to use it at the large dining-room windows to hold more African violets, perhaps pulling out the drawer to hold additional flower pots, while the roomy door-space below could hold articles which should be convenient to the near-by sewing chair. An expenditure of five dollars for a good quality, but out of date vanity dresser has given us five pieces of furniture. Dissecting it, the long center mirror serves as a full length one in the bedroom. The two smaller matching mirrors are placed on either side of the front door as a convenience before answering the door-knocker or leaving the house. The two tables containing drawer space, with the connecting panel removed, serve as excellent lamp tables placed at either end of the living room sofa.

In my early housekeeping days I thought I wanted a certain good quality dining-room suite. Too late, I found that my informal home required related, rather than matching pieces of furniture. But that characterless suite had to be endured for fifteen years before the "leggy" buffet and china cabinet could be exchanged for a piece of furniture bought at a sale for one dollar and forty cents. It was a jigsaw bracketed "has been," but with the eye of vision we brought it home, removed the mirror and ornate contraptions, put wooden knobs on the doors and drawers, gave it a good honest coat of paint to tie in with our color scheme, and there it is, just the thing for our simple cottage home. Since then it has been a satisfaction to see its duplicate pictured many times in **Better Homes and Gardens.**

Wise spending, however, should not be only because of a limited bank account. We are never justified in purchasing anything simply because we think we can afford it. God holds us responsible for the use of all the money He entrusts to us. Before shopping, we should ask ourselves a few questions. Will this purchase fill a real need in my home, and will its

The home that is "honestly lived in" is simply furnished and has an air of cleanliness and comfort. House plants by the windows, books on open shelves, magazines on the table, and inviting chairs give an atmosphere of hospitality.

This picture shows a corner of the living room of the author's home near Broadway, Virginia. In late years her entire house has been remodeled and modernized.

use be the means of our giving more time or more efficient service to the Lord? Will it be the means of pulling any member of the family worldward instead of heavenward? We need to constantly look to our Lord for wisdom to make the very best use of His money.

For Living, Not for Showing

Too many women think of home as something to show off. After buying expensive furniture and arranging it according to the rules, they spend their energies trying to keep it from showing any signs of use. This love for display takes precedence over the comfort and relaxation of the family, and the charm of a real home atmosphere is lost.

Contrast this with a delightfully informal home that is honestly lived in. Even the outside of the house has a friendly countenance with window shades pushed high, curtains tied back, and blooming house-plants smiling a cheerful welcome. The inside has an atmosphere of cleanliness, simplicity, and comfort. We have the feeling that here is expressed a hearty common sense combined with an artistic love of the beautiful. The living room is a family room and not a stiffly formal place merely to show off to visitors. The very evidences of family needs being faithfully met causes the stranger to sense an atmosphere of heart-warming hospitality, The attractive floor covering is a serviceable one which takes kindly to footprints and to children's play. The furniture was chosen with an eye to comfort and simplicity and its arrangement for seating people into chummy, conversational groups seems cozy and inviting. Pictures express life and nature at their truest with no artificial overemphasis of color. They were chosen not only to help tie up color in the room but because they mean something to the family, and are used as a part of the furniture grouping. Good magazines on reading tables and an abundance of books placed on open shelves have a way of warming the whole atmosphere of the room.

So Each One Can Feel at Home

Besides this family room, which is also for the entertainment of visitors, each member of the family has a space he can call his own. The son has a knotty pine-paneled room furnished according to his own masculine ideas. The daughter's room is daintily feminine and has ample provisions for the entertaining of friends, as does her brother's. Father has his study where the material on his desk can go undisturbed, and his most used books can be conveniently near. Here is a sofa where he can snatch a noonday nap, or at any time prop himself high on plenty of pillows for relaxed reading. The guest has a room provided for his own comfort and is not made to feel that he is an intruder. Everywhere there are evidences of the fact that the necessary things of home, when used to meet the needs of the family, possess a charm that is absolutely lacking when the purpose is merely for show.

Home is rightfully the dearest place on earth, but let us make sure our real affections are set on things above. We must constantly remember that we have no continuing city (home) here but seek one to come. Until then may our family life be at its richest and most satisfying, with home what God intended it should be, a foretaste of heaven on earth.

Have You Seen Niacin on Your Bread Wrapper?

by Eva Stauffer

The vitamin B-complex is a family of vitamins. Three of the best known members of the family are thiamine (B^1), riboflavin (B^2 or G), and Niacin (P. P. factor.). Some of the other vitamins in the B family have been discovered only recently and there may be others of which we lack knowledge. It was not until 1937-'38 that niacin was accepted as a member of the Vitamin B family. Niacin is the vitamin known as the Pellagra Preventative or P. RP. vitamin. It was formerly known as nicotinic acid. Since this term could easily be confused with nicotine of tobacco, a new word was coined, **niacin.**

The first symptoms of pellagra are general weakness, loss of appetite, and loss of weight. After further development, the skin is covered with a reddish rash. This rash is common on the face, hands, and feet. It becomes dark and rough due to its sensitivity to sunlight and friction. Pellagra means rough skin. Other symptoms are sore mouth and tongue, inflamed membranes in the digestive tract, and bloody diarrhea in the later stage. In advanced stages distressing nervous and mental disturbances occur.

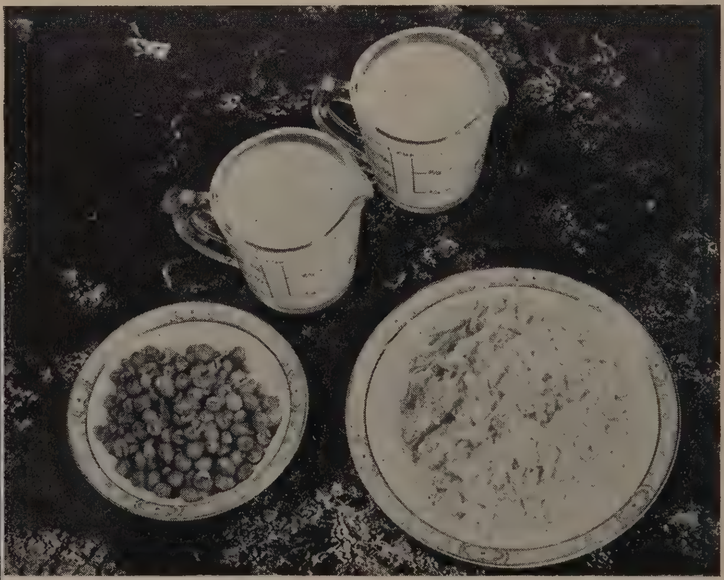
Pellagra will develop from a diet mostly corn meal and grits, soda biscuits, corn syrup or molasses, and fatty salt port. This is due primarily to the lack of niacin. Recent experiments indicate that one reason for the appearance of pellagra on this type of diet is the low quality protein in it. When milk is added to the diet, pellagra can be prevented. Milk is not at all a rich source of niacin, but it has good protein which may stimulate the formation of niacin in the intestinal tract. Niacin is given to relieve the chief pellagra symptoms, but full health is not restored until a diet rich in vitamin B-complex and other vitamins is given. Very infrequently is our body deficient in any one vitamin or mineral. This is due to the many vitamins and minerals found in each food. Various foods are high in one or two vitamins but contain a small amount of other nutrients. Therefore, the removal of some of the more nourishing foods may mean a great loss of niacin, riboflavin, thiamine and iron.

The main function or work of niacin is to promote growth and health of tissues. It also promotes appetite and proper functioning of the digestive tract.

Since niacin is very necessary in our diet, it is important to understand the chemical nature of this vitamin. Niacin dissolves in water; therefore, use as little water as possible to cook foods rich in niacin. Be sure to use the water in which the food was cooked. Niacin is not destroyed by air and heat; therefore, cooking does not destroy this vitamin.

Picture 1

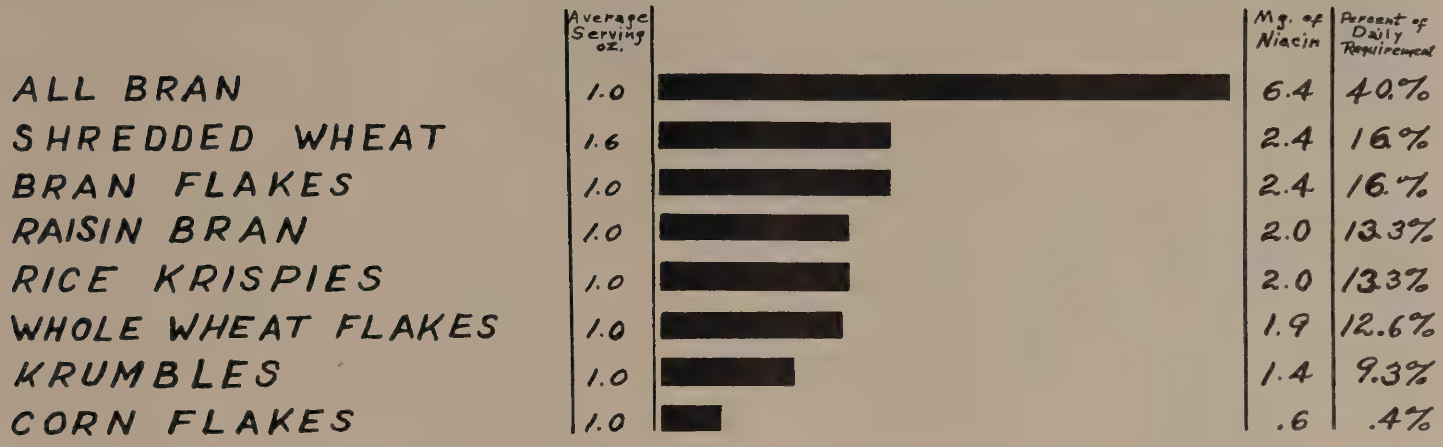
	Weight	Milligrams of Niacin	% of Daily Niacin Requirement
Beef Liver	75 grams	12.52	83
Veal Chops	150 grams	6.45	43
Chicken (dark meat)	70 grams	4.55	30.3
Pork Chops	44 grams	3.25	21



Picture 2

Milk	1 pint	.48	3.3
Green Peas	100 grams	21.1	14
Green Cabbage	100 grams	.3	2

Niacin Content of Cereals



The actual daily requirement for niacin will vary with the nature of the diet. A diet rich in good quality protein will decrease the need for niacin because the body is more able to make its own vitamin on a good quality protein diet. In 1948 the National Research Council recommended twelve milligrams of niacin for a moderately active woman. A physically active man requires fifteen milligrams. Larger and more active adults and pregnant or nursing mothers may profit by 15-18 milligrams. Growing children need more niacin in proportion to weight than adults need.

The average American diet provides enough niacin to prevent pellagra but frequently less than the above requirements. Since niacin has many functions, more is needed than only to prevent pellagra. Many of the foods rich in niacin are also rich in thiamine and riboflavin.

Since 1943 many of our flours and breads are being enriched. Many valuable nutrients are lost during the milling process. By the enrichment process these nutrients are added to the flour either to the same proportion as it was in the grain stage or an increased amount.

The meats shown in the picture are rich sources of niacin and are frequently included in the diet. Other meats rich in niacin besides those shown in the picture:

	Amount	Milligrams of Niacin	% of Daily Niacin Requirement
Tuna Fish	100 grams	10.6	70.6
Salmon	100 grams	6.5	43.3
Round Steak	100 grams	5.2	34.6
Rump Roast	100 grams	4.2	28.0
Smoked Ham	100 grams	3.8	25.3
Frankfurters	100 grams	2.4	16.0
Pork Sausage	100 grams	2.3	14.0

These are by no means the only foods rich in niacin. Heart, peanut butter, enriched bread and many other foods contain niacin.

	Number of servings daily
1. Green or yellow vegetables	1 large serving
2. Oranges, tomatoes, grapefruit, raw cabbage or raw greens	1 large serving
3. Potatoes and other vegetables and fruit	1 or more servings
4. Milk and milk products	1 pint for adults ¾-1 quart for children 1 quart for expectant and nursing mothers
5. Meat, poultry, or fish	1 serving
Eggs	1 egg (or 4 eggs a week)
Dried beans, peas, nuts, or peanut butter	
6. Bread, flour, and cereals—enriched or whole grain	2 slices of bread or its equivalent at each meal.
7. Butter and fortified margarine	2-3 level tablespoons

In this series of articles we have aimed to make the homemaker aware of the rich food sources for the various minerals and vitamins. The best and simplest way to acquire a well-balanced diet is to follow the basic seven daily food guide accepted by the Council on Foods and Nutrition and the American Medical Association.

EGGPLANT SOUFFLE

1 eggplant 2 eggs 2 slices of toast salt and pepper bread crumbs butter	Slice eggplant, peel, dice. Cook 5 minutes in small quantity of salted water. Mix with toast crumbs, egg yolks, salt and pepper. Fold in stiffly beaten egg whites. Pour into baking dish and cover with bread crumbs. Dot with butter. Bake in 400° F oven about 30 minutes.

(Note: One small onion chopped and one-half cup diced cooked bacon or ham added to this recipe will give added flavor. Increasing the toast crumbs to one cup and adding the whole egg beaten (not separated) makes an interesting variation, also.—The Homemaking Editor.)

—Mrs. Levi Mumaw, 14 Market Square, Manheim, Pa.

THE YOUNG COMMUNITY

PICNIC IDEAS

Picnic Recipes

Potato Salad

4 cups diced, boiled potatoes
½ cup diced celery
¼ cup onion chopped fine
2 tablespoons parsley chopped fine
several dashes of salt
¼ cup mayonnaise or cooked salad dressing
2 hard-boiled eggs

Cook potatoes until they are one. Do not overcook them. At the same time boil the eggs for about 20 minutes. Allow the potatoes to cool, then peel and dice them. Add all the other ingredients except the eggs, and salad dressing and salt, and use a steel fork to toss together lightly. Place in refrigerator for several hours or until thoroughly chilled to improve the flavor. Before serving add the salad dressing and salt and again toss together lightly. Peel the cooled hard-boiled eggs and slice them on top of the salad. Serve on crisp salad greens such as lettuce. This receipe makes six medium-sized servings.

Christine Christophel, Lansdale, Pennsylvania

Cookies

1 cup shortening
3 eggs
2 teaspoons cinnamon
1 teaspoon soda
1 teaspoon salt
1½ cups brown sugar

Cream the shortening and then add the beaten eggs, the cinnamon, salt, soda, and brown sugar, mixing them thoroughly. To this mixture add 3 cups of sifted flour. Finally add 1 cup of raisins or 1 cup of coconut. Form balls and place on a greased cooky sheet and press each cooky with a fork. Bake 15 minutes in a 350° oven.

Joanna Steiner, North Lima, Ohio

Picnic Games

Hunting for Diamonds

Equipment needed: a bag of small pieces of paper cut in diamond shape and preferably of different colors. About one fourth of the papers, the Diamonds, are numbered from 2 to 10. Other papers are called Pathfinders.

Two or three of the players, "Trail Layers," are given a head start of about 10 to 15 minutes. They lay a trail as they go by dropping the Diamonds and Pathfinders. When the Trail Layers have scattered all the paper they drop the bag, and hide within one hundred steps from the bag.

The Hunters follow the trail and each Hunter tries to pick up the most papers. **All the Hunters must stay together.** When they discover the empty bag they scatter to search for the Trail Layers who are required to remain in their hiding places until caught. The Hunter who first touches a Trail Layer receives twenty points. The player wins who receives the most points.

Each Trail Layer tagged—20 points
Each Pathfinder found—1 point
Each Diamond found—2-10 points

Jump the Beanbag

A small beanbag is tied on the end of a rope or heavy cord. The leader stands in the center of a circle made up of the players who are facing inward and standing about arms' length apart. The distance of the circle from the leader should be the length of the beanbag rope. "It" leans over and swings the beanbag around the circle at ankle height. Each player jumps over the bag as it approaches him. If a player is struck by the bag, he must leave the circle. The last player, the one who succeeds in jumping the bag for the longest time, is the winner. Any player who is hit above the knees by the bag is not disqualified as the bag should be swung low. A bamboo pole can be substituted for the beanbag on the rope.—From **Children's Games From Many Lands** by Nina Millen

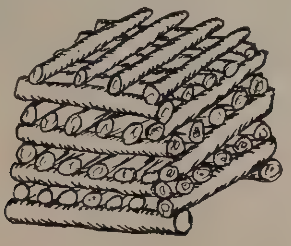
Still Water

One player is blindfolded and led to the center of the playground. The other players must all touch him. He then says, "Running water," and at this signal the players run in all directions. Very soon the blind man calls, "Still water," and all players must stop where they are and stand still. The blind man begins to grope and try to find the other players. When he catches one, he must guess by touching the hair, dress, etc., whom he has caught. If he guesses correctly, the player changes place with him. If incorrectly, he must go on with his search. The players may resort to any reasonable dodging or stooping to escape the hands of the blind man, but they dare not move both feet, only one.

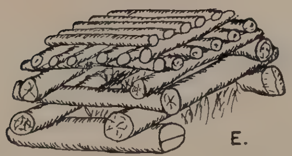
A GOOD PICNIC FIRE

The criss-cross fire (See Diagram D below) is an excellent way to build your picnic fire. First a wigwam fire is made and two foundation logs three inches thick are laid (See F). Then firewood is stacked around log cabin style (See E). Split wood is the best and the finer it is the better. Never make a fire higher or wider than eighteen inches. The stack should be square when finished. This fire will burn rapidly and makes a good bed of coals.

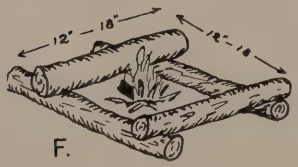
Adapted from Mennonite Community article by Edna Buller in August, 1948 issue.



D.



E.



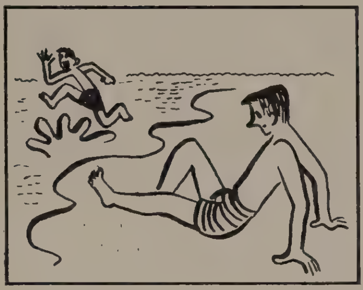
F.

God's Rule for Picnics

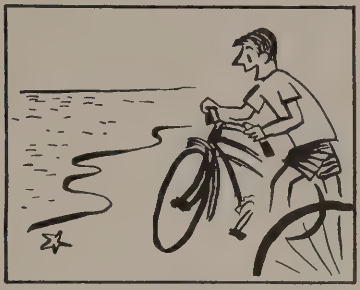
Let all bitterness,
And wrath,
And anger,
And clamour,
And evil speaking,
Be put away from you, . . .
And be ye kind
One to another.

Ephesians 4:31, 32

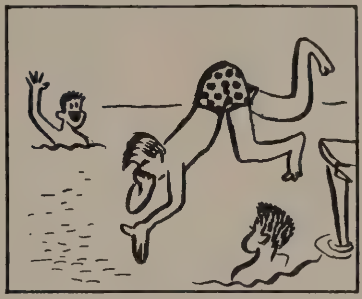
Make Your Picnic a Safe Picnic



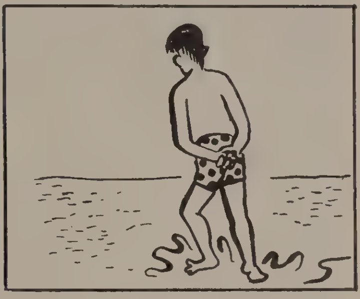
swim when rested



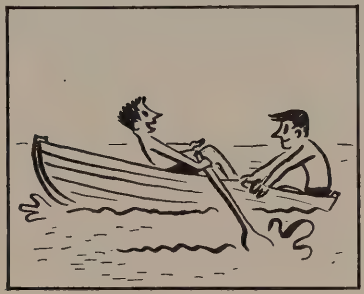
not when tired



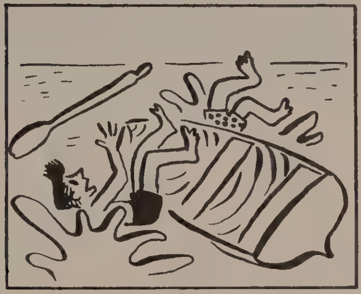
swim with others



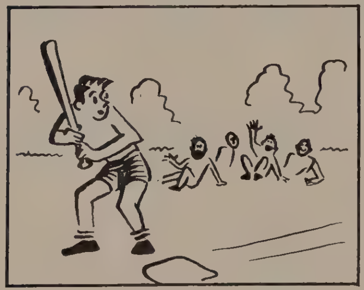
not alone



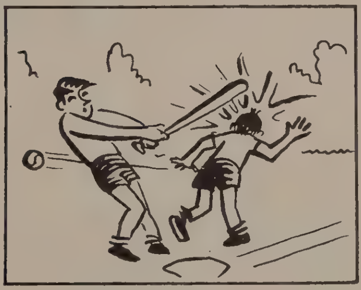
sit down when boating



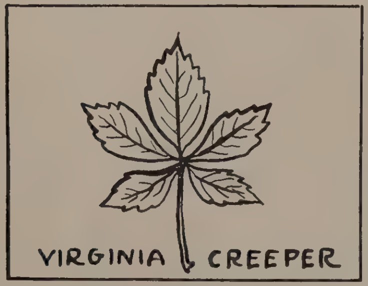
no place for horseplay



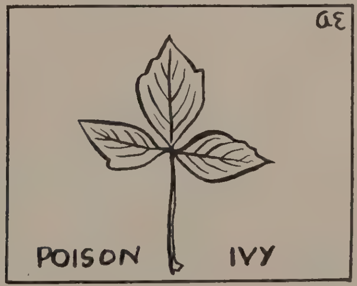
keep away from batter



never stand close



this is not poison



this is

Three months of age is a good time to take your child to the doctor or arrange for a schedule of vaccinations. Smallpox, whooping cough, and diphtheria are the diseases that especially call for this protection in children.

Protecting Your Child Through Immunization

by Virginia Grove Weaver, R.N.

A number of years ago, epidemics of smallpox, typhoid fever and diphtheria wiped out entire families and even communities. But these dreaded diseases have been brought under control by widespread development of new techniques in immunization and treatment. Vaccination of school children against smallpox has almost conquered the disease, and statistics show that in states where vaccination is compulsory there is almost no smallpox, compared with a large number of cases in states where vaccination is not required.

Parents should not allow personal prejudices to endanger the life and health of their children and other children in the community by refusing vaccination or immunization. It is your responsibility to see that your child has proper protection. Do not wait until an epidemic is raging before you act—it may be too late then!

There are three general types of immunity—natural, active acquired, and passive acquired immunity.

Natural immunity is present at birth and usually lasts the lifetime of the individual. For example, a person who is repeatedly exposed to measles and does not acquire the disease is said to have natural immunity.

Active acquired immunity may be secured in two ways. By having a disease or by exposure to it, substances called antibodies are produced which combat the germs causing the disease, and remain in the body to insure against further attacks. It may last for life as in smallpox or a very short while in case of colds. Artificial immunity is started by putting a weakened or dead form of the disease into the patient's body. This stimulates the formation of antibodies which will prevent an attack of the disease.

Passive immunity is produced when a person is vaccinated with material containing antibodies produced in another person or animal. This becomes effective at once and is used as an emergency measure. This type of immunity is not permanent as a general rule.

Immunization is usually done by injections or "shots" because the digestive juices would destroy the effectiveness if taken by mouth. However, there are a few oral vaccines on the market that have proved satisfactory.

When Should It Be Done?

When your baby is three months old, he should be taken to a medical doctor who will arrange a schedule for giving the series of "shots" which will be necessary for protection of your child against preventable communicable diseases. The following will give an outline of what the doctor may suggest.

Smallpox—your child should be vaccinated against smallpox before he is one year of age—and as early as three months. It should be done in the early spring or in the fall because skin diseases are prevalent in the summer and winter clothing may be irritating to the site of injection. When the child has not been vaccinated against smallpox before he is a year old, and does not scratch the wound, it is usually best to wait until he is ready to go to school, and able to understand that he must not pick at the scab.

Whooping Cough—This vaccine should be given as soon as possible—usually between the fourth and sixth months, as whooping cough is often fatal to small babies.

Diphtheria—Babies usually have a natural immunity to diphtheria until they are one year old. This immunization should be completed before the first birthday. Six months after injection a Schick test should be given to determine whether immunity has developed properly.

Tetanus (lockjaw)—Toxoid is often given with diphtheria, but this is not absolutely necessary until the toddler goes outside and is in danger of falling and stepping on sharp and contaminated objects.

Typhoid "shots" should be given when the child is old enough to drink water that has not been boiled—usually about eighteen months of age. This is especially important if you live in the country, or if the purity of your water supply is doubtful.

When the child is exposed to measles he should receive convalescent serum or immune globulin to lighten the disease or prevent it altogether if the child is very young. Complications following an untreated case of measles can be very serious.

If you live in an area where there is danger of Rocky Mountain spotted fever preventative measures should be taken. Your doctor will know whether protection is necessary in your locality. Both Rocky Mountain spotted fever serum and influenza serum are prepared from eggs, and should not be given to children who are allergic or sensitive to eggs as a food.

Scarlet fever toxin is usually given only when there is possibility of intimate contact with the disease. The Dick test may be used to determine susceptibility to scarlet fever.

Childhood Diseases

The first three immunizations mentioned, smallpox, whooping cough, and diphtheria are "musts" because these diseases are killers in childhood. If an epidemic of communicable disease breaks out in your community it is comforting to know that your child is protected. If he is not, see your doctor at once.

You may object to immunization because you do not want so many foreign substances placed in your child's body, but they are not harmful and rarely cause any pain. The younger the child the less the reaction and discomfort. The cost is very small, especially as compared to the cost of illness. See your local doctor and ask him to plan a program of immunization to fit your child and do not put it off. You may have to endure sleepless nights and hours of remorse if you thoughtlessly or willfully neglect this very important duty to your children.

Vaccination Reduces Smallpox

Table I—States in which vaccination is a prerequisite to school attendance, regardless of the presence or absence of smallpox.

State	Number of cases 1938-41	Annual case rate per 100,000 population
Arkansas	498	6.4
Kentucky	615	5.4
Maryland	0	.0
Massachusetts	0	.0
New Hampshire	0	.0
New Mexico	104	4.9
New York	51	.1
Pennsylvania	1	.003
Rhode Island	0	.0
South Carolina	27	.4
Virginia	10	.1
West Virginia	45	.6
District of Columbia	0	.0
Total	1,351	.8

Table II—States for which no important provisions in law or regulations were found regarding vaccination.

Delaware	0	——
Florida	28	0.4
Idaho	689	33.0
Illinois	1,610	5.1
Indiana	3,152	23.0
Missouri	1,954	12.9
Nevada	6	1.4
Oklahoma	1,719	18.4
Vermont	0	——
Total	9,158	11.1

These two tables were compiled by the U.S. Public Health Service. In those states requiring vaccination (Table I) the annual case rate of smallpox per 100,000 population was .8 with a total of 1,351 cases from 1938 to 1941. In states with no important provision for vaccination (Table II) the annual case rate of smallpox per 100,000 population was 11.1 with a total of 9,158 cases from 1938 to 1941.

Editorial

COVER SCENE

The newest and largest grain elevator in Protection, Kansas, is in the center of this month's cover scene. Its capacity is 600,000 bushels.

PROTECTION
CO-OP

SORRY!

Through an oversight the picture on page 5 of the July issue was not identified. It showed Anieta Diller, aged 10, with her dog at her home near Detroit Lakes, Minnesota.

"Communities That Have No Respect for Their Past Have No Prospect for the Future"

Recently the Mennonite Historical Society of Iowa met in the interests of marking the important cemeteries in the Wellman community. The group learned, according to a report, that at least one of the cemeteries was "in deplorable condition—a mass of Virginia creeper and sumac bushes, marred by many ground-hog holes, although ample funds had been provided for its upkeep." The forty-eight members of the Society who were present spent the afternoon of Memorial Day—appropriate time—in making plats for fourteen cemeteries.

The example of this Society deserves attention and "doing likewise." Not only should the cemeteries be kept up but each congregation, region or conference should have its historical committee or society and should be active in preserving records, planning for anniversaries, and popularizing the story of the past. It is encouraging to note that a number of schools are sponsoring historical essay contests on local themes.

Old diaries, letters, documents, newspaper clippings, and records of all descriptions ought to be carefully filed by someone. The older people of the community should be encouraged to write their memoirs and in some cases notes can be taken of their past by having interviews with them.

DISCIPLINED AND UNDISCIPLINED LIVING

There is a true story of two men who worked in the same office at the same salary. One lived according to the vogue and fads of his group, spending a fair salary for an expensive apartment, a new car each year, and numerous other more or less costly items. On this plane of living he could save very little, though he hoped to do so sometime.

The other man lived more modestly with his family. He found his pleasures in the more simple affairs of life and associated with people who did not "force" him to spend beyond his means. He was able to save a good part of his income.

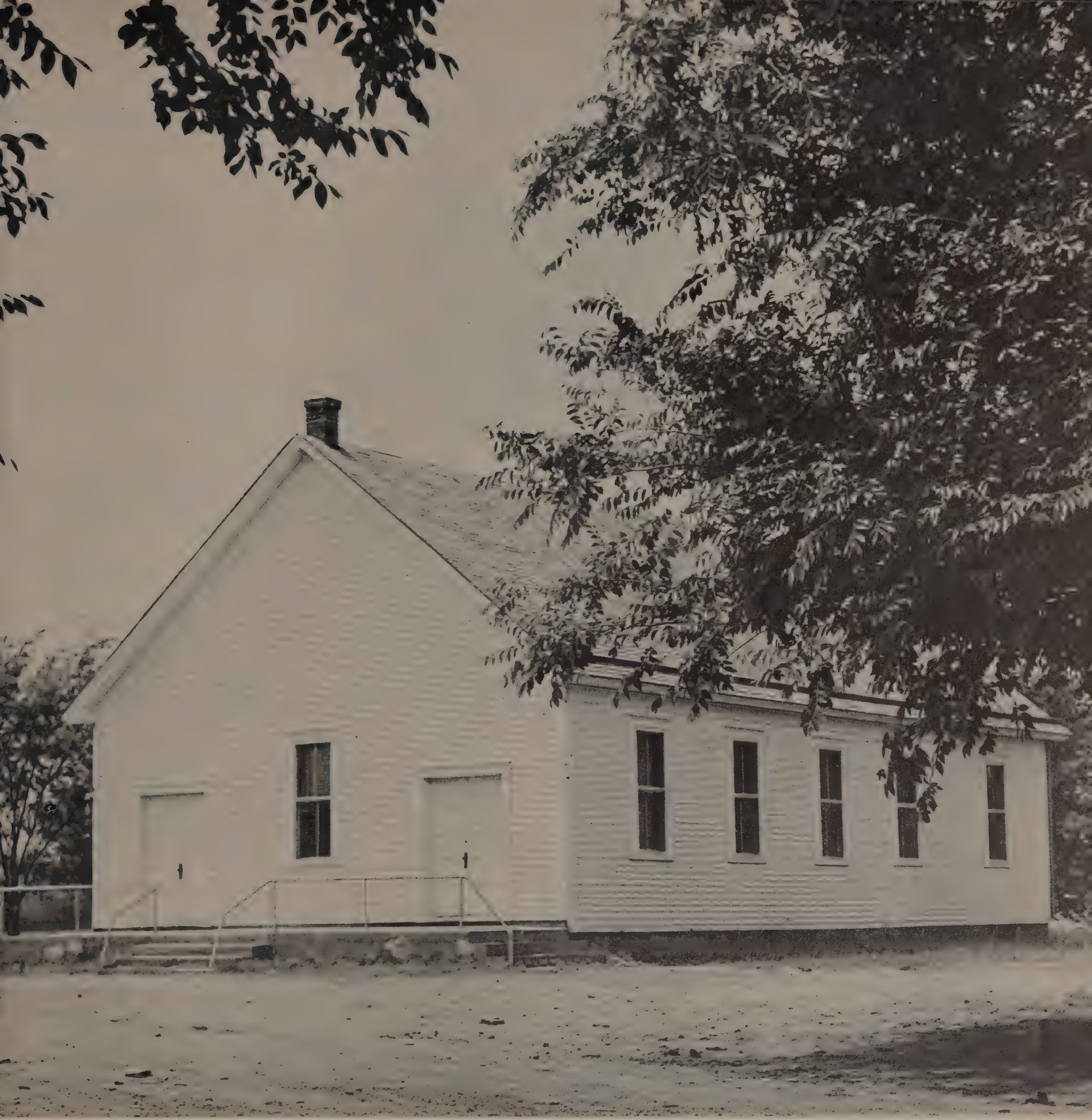
The story goes that the business which employed them ran into difficulties and these two men were ordered to falsify the company's accounts. Both refused at first to do this. Finally the former agreed to do so and "seeking to justify himself" said to his co-worker: "I don't want to do this any more than you do. But a man must live and what else is there to do? I have to pay for rent and food. Moreover, a man must maintain his social position, or he is lost in these days. It's the way the world is run."

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished."

COMMUNITY BUILDING WITH A MISSIONARY INCENTIVE

"New communities can be built with a sense of mission . . . . The time has come to advance in a practical way with a Christ-centered program for the rural unchurched community." With statements such as these John A. Hostetler challenged his audience during the Mission Board Meeting last June at Hesston, Kansas.

He saw in the closed rural churches, in the instability of rural areas, in the lack of cultural opportunities in rural areas many opportunities for the church. Mennonites have colonized for reasons such as religious freedom, economic improvement, kinship, and the like. Now comes a time when they should colonize with a new and added reason—that of evangelizing. Teachers, nurses, farmers, business men, and ministers can form the nucleus of a new congregation.



THE MENNONITE CHURCH AT PROTECTION, KANSAS

In 1907 a venture in colonization was undertaken in the vicinity of Protection, Kansas. Families moved there from the Harper, Inman, and Canton communities in Kansas and from Texas and Nebraska. There were 37 charter members in 1907; the present membership is over 100. In 1907 there were only a few homesteads; there are now over 14,000 acres farmed by the members of the community.

The above church building was erected in 1908 on a plot of ground donated by Alvin Selzer. The congregation was organized on October 6, 1907, with George R. Brunk, bishop; N. E. Ebersole and Ben Horst, ministers, and Jacob Zimmerman, deacon.

The community owes its past success to its devoted church leaders, to sound farming practices, and to the determination of its members to transform a "marginal farming region of sagebrush, jack rabbits and dust storms" to a community of "good homes, granaries full of wheat, dairy barns, and a thriving church."

The Growth of a
at Prot

by Clayton Beyler

Grassland and sagebrush are still common. So also are jack rabbits. (Note center of the picture.) Many farmers are having sagebrush sprayed from an airplane to kill it.

The Mennonite Church located at Protection, Kansas, is a very interesting study in the growth of a community. Beginning as a pioneer settlement of the Mennonite Church forty years ago, it has grown in just two generations into one of the well-established congregations of the South Central Conference. From a study of this community, bound together by common religious beliefs, we can notice certain elements that have contributed toward growth, and perhaps find some weaknesses. This article should be of interest and value not only to the Protection community but to all similar groups who are engaged in the task of building strong churches and extending the kingdom of God.

The Days of the Pioneers

Jacob Zimmerman and Noah Ebersole of Harper, Kansas, were the first pioneers to come to Protection. They made their exploratory trip in the early spring of 1907. After purchasing homesteads and erecting crude homes they returned to Harper for their families. No doubt many skeptics raised objections to leaving a well-established Mennonite community for a marginal farming region of sagebrush, jack rabbits, and dust storms. This comparison of the two communities still circulates: at Harper the rain comes fifteen minutes before it is too late; at Protection, fifteen minutes after it is too late! Our only arguments for such skeptics is that they come and visit the Mennonite community at Protection today. We still have the sagebrush, jack rabbits, and dust storms, but we also have good homes, granaries full of wheat, dairy barns, and a thriving church.

The Alvin Selzer farm was one of the first farms to be settled when the Protection community was started in 1907. The average size farm in this community is 600 acres with about 450 acres under cultivation.

Other families who moved into the community that same year were Ben Horsts from Harper; Alvin Selzers, Will Weavers, Joe Landises, Chris Millers, and Mose Shenks from Canton, Kansas; N. E. Millers from Tuleta, Texas; G. R. Brunks and Henry Hostetlers from Inman, Kansas; and Jacob Stutzmans from Nebraska. Many had come because they thought their previous communites were too crowded. This pioneer settlement provided opportunity to purchase plenty of land at a much lower price.

The number of members in the congregation at Protection has gone up and down since the organization of the church on October 6, 1907. Of the 37 charter members three, Mrs. Jacob Zimmerman, Mrs. Alvin Selzer, and Mrs. Charles Schweitzer, are members of the Protection Church today. Today there are 31 families in the Mennonite community. All but one of these are descendants or related by marriage to four of the early pioneer families of 1907-1909. If all the families who had once lived here had remained, undoubtedly there would be several hundred more members in the community today. A number of the earlier settlers stayed only a few years; and there have always been families moving in or out, especially during hard times. When asked if he didn't get discouraged when all the others were leaving, one of the early settlers who remained replied, "I guess we were the only ones who didn't have sense enough to leave." The community here has remained something like the measuring device on the threshing machine—when the bucket becomes full it dumps and starts filling up again.

Growth Has Been Steady

The largest membership in the history of the church is recorded at the present time, as this summary of ten-year intervals shows: 1907—37; 1917—82; 1927—53; 1937—80; 1947—105. The growth in numbers has not necessarily reached its limits yet, in fact the years ahead look bright when one notices the number of young people and young families in the church today. Of the total membership of 136 in the Mennonite community 32 are children not yet members of the church. In the church of today seven have joined the community because of marriage. Some of these have come from other denominations

Mennonite Community ction, Kansas

and some from other Mennonite congregations. About the same number have been lost by marriage. With the entire group so related by marriage already, this will become a greater problem in the future. More contacts with other Mennonite congregations and the young people going away to church schools will give opportunity to make broader acquaintance.

In summary we can say that the Mennonite community at Protection has been formed chiefly through families moving in from other congregations and from the growth of these families. This emphasizes the fact that the Mennonites as a rule have had strong family life and were able to keep the entire family within the church. As a colonization venture the community at Protection has proved a success and should point the way for similar church building in other localities. I feel that this colonization idea should be encouraged to relieve the land pressure in the older Mennonite communities and to strengthen the churches that are starting in the less populous areas. One weakness in our growth at the Mennonite community at Protection, has been our failure to win converts by evangelization outside our own group. Perhaps this might be true of the Mennonite church as a whole, but our service to the world is not only in saving our own life, or our own community, but in making disciples of all men—in the foreign mission field and in the surrounding community.

Thrifty Farming and the Community's Economic Outlook

The entire Mennonite community at Protection earns its living from farming. The community has grown from a few homesteads in 1907 to approximately 14,000 acres today. About 65 per cent of this land is owned by members of the Mennonite community, and the remainder is rented from landowners who are not members of the congregation. The average size farm today is 600 acres, 450 acres of which is under cultivation. The main cash crop is wheat with raising cattle second. Many farmers feed cattle during the winter months and some of the farms have enough grazing land to run cattle the year round. Wheat pasture and ensilage are the principal cattle feeds for the winter months. Dairying is coming into greater importance with several farmers selling grade A milk. Most of the farms keep a few chickens and hogs.

Almost without exception the farmers who struggled through the pioneer days and through the later years of drought, dust, and grasshoppers, are financially secure today. Farming methods have changed considerably. Modern power machinery has replaced the horse. Today's larger farms require more rapid methods. The main tillage tool today is the one-way plow which cuts a swath of from 8 to 15 feet. Many of the farmers who own several tractors can cover more than one hundred acres a day. Harvesting is done entirely with the combine. The cost of this modern power machinery is a big item in the economic setup of the community today, but large acreages, good yields,

ABOVE: **Storage space in the elevators is limited, so often farmers pile wheat on the ground. Here are Sanford Miller (left) and Elmer Thompson unloading wheat from the combine to the ground.**

BELOW: **Christ and Victor Beyler harvest wheat, the main crop in the Protection community. Together they have worked out a successful father-son partnership. They now own wheat land in Colorado. Due to the difference in season of harvest this type of farming is possible.**

Each year the Mennonite Church has a summer Bible school for all children in the community. In 1948 several cars of children came from the town of Protection. The teacher of this class is Susie Zimmerman.

and high commodity prices the past few years have paid off the farm mortgages and have enabled the farmers to buy new machinery when necessary. These factors should help stabilize the community during the lean years and low prices which are sure to follow in the economic cycle.

In the history of the Mennonite community only six farms have been sold to non-Mennonites. Most of these were during the early years of settlement. Of these six farms, only two have improvements on them today; the other four have been allowed to run down and today belong to several large land owners who control most of the land outside the Mennonite community. This is unfortunate when one considers the number of young men in the church today desiring a place to start up for themselves. In contrast, however, it should be pointed out that many families have and are continuing to acquire more farms, no doubt looking ahead to the time when their sons and grandsons will need a place of their own.

The inside of the Protection Church on a Sunday morning shows Charles Schweitzer, the pastor, in the pulpit and Clayton Beyler seated behind him.

Continued economic growth depends upon several factors. More land must be made available by purchase or lease. This is becoming more difficult but the problem is being solved by securing farming land further away from the present geographical boundaries of the community. A second alternative is smaller farms and a more intensive type of farming. A characteristic pattern of growth has been a father-son partnership with the sons assuming full responsibility when the father retires. This type of partnership is commendable and will no doubt continue. A third possible development which has not yet been entered by the Protection community is that of industries or employment other than direct farm work. Economic development has by no means come to a standstill. Hard work and careful planning which have been characteristic of this community in the past will open new frontiers in the future.

Spiritual Life and Leaders

It is hard to evaluate the part the church leadership at Protection has had in developing the Mennonite community as it is today, but undoubtedly this was one of the important factors in keeping the group unified and making Protection a desirable place to settle. On March 17, 1907, the first services were held in a schoolhouse two miles south of Protection. The church was organized on October 6, 1907, with George R. Brunk, bishop; N. E. Ebersole, minister; Ben Horst, minister; and Jacob Zimmerman, deacon. Other ordained men in the early church were John Schrock, Chris Miller, and Henry Hostetler. If numbers are indicative of leadership the church was well supplied when it was first organized, for seven of the 37 charter members were ordained men. Other indications of an interest in spiritual life in the early history of the church was a yearly Bible Normal which was held from 1908 to 1915.

The present church building was erected in 1908 on land donated by Alvin Selzer. An addition was built on to this church house in 1917. In September of that year the Kansas-Nebraska conference met at Protection. Many people attending conference thought they were coming to a dry part of the country, but they changed their minds before they left. During one of the services a heavy rain storm came up and everyone was obliged to spend the entire night at the church.

Other ordained men who served the church at Protection were: S. Enos Miller, the present deacon; Noah Schrock; Paul Hooley, Daniel Y. Hooley; D. D. Miller; Glen Yoder; Simon Hershberger; Clayton Beyler; and Charles Schweitzer, the present pastor. In addition to the regular Sunday morning and evening services the other activities of the church the past year included: summer Bible school, midweek Bible and mission study class, chorus, and young people's literary. Twice a year a conjoint Sunday school conference is held with the Calvary Mennonite Church of Greensburg, Kansas.

A church community cannot put too much emphasis on providing good spiritual leadership. This has been a favorable factor in the growth of the Mennonite community at Protection. Due recognition must also be given to the laity who have been faithful in supporting the work of the church and regular in church attendance. When either one of these factors fail the community starts to disintegrate and the church membership declines. The Mennonite community at Protection, or any Mennonite community, will continue to grow in the right direction only when they recognize the spiritual foundation of their community and put forth an effort to build upon this foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

Dairy cows on the farm of Ernest Selzer wade leisurely in a stream. Selzer is building a new dairy barn and looks forward to selling Grade A milk which is becoming more of a practice in the community.

Beef cattle are fed in the winter months and some of the farms have enough grazing land to care for cattle the year round. Wheat pasture and ensilage are the principal cattle feeds for the winter months. These cattle are on Ralph Baker's farm.

Operating a Retail Shoe Store

by Harold R. Bachman

The use of an X-ray machine is a help in the fitting of shoes. Harold R. Bachman demonstrates the use of such equipment in his store in Sterling, Illinois.

Footwear is a basic necessity. The wearing of some sort of foot covering dates back to man's early beginning. Shoes are tied in closely with civilization and find frequent mention in the Bible, in history, and in fable. At one time they were worn not only for protection but as an indication of rank and position.

Today in the United States people rarely go without footwear even in rural districts. Cement sidewalks and improved highways that draw and hold the heat, regulation in some parts of the country forbidding children to attend school without footwear and various other modern developments have been responsible for the virtual disappearance of the barefoot boy.

What Kind of Shoe Store?

After having ten years' experience of retail shoe selling, I chose to become a retail shoe merchant. The question arose: Just what kind of shoe store do I want to operate? Do I want to specialize in children's shoes, ladies' shoes, men's shoes, or do I want to operate a family shoe store? I preferred to own a family shoe store because the family shoe store sells shoes for all the family, rather than specializing in men's, women's, or children's. In order to specialize in a particular type of shoe or in shoes for one member of the family, one must have a store in a very large city.

A very important factor in selling shoes is fitting the foot for perfect foot comfort. We believe we cannot fit properly unless we carry every width which includes in children's shoes, widths AA-A-B-C-D and some E's. In growing girls' sizes from AAAAA to C widths and in ladies' shoes from AAAAAA to C widths running from as small as size 3 up to 12's in some styles. This means it does take an enormous stock of shoes on hand. Boys' shoe sizes must be carried from AA to D's. Men's shoes widths from AAA to D's and in a few instances EE widths and wider. From sizes 6 up to 12 in all patterns and some patterns sizes 5 to 15. It is also necessary to have a complete line of indoor footwear or in other words "house slippers" for all the family.

Be Sure to Please Your Customers

Each foot does not require the same type of support. To be able to detect this means some years of shoe fitting experience, for if you want the customer to return you must give the customer a comfortable fitting shoe. We are not able to fit feet well in the lower price shoe since they are made only in a few wide widths and in most cases do not give satisfactory wear for the price of the shoe.

I believe it is to the customer's advantage that we specialize in quality footwear, moderately priced. We find it pays to be interested in quality first and price second. The store in which I bought a half interest had been well established in that feature. It is a genuine satisfaction to be able to sell a pair of shoes to a customer and two months later, when you meet him on the street, you are not afraid to ask if the shoes we sold are comfortable and are they wearing as we said they would?

It is of great value to have satisfied customers. If they are not pleased, you should ask them what can be done to make them satisfied. In most cases, it does not cost much to make an adjustment and this is one of the best advertisements a merchant can give. Speaking of advertising, one must use a certain per cent of volume business and advertise in newspaper or by direct correspondence.

The Choice of a Brand

There are many factors to consider in choosing your resources or factories. You will naturally select those selling the kind of shoes you need at the right prices, and especially ones whose shoes are made over good fitting lasts. Just as important as the quality and price of merchandise that these resources sell is the type of **service** they offer.

Do these resources maintain an adequate stock so that you can size up your shoes regularly? Do they cater to stores of your size? Are their deliveries generally prompt? Do they bear a reputation of fair dealing? Do they have a salesman who regularly visits your locality? Does their merchandise have consumer acceptance in your locality? Do they advertise effectively, and do they supply adequate display material? With all the confidence one has in the manufacturer we still must be very careful to choose the type of style shoe for our store.

We have many children customers and feel that the children are our customers of tomorrow. We offer them a little treat such as a package of gum, a Hershey bar, or an inexpensive toy. We give especial attention to fitting properly. If fitted correctly now, we hope to dispense with the people having foot trouble in the future. Correct fitting as a child may save adults many aches and pains. What is more tiring than aching feet?

The Two-Fold Task of the Retailer

The retailer shares the general responsibilities of business. But in addition the retailer has specific responsibilities that pertain directly to the business of retailing. These specific responsibilities are of two classes. The first may be described as "making merchandise available," and the second as "placing a price on the merchandise." The retailer's responsibilities in the shoe store are making merchandise available to the customer in different types of leathers and materials as kid, calf, alligator, lizard, elk, suedes, buck, gabardines, etc. The retailer must maintain adequate stocks to meet public demands, promote merchandise by advertising and let the public know in various ways the many types and qualities of merchandise that the markets afford.

The second responsibility of the retailer comes in the pricing of the merchandise for sale. In the placing of a price on footwear at retail counter, the retailer makes for the community the final claim on the consumer's dollar for all the costs and profits of production and distribution. It is the business of the merchant in the community to make sure that the value of the footwear when sold to a consumer is as great as possible—or, to put it another way—to make sure that the merchandise is made available for final use at the lowest possible price.

The shoe store should average three stock turnovers in inventories per year. This precaution places the store in a sounder position. Having this turnover, we feel we are buying wisely in types and sizes of footwear for our particular community.

Another very important factor in the retail store is that the merchandise is displayed properly in the window. It is gratifying to know that sales can be increased simply by making sure windows are kept clean and well illuminated, with displays neatly arranged and prices in evidence. It is sound business to be known as the source of good quality, nationally advertised brands, fairly priced.

H. R. Bachman measures the foot of his 3-year-old son, Walter. Stanley, aged 11, and Sherwin, aged 6, with their mother look on.

Investing for Spiritual Values

by Jacob A. Shenk

Nearly everyone is interested in making investments of one kind or another. An investment is looked upon as something that yields returns and brings the investor a certain amount of security. People invest in farms because they think it is a safe place in which to have money and also because they expect that such an investment will bring financial returns. Investments are made in stocks and bonds both in the hope of receiving financial returns and as a place to put money for security. Investments are made in businesses, in plants and equipment, in the hope of realizing financial returns that will bring security. Investments of this kind do two things, both of which may be subject to question. In the first place such investments often help to build up a temporal personal fortune for the individual out of proportion to his need. In the second place it increases the care and anxiety that are associated with the possession of worldly goods, thus crowding out time which might otherwise be available for spiritual refreshment and growth. These worldly possessions tend to wean our minds away from spiritual realities and clutter them up with thought and care and anxiety for things which have no lasting values. I do not believe it is misjudging to say that most of us too much of the time think in terms of investment for temporal personal fortunes and for temporal security.

There is always bound to be disappointment when too much emphasis is laid upon the amassing of a personal fortune. This is true for a number of reasons. In the first place many do not attain to the heights that they had expected to reach. Very few of us are likely to win all of the prizes upon which we set our hearts. All of us will find that some of our best hopes and dearest dreams will fail to be realized. In the second place, when the objectives are reached they prove to be far less satisfying and enjoyable than they seemed when viewed from a distance. Someone has said, "when you get what you want, you don't want it." In the third place the prizes that are won and the hopes in our lives that are fulfilled and that bring a certain amount of pleasure and satisfaction after all prove to be of very short duration. There is nothing that we gain here in this life of a temporal nature that we can count on keeping. All of our dearest hope and our fondest dreams will in a seemingly incredibly short time be taken away from us.

There are investments, however, that we can make here and now that depressions, stock market crashes, bank failures, and even death cannot take away from us. There are many spiritual values that could be classed in this category. It would be impossible to discuss them all. There are three, however, that I would like to call attention to.

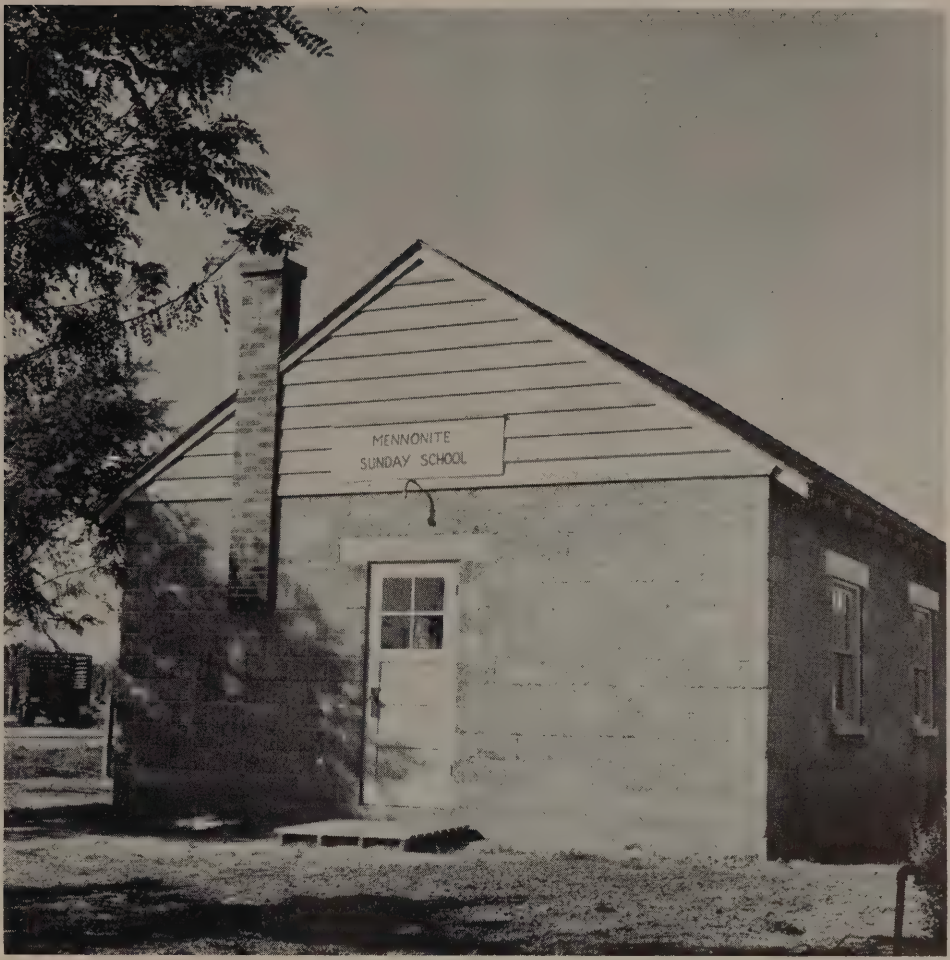
Time, Energy, and Talent

Time is the one thing that everyone has and which can be invested in such a way as to bring spiritual value. There is some kind of work in the kingdom of God that anyone can do. There are innumerable tasks that those of us with the least talents can do which will make a contribution to the welfare of the church and to the cause of Christ and which will thus result in spiritual values that no one can take from us.

Then there are those who have special talents for special work who can make investments with these talents in using them in the work of the church. There are missionaries who

RIGHT: In the outskirts of Nampa, Idaho, is this new Sunday-school building. It was built by members of the Nampa Mennonite Church.

OPPOSITE PAGE: Here is a picture of the new Christian Day School at Nampa, Idaho, as it was nearing completion in July, 1948. Ernest Garber is on the right.



are willing to use the talents they have to spread the Gospel and to go into strange lands and countries and endure hardships and persecution in order to make investments in spiritual values. There are ministers who are ordained to preach the Gospel in the home churches who use their talents mightily to convict sinners and to exhort and encourage saints. They do this at a great sacrifice often in health, usually in opportunities for engaging in profitable business enterprises, and always at the expense of a great deal of time and energy. This all is invested for spiritual values that will last and that nothing here on earth can take away. Then there are teachers who are using their talent and abilities and training to help others. There are teachers in Sunday school, teachers in summer Bible school, teachers in Christian day schools and teachers in our church schools, who are giving their lives to teach the young people of the church. No one can estimate the value of the investments that are made in this way because these investments will continue to bring in returns in the lives of the generations to come.

Then there is the opportunity to invest for spiritual values with our money. If the same interest were evident in making investments of money for spiritual values as is evident in making investments for temporal security there would be a vast amount of money available for the work of the church in its various phases. How many people are as much interested in laying up an estate of ten thousand dollars in heaven (in gifts to charity, in support of missions, helping to relieve physical suffering, etc.) as they are in trying to lay up a personal fortune for their own temporal personal security? Many Mennonite families own property valued at ten thousand dollars, at twenty-five thousand dollars, at a hundred thousand dollars, and a few probably at a value exceeding a million dollars. In some cases investments are necessary in order to carry on a business. This is certainly legitimate. However, in other cases investments are made simply with the view of holding on to all that can be gotten and of laying up for self as large a personal fortune as possible.

Real Wealth Is What We Give, Not What We Keep

What would happen in the Mennonite Church if people would begin en masse to invest their money in heavenly securities and seek to become rich in the amount of money **given** in place of seeking to become rich in the amount of money **kept?** How many people would thus be able to amass a fortune of ten thousand dollars in heaven? How many would be able to amass a fortune in heaven of a hundred thousand dollars? How many may be able even to become millionaires in this kind of investment? When we lie at death's door which will seem of the greater value to us, a ten thousand dollar estate, or the memory of gifts to missions and charities in the work of the church of ten thousand dollars? Not long ago a man formerly of this community who had been an executive for a number of years in a large manufacturing plant decided to retire and build for himself a mansion where he and his wife could spend their last days. He decided to build a house costing eight-five thousand dollars near his five or more large farms in this area. This house is now almost completed but about two weeks ago the man who expected to occupy this house with his wife suddenly passed away. How much spiritual value did he realize from owning these five or more large farms and of

[Continued on page 31]

"The home is the laboratory of love. If we lose our tempers at home, if we repeat gossip at home, if we are selfish at home, how can we be anything else anywhere else?"

Above is a picture in the back yard of the Ivan Lind home at Hesston Kansas. Ethel Lind is shown with her three sons: Donald, 7 months; Jerry, 5 years; and Kermit, 8 years.

And Your Neighbor

by Elaine Sommers

Jesus preached a radically different, new way of living. He said startling things to people. "Ye must be born again. . . . Love your enemies. . . . Pray for those who despitefully use you; give to him that asks of you, and to him that would borrow of you turn not away. . . . Seek first the kingdom of God. . . . Freely have you received, freely give. . . . Follow me and I will make you to become fishers of men." He not only said these things, but He expected His followers to live them.

During His lifetime on earth Jesus never saw a car, train, or airplane. He never heard a radio. Yet He taught principles so eternal that it is up to His followers to live them in our day of mechanized farm machinery and commercial advertising, just as it was in the days of hand sowing in Galilee. They cannot be dismissed with those cryptic American words, "But let's be practical." If the choice lies between being impractical in men's sight and a realist in God's sight, there is but one choice. We not only have these principles, but we have the spirit of Christ within us to enable us to live them. "Lo, I am with you always, even unto the end of the age." It is up to us then to figure out how to live this Christianity on Monday and Tuesday and Wednesday in the things we do every day. Because it is perhaps hardest to do at home, let us start there.

There Must Be Concern at Home

I know a mother who has a six-year-old son. He is in the first grade, and one day he came home with a bloody nose. It was an old story, "He hit me first; so I really gave it to him." Right there that mother had a tremendous responsibility to teach her small son the great principle of Christian love. She did not miss the opportunity.

There is another story about a first-grade child, a little girl. One of her classmates came to school barefooted through September and October and wore the same faded cotton dress day after day. The little girl told her mother about the unfortunate classmate. It was during the depression, and there were younger children in the child's family. Wages for day laborers were one dollar a day, when work was available. Yet somehow the child's mother managed to make a dress out of an old one for the classmate. Children who can remember instances like this one are fortunate.

A large Mennonite family including tiny babies, cousins of all sizes and ages, and uncles and aunts gets together each Christmas. Some time during the afternoon the 73-year-old grandmother picks up her apron in a gathering-eggs-way and takes an offering for relief. One Christian father always asks at Sunday dinner, "Are there any sick we can visit this afternoon?"

The home is the laboratory for love. If we lose our tempers at home, if we repeat gossip at home, if we are selfish at home, how can we be anything else anywhere else? "The wisdom from above is first of all pure, then peaceful, courteous, compliant, full of companionship and kind actions, free from vacillation and insincerity. And righteousness is the fruit of the seed that is sown in peace by the peacemakers." The nonresistant position of our church must begin in the homes of our Mennonite communities. These homes must continue to push out their four walls to include the sick, the poor, the homeless, and the needy all over the world.

From this home base it is possible to move out into the school, community, and business world. Men who are classified IV-E are completely exempt from military service. This remark was made about one of them. "Huh. He's just too bull-headed to take orders from an officer." Can you take that, fellows?

"To Do Justly, to Love Mercy"

It has happened that some of the same people who opposed labor unions because of their unchristian methods at the very same time perpetuated the low wages, long hours, and poor working conditions which caused unions. Another anomaly of the twentieth century is the person who is against war because the Bible teaches love to enemies, but at the same time, because everyone else does, collects high rent from the tenant who lives in his run-down house. How can he love his enemy whom he has not seen, if he does not love his tenant whom he has seen? The Christian must constantly be on guard not to absorb unconsciously the spirit and practices of the world in which he lives. It seems to me that the principle of love applies to such simple things as the number of dresses a woman has, the rate of interest charged on money, and how work is done for an employer.

[Continued on page 31]

Goodwill Christmas Bundles 1949

And Who Is My Neighbor?

How can our foreign relief workers "give several hundred bundles to several thousand children"? The answer is: They cannot. But they can give more if families, Sunday-school classes, youth groups, and others in America give more.

This year Christmas bundles must reach the following addresses by August 13: Mennonite Central Committee, 203 King Street, East, Kitchener, Ontario, Mennonite Central Committee, Akron, Pa. If you cannot meet this date send your bundles later. They can be distributed after Christmas.

BUNDLE FOR A BOY

1 set underwear
1 pair trousers
1 sweater
1 washcloth
2 handkerchiefs
2 pencils
1 small, unbreakable, nonmilitary toy
writing paper
2 pair socks
1 shirt
1 toothbrush and tooth powder
1 bar soap
1 comb

BUNDLE FOR A GIRL

1 set underwear
1 bar soap
1 slip
2 pencils
1 comb
2 pair stockings or knee length socks
1 dress (or 1 skirt and 1 blouse)
1 small, unbreakable, nonmilitary toy
1 sweater
1 washcloth
2 handkerchiefs
writing paper
1 toothbrush and tooth powder

(For further information on preparing these bundles write to the Mennonite Central Committee and request folders with more complete instructions.)

Dear Reader:

THE RURAL CHURCH AND THE SMALL TOWN

By Elmo Agrimson

One of the most discouraging features of rural community life is the indifference and pessimism of main street in the small town. Usually the most ambitious businessman is the tavern owner. Our unstable American economy has much to do with this lack of village optimism. The ups and downs of prices, droughts, farm migrations, and farm tenancy have made many of our rural leaders overly conservative. Consequently many villages in the richest farm areas of our land have schools, churches, and main streets that suggest an "I don't care" philosophy. I think that the Gospel should not only mean hope for the individual but hope for the community. In our home mission work we should have as one of our aims to create better community outlooks. Our Christian faith should be radiant in every area of social and economic life. Church members should be encouraged to improve their roads, promote clean amusements, work for sewer and water works if they are absent. In other words, we need the ethical sensitivity of the prophet Amos to spur us on to bring justice and love in the land. If possible, the pastor should be present at community discussions—at least to listen. Political office and campaigns should be outside his professional field. He has not the time to be a civic official. However, he should show interest and be alert to counseling opportunities.

One fearful business habit of our day, which causes much public indifference in our rural hamlets, is that of thinking of the community as a field that can be exploited of its wealth. Thus many businessmen in our small towns plan to take all they can and hold back when it comes to giving. By giving I refer not so much to monetary contributions but future planning of their community. The church should make people aware of the fact that moth and rust corrupt money. It should also emphasize that money may corrupt personalities. Main street should not be an area where one may park with his merchandise to siphon wealth from the community. Main street should recognize that it is only a fragment of a people's life. It has the responsibility to serve, not to exploit. The church should make small town business understand that it is not self-made. Business represents the toil, sweat, disappointments, and joys of many farmers, and other businessmen. Men are interdependent in relation to each other. They are totally dependent on the providence, redemption, and sanctification of God. In other words, the church should point men to creation, God's overwhelming natural mystery, wherein we see our finite minds limited. Furthermore, lest men become prey to fatalism, a sort of hopelessness, we should point men to Christ who will raise them to a life of forgiveness, love, and optimism. Thirdly, the Gospel message of the church should make holy the works of men as they unselfishly dedicate their activities to the glory of God and the happiness of mankind. —*Rural Lutheran.*

ROOM FOR MORE SOYBEANS IN CORN BELT

From the standpoint of total cropland and the possibilities of more balanced farming, there is still room for a larger acreage of soybeans in some sections of the South and on level lands in the outer part of the Corn Belt. Adapted varieties for these areas

FARMERS WEEK AT LITTLE EDEN

August 20-27, 1949

MORNING LECTURES

By A. W. Klemme

Monday, August 22: Our Soils—Dirt or Design
Tuesday, August 23: The Handful of Dust—Its Creative Power
Wednesday, August 24: Our Soils Under Climatic Construction or Destruction
Thursday, August 25: All Flesh Is Grass
Friday, August 26: The Soil Pattern—Some National and International Implications

HOME DEMONSTRATION LECTURES

By (Mrs.) Verda Kauffman

Monday, August 22: Vim and Vigor—How to Have It
Tuesday, August 23: Finding Minutes
Wednesday, August 24: Work Simplification (illustrated with pictures)
Thursday, August 25: Selecting Kitchen Utensils
Friday, August 26: Creating Beauty in Our Homes

EVENING MEETINGS

During the evenings, Monday to Friday, inspirational addresses will be given by a minister and colored slide pictures will be shown on community life, relief activities, and other themes. Music numbers will also be part of each evening's program.

CAMP PERSONNEL

Program Director: Grant M. Stoltzfus, Scottdale, Pennsylvania.
Assistant Director: J. Howard Kauffman, Goshen, Indiana
Lecturers: A. W. Klemme, Department of Soils, University of Missouri, Columbia, Missouri
Verda Kauffman, Home Economics Instructor, Goshen College, Goshen, Indiana
Raymond Byler, Pigeon, Michigan
Music Director: Rollin Hostetler, Topeka, Indiana
Camp Nurse: Esther Beck, R.N.
Camp Manager: Carl Beck

GENERAL INFORMATION

Plan to arrive at camp Saturday, August 20, in time for the evening meal and the evening meeting. The evening meal is served at 5:30. Bring sheets, pillow cases, blankets, towels. Recreation facilities: Tennis, boating, hiking, fishing. Bring your own equipment. Ten-day Michigan fishing license $1.00. Make all reservations with Carl Beck, Camp Manager, Little Eden Camp, Onekama, Michigan.

are available and further improvement is in progress.

It appears that soybeans should again be a relatively profitable crop in 1949. Requirements of fats and oils for domestic consumption continue large. European countries show a strong preference for raw materials containing high-protein meal as well as oil which should help keep foreign demand strong. In addition, Manchurian soybeans are not likely to reappear on world markets in important volume during the year.—Edwin G. Strand, *Bureau of Agricultural Economics.*

LOOK FOR TWO-PURPOSE FURNITURE

When you invest in new furniture—particularly chests of drawers—look for pieces that will do double duty for you.

Miss Marion Kaeser, home furnishings specialist at the University of Illinois College of Agriculture, reports that manufacturers are putting more convenience features into furniture. If you will think ahead about how many places and how many ways you can use a piece, you'll be more satisfied with the furniture you buy.

Nowadays a chest may come fitted with a special drawer which pulls out to serve as a vanity or a desk. These are useful if you're crowded for space and can't have separate pieces to serve various purposes.

If you buy a chest of drawers in a harmonizing style and wood, it may be used in living room, dining room, or bedroom. This is especially advisable when you plan to move at some future date.

Miss Kaeser suggests that you watch for furniture that has special storage compartments. Some beds are fitted with a storage bin which pulls out from under the foot of the bed. And a vanity stool may have storage space under the seat.

ATTENTION, HOME OWNERS OR HOME BUILDERS

Here is a selected list of United States Government publications concerning building, care, and maintenance of homes and grounds. In ordering note catalog number and price. Order from Superintendent of Documents, Washington 25, D.C.

Farmhouse Plans for Northeastern States

The fifteen house plans included in this bulletin are excellent for either town or country. Designed for comfortable and efficient living, these houses are, in most instances, suitable to any region of the United States. A drawing of each house is given, and a floor plan with room dimensions and total cubic feet is shown. (1948) 20 pages, with illustrations.

Catalog No. A 1.38:658 15 cents

Planning the Expansible House

Six schemes for "houses that grow," each a complete unit at all stages and providing all the facilities for the small family, are given in this booklet. Each of the basic units is planned for the addition of bedrooms and other rooms at minimum costs as the needs of the family increase. Total area in square feet at all stages on each plan is given. If you are looking for a new kind of house that will grow as your family grows, here is the book you need. (1947) 30 pages, with illustrations.

Catalog No. HH 1.2: Ex 7 20 cents

Rammed Earth Walls for Buildings

This bulletin discusses a cheap and practical method of constructing attractive and durable buildings. It tells you what material and tools to use, how to prepare the earth, and gives specific instruction for the construction of the building. If you plan to build a home, you should first read this interesting bulletin on building with rammed earth. (1947) 23 pages, with illustrations.

Catalog No. A 1.9: 1500 10 cents

Technique of House Nailing

The importance of correct nailing practices in house construction is generally recognized, but there has existed up to now in the literature on house construction no precise and authoritative booklet giving specifications for nailing. This publication is expected to fill that need. It gives examples of nailing techniques to insure good, sound construction, and tells when, where, and how to best use the different sizes of nails. If you are planning to do any construction, you will profit by first reading this informative booklet. (1947) 53 pages, with illustrations.

Catalog No. HH 2.2:N 14 15 cents

A Step-Saving U Kitchen

The step-saving kitchen has been designed to give maximum convenience for the homemaker at her work. An unbroken U shape was chosen. This booklet tells how the working and storage areas are planned. This kitchen is planned to cut walking, stooping, and stretching to a minimum and so that jobs can progress in orderly fashion from one work center to the next. The kitchen is well light-

---

Our Contributors:

Coffman Shenk, Biglerville, Pa., spent his younger years in the Denbigh, Va., community. At present he retails poultry and poultry products in Washington, D.C., and other places. He is active in church life and is father of three sons.

Eva Stauffer is a native of southeastern Pennsylvania and has studied and written about the cookery of this area. She is now in Europe where she is engaged in relief and rehabilitation work.

Stella B. Shank lives on a fruit farm near Broadway, Va. Her article in this issue is the substance of a talk given to girls at Eastern Mennonite College and is the result of years of experience in the art of homemaking. She is mother of a son and daughter.

Virginia Grove Weaver, R.N., of Harman, W. Va., grew up in the Shenandoah Valley of Virginia. During the war she served on the staff of the Belton, Mont., Civilian Public Service camp. She is now giving her services with her husband, a minister, in the West Virginia highlands.

Clayton Beyler of Protection, Kans., spent most of his years in this community. He looks forward to teaching at Hesston College this coming school year and also to the prospect of returning as a missionary to China. He is father of a young daughter.

Harold R. Bachman of Sterling, Ill., is a partner in a retail shoe store. He is also sponsor of youth activities in the Science Ridge Mennonite Church in that community. His early home was in the Morton community.

Jacob A. Shenk of Harrisonburg, Va., operates a large electric hatchery. He is president of the mission board of his conference and is a deacon in the church. He frequently pilots his own airplane on flights that take him on business and church duties.

Elaine Sommers teaches English at Goshen College and during this summer is working in Chicago in a student-in-industry group. During 1948 she worked in a mental hospital at Richmond, Ind., and during the summer of 1947 she served a brief term in relief work in Europe.

TRADING POST

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Jesus, Thy Boundless Love
#203 I'm Moving Up Home Some Day
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AND YOUR NEIGHBOR

[Continued from page 27]

There continue to be areas in which to pioneer. What about summer camps on farms for city slum children? What about small Christian co-operative businesses? Are there any non-Christians within a radius of ten miles of your congregation? Are you concerned enough about your Sunday-school class to prepare carefully and to provide a substitute if you cannot be present? What difference do you make in your high school?

"Seek Not Your Own Profit"

In 1573 a pious Christian woman named Maeyken van Deventer was put to death in Rotterdam because she was an "obstinate heretic." Before she died she wrote a letter to her children. Here is a part of it.

"My children according to the flesh, but, alas! not according to the spirit, here is a testament which I, your mother, leave you, namely, Albert, Johan, Egbert, Truyken, my dear children . . . . I must leave you young . . . . I cannot leave you gold or silver, nor can I give you treasures of this world, as the world gives to her children . . . . But what I write is better than gold, for it will save your souls . . . . My children, wherever you hear that there is a plain rejected little flock that is despised and cast out by this world, join them; and wherever you hear of the cross of Christ, depart not away . . . . Dear children, love your neighbor heartily, and this with a liberal heart. Let the light of the Gospel shine in you. Deal your bread to the hungry, clothe the naked, and do not suffer anything to remain with you double, since there are enough that lack. Whatsoever the Lord grants you, that possess with thankfulness, not only for yourselves, but also for your neighbor, and seek not your own profit, but that of your neighbor. In short, let your life be conformed to the Gospel of Christ" (**Martyrs' Mirror**).

She summed it up well. **In short, let your life be conformed to the Gospel of Christ.**

INVESTING FOR SPIRITUAL VALUES

[Continued from page 25]

having a fine eighty-five thousand dollar mansion almost ready for occupancy?

On the other hand I know of a brother with a growing family and with a limited income who is so much interested in the work of the Lord and the spreading of the Gospel that in one year's time he managed to save from his meager income over five hundred dollars to contribute to the mission work of the church. I know that this represented a great deal more than ten per cent of his income. Many of us would have thought that he needed most of this five hundred dollars to provide some of the necessities and comforts for his family that most of us have provided for ours.

Investing for spiritual values as suggested in the preceding paragraphs will mean sacrifice and self-denial on the part of the individual. It may mean giving to worthy causes in place of buying conveniences and comforts and luxuries for self. It may mean living in a less costly home, in riding in a less costly automobile than others. It will mean giving liberally for the Lord's work long before many of our selfish wants and desires are satisfied. When we invest of our financial means in this manner it is true that what we give to the Lord we have forever and what we seek to keep for ourselves we soon lose. This is one very definite way in which Christians can lay up for themselves treasures in heaven where moth and rust do not corrupt and where thieves do not break through and steal.

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August 25, 1949

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to America
will be celebrated.*

For further information
contact RALPH S. HERTZLER
Elverson, Pennsylvania

ATTENTION, HOME OWNERS

[Continued from page 29]

ed and airy and there is an attractive dining area. (1948) 12 pages, with illustrations.

Catalog No. A 1.38:646 10 cents

Broad Breast Bronze, White Holland and Small White Turkey Poults

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OUR BREEDERS ARE CAREFULLY SELECTED AND BLOOD-TESTED.

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CHALFONT, BUCKS COUNTY, PENNSYLVANIA

YOUR FARMHOUSE, INSULATION AND WEATHER-PROOFING

This is a very interesting and informative publication which should be of interest to all homeowners. It tells you where to insulate, what kind of insulation to use, how much insulation to use, and how to keep insulation dry. It discusses ventilation, weather stripping of doors and windows, and insulation of pipes. (1948) 16 pages, with illustrations.

Catalog No. A 1.38:633 10 cents

SELECTION, INSTALLATION, FINISH, AND MAINTENANCE OF WOOD FLOORS FOR DWELLINGS

Beautiful floors are one of the most important points to consider in the construction of a house. This circular discusses the types of wood used for floors, the kinds of finish floors and how to lay them, and floor finishing. Also, suggestions are given for refinishing old floors and maintaining new ones. (1938) 26 pages, with illustrations.

Catalog No. A 1.4/2:489 10 cents

PREVENTING CRACKS IN NEW WOOD FLOORS

A floor that develops cracks and irregularities after laying is unsightly, catches dust and dirt, creaks underfoot, and is a lasting source of exasperation and disappointment. In this leaflet you are told why cracks and irregularities form and what should be done to prevent them. (1930) 5 pages, with illustrations.

Catalog No. A 1.35:56 5 cents

CONSTRUCTION OF A PRIVATE DRIVEWAY

The problem of how to build a private driveway has confronted many homeowners. They have sought information on methods and materials that can be used. This information is now available in this handy bulletin. It gives detailed instructions for staking out, grading, and constructing driveways. In addition, it discusses the materials to be used, and other pertinent details. (1937) 30 pages, with illustrations.

Catalog No. A 1.38:272 10 cents

SIMPLE PLUMBING REPAIRS IN THE HOME

Plumbing often gets out of order and when it does, it should have immediate attention. This bulletin tells how, with the aid of a few simple tools, you can do little things that will keep your home plumbing in good shape. (1948) 14 pages, with illustrations.

Catalog No. A 1.9:1460/3 5 cents

ROOFING, REPAIRS, AND UTILITIES

A sound, weatherproof roof is essential to a good house. You can help keep your roof in good shape by utilizing the information contained in this manual. It discusses the principal causes of failures of roofs; it outlines methods of repairing and renovating roofs; and it discusses reroofing. (1945) 36 pages, with illustrations.

Catalog No. W 1.35:5-617 20 cents

PAINTS FOR EXTERIOR MASONRY WALLS

Data on the relative durability and performance of four general classes of masonry paints are given in this report. Out-of-door weathering tests were conducted to determine the serviceability of paints applied to various wall specimens. The paint formulas and methods for applying the paint are described. (1947) 19 pages, with illustrations.

Catalog No. C 13.29:110 15 cents

PAINTING, REPAIRS, AND UTILITIES

All homes need painting repairs at one time or another. This fine manual gives complete information on how this work can be done properly. It covers floor finishes, exterior and interior painting, and sign painting, giving ample directions for each operation. It also describes the equipment needed and tells how it should be used. (1946) 57 pages, with illustrations.

Catalog No. W 1.35:5-618 25 cents

CARE AND REPAIR OF THE HOUSE

The attractiveness of a home and the pride and satisfaction derived from it, depend a great deal on the way the home is maintained. In this bulletin you are offered simple directions for dealing with leaky faucets, doors that stick, reroofing, walls that need repair and alterations. These and other home-upkeep problems can be solved quickly and easily with the aid of this invaluable Government publication. (1931) 121 pages, with illustrations.

Catalog No. C 13.25:15 20 cents

SAFETY FOR THE HOUSEHOLD

One of the most important and vital factors for homeowners to consider is safety for the household. Many millions of people are injured in household accidents each year, and of these, a great many are fatalities. This circular gives simple methods of care and caution against such hazards. It covers all kinds of possible accidents, and tells you how to take precautions against their occurring; if they do occur, it gives you simple first-aid instructions. (1948) 190 pages, with illustrations.

Catalog No. C 13.4:463 75 cents

POINTERS ON MAKING GOOD LAWNS

Well-kept lawns add to the attractiveness of any house and make a luxurious carpet for playtime and recreational activities. The helpful suggestions and ideas offered in this folder make beautifying your lawn a simple task. It lists the fourteen steps necessary in making a good lawn; it lists the ten points to observe in keeping a lawn in good condition. It discusses renovating the lawn, choosing the right kind of grass, and soil and weather requirements. (1949) 6 pages.

Catalog No. A 1.10/a:L 427 5 cents

GROWING ANNUAL FLOWERING PLANTS

For year-around glory in your home and on your grounds, nothing can surpass properly placed annual flowering plants. Many plants are discussed in this bulletin and instructions are given for their proper planting and care. If you would like beautiful flowers around your home, you need this book. (1939) 62 pages, with illustrations.

Catalog No. A 1.9:1171/3 15 cents

COMMON DISEASES OF IMPORTANT SHADE TREES

Attacks by diseases or insects may often kill or disfigure the trees you value most. You can avoid or correct much of this by the timely use of the suitable control or remedial methods discussed in this pamphlet. You are told the chief characteristics of each disease and are given the best methods of combating it. (1948) 53 pages, with illustrations.

Catalog No. A 1.9:1987 15 cents

QUESTIONS AND ANSWERS FOR THE HOME FIREMAN

Every homeowner wants his furnace to operate economically and to give full heating satisfaction. This booklet of pertinent questions and answers for home firemen may provide the solution to your heatng problems. It covers coal, coke, wood, oil, and gas furnaces. (1940) 34 pages.

Catalog No. 1 28:48:2/2 15 cents

PERFORMANCE OF A COAL-FIRED BOILER CONVERTED TO OIL

Many coal-fired boilers are converted to the use of fuel oil each year to obtain the greater convenience of liquid fuel. This report discusses the various ways of converting these coal-fired boilers and the efficiency of each one. (1948) 11 pages, with illustrations.

Catalog No. C 13.29:111 15 cents

DECAY AND TERMITE DAMAGE IN HOUSES

Subterranean termites or decay fungi cause serious damage only to those buildings that are not properly built

or maintained. This bulletin explains how you may best safeguard against decay and termites and gives specific instructions on how it should be done. (1948) 21 pages, with illustrations.
Catalog No. A 1.9:1993 10 cents

DDT for Control of Household Pests

Instructions given here in simplified form are meant to guide the individual homeowner or apartment dweller in the use of DDT to control household pests. It tells what DDT is, how to use the different forms of DDT, and how to use it against specific pests. (1947) 15 pages, with illustrations.
Catalog No. A 77.302:D 33/5 5 cents

Rat-Proofing Buildings and Premises

Rat-proofing in the broadest sense embraces not only the exclusion of rats from buildings of all types but also the elimination of their hiding and nesting places and cutting off their food supply. This bulletin gives general principles of rat-proofing and specific instruction for rat-proofing farm and city buildings. (1942) 24 pages, with illustrations.
Catalog No. 1 1.72:19 10 cents

FOOD AND CLEANLINESS

In the Old Testament we find the words, "Thou shalt not eat any abominable thing." It is difficult to adhere to this rule. With so many people handling food in restaurants, lunch rooms, drugstores and roadside stands, some food is bound to become abominable. A first-class restaurant is usually well supervised and has food handlers who keep their hands off and out of the food as much as possible. There are other places where the counter clerk fingers and handles everything—filthy money, bread, lettuce, cash register keys, deviled eggs, slices of tomato, strips of bacon, handkerchief, cheese, pickles, hair, and nose.

Food handlers are not always equipped with training in the technique of proper and sanitary handling of food. Food infections are far more common than people realize and often are explained away as intestinal flu and such pat phrases. Most cases of food infection are mild and last but a few days —even so, it's that much time lost from feeling fit to work. Schools for restaurant workers are becoming steadily more popular. Public demand will result in an increasing interest in seeing that food is served by workers trained in methods of sanitation and cleanliness. The stomach is standard equipment for man and when treated well, it gives long and dependable service.

ABOUT HEADACHES

A person with a headache often becomes a headache to his doctor. Oliver Wendell Holmes once said that if he wanted to show a student the difficulties of medical practice he would give him a headache to treat. Headache is probably the most frequent of all complaints. It is said that between 8 and 10 per cent of patients complain of headache and that 70 per cent of the population has had headache at one time or another. The possible causes for headache are numerous. Excitement, anxiety, constipation, gluttony, fatigue, indulgence in alcohol, excessive smoking, poor ventilation, overbright or poor illumination, and the wearing of a tight hatband are causes. The fumes in industry, overdose of drugs, fever, allergy, high blood pressure, low blood pressure, anemia, and infections may bring on a headache.

Emotional states account for many headaches — frustration, intolerance, feeling of insecurity, perfectionism, financial concern. The pain of headache may originate in the teeth, ears, nose and sinuses, or eyes. Following injury to the skull with concussion or fracture there is likely to be headache, and brain tumors usually are associated with headache. There are headaches that hammer, that press, that come and go, that are continuous. The headache that is worse at night is often due to some disease within the skull, inflammation of the bone of the skull, or eyestrain. Headaches that are worse in the morning are frequently due to sinusitis or hang-overitis. The headache may be very real although its cause is often vague.

TEST WATER, PROTECT FAMILY HEALTH

The farm family that has a private water supply—either a well or a cistern—can help protect its health by having the water tested for purity.

Miss Elizabeth Schofield, health specialist at the University of Illinois, warns that impure water can spread such serious diseases as typhoid fever and gastro-intestinal infection. She says a water supply should be checked at least once a year. When there's any reason for doubt about its purity, you will be wise to have it checked more often.

If your family's water supply hasn't been tested recently, you can have it done by the Illinois Department of Public Health, Springfield, Illinois. Send your request to that department. They will send you a sterile container in which you can put a sample of water from your home supply. The sample is mailed back to the department for testing free of charge.

COMMON LAW DUTIES OF A FARM TENANT

In the absence of specific agreement covering the manner in which farm property is to be handled by a tenant, the courts have held that certain reasonable duties on his part are implied. Among the principles laid down are the following:

Only a reasonable use of the property for the purpose for which it is obtained is permissible; no waste should be committed; the farming should be done in a husbandlike manner; the soil should not be unnecessarily exhausted by negligent or improper tillage, and repairs should be made. In addition a tenant is presumed to conduct the farm business according to well-established customs or usages of the region in which he lives, unless the lease specifically provides or implies otherwise.

While the tenant shall not farm in such a way as to injure the freehold, he is neither required to yield up the tenancy in the same condition as it was when he took it, nor in every respect to have properly tilled, manured, or pastured it. On the other hand, the tenant can set up no claim for farming the land in a more beneficial manner than was required. Leases are governed by the laws applying to contracts. Where no express agreement appears, rules of common law, statutes, and the "customs of the country" govern questions which arise.

Although in the absence of an agreement a tenant does not have to spread manure, he can not in this country, without the consent of the landlord, remove from the farm manure produced from feed grown on the farm.

Among the specific things courts in this country have called waste are overtillage, unusual rotations, cutting timber, breaking up pastures, altering buildings, cutting hay too early, sowing a pernicious land to wheat shortly before the end of the term, and selling manure.

The courts distinguish "permissive" waste, meaning damage which the tenant fails to prevent, from "voluntary" waste, meaning damage resulting from positive acts of the tenant. Liability is much greater for voluntary waste.

The doctrine of waste, as it has been developed by the courts, has not furnished an adequate basis for establishing good land usage. Failure on the part of the courts to get scientific information on the problems coming under their scrutiny has sometimes resulted in rules which are not in accord with well-established farm management practices.—H. W. Hannah, *Member of Illinois Bar.*

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Keystone Granite Grit makes your feed go further because its hard grinding action allows more feed to be digested. The grinding action mechanically opens tiny feed cells that cannot be opened by chemical digestion. Keystone Granite Grit helps lower your feed costs as much as 20%.

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Ulrich Products Corporation, Roanoke, Illinois	36
Warren's Shoe Store, 15 North State Street, Ephrata, Pennsylvania	30
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Important Announcement

Shenk Hatchery Launching Intensive Breeding and Selection Program

We are happy to announce that Dr. Albert B. Godfrey, lately of Beltsville Experiment Station and well-known geneticist is now affiliated with us to oversee our latest breeding and selection program. This new program includes trapnesting and more rigid selection.

Continuous research and breeding activity have shown that bird quality can be improved each year. The most efficient broiler possible has not yet been developed but the search is going on every day to produce the ultimate in broiler type. Therefore we are dedicating our activities to the end that poultrymen may constantly enjoy better margins of profit from continually improved breeds. Simply stated our aim is—TO BETTER THE BEST.

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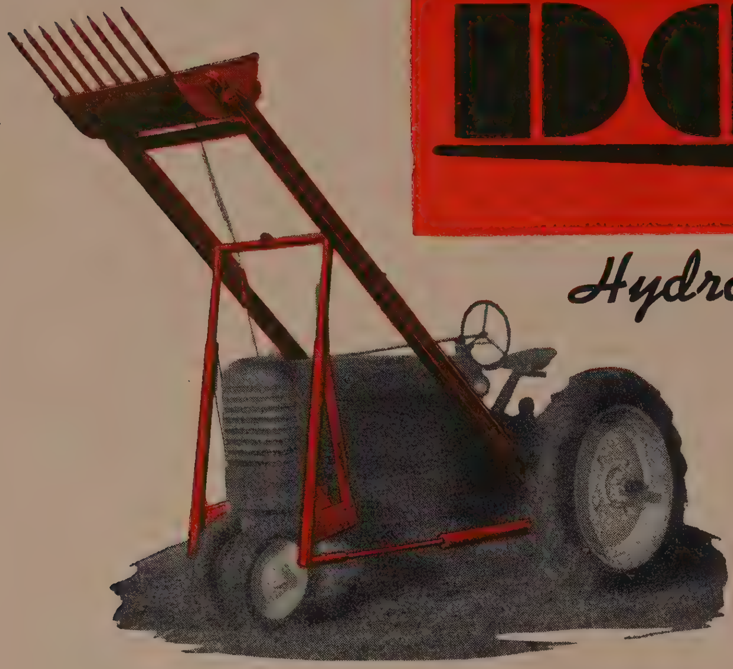

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- Safe—no sudden drops or stops.
- Convertible to lifting boom and post puller . . . bulldozer blade attachment.
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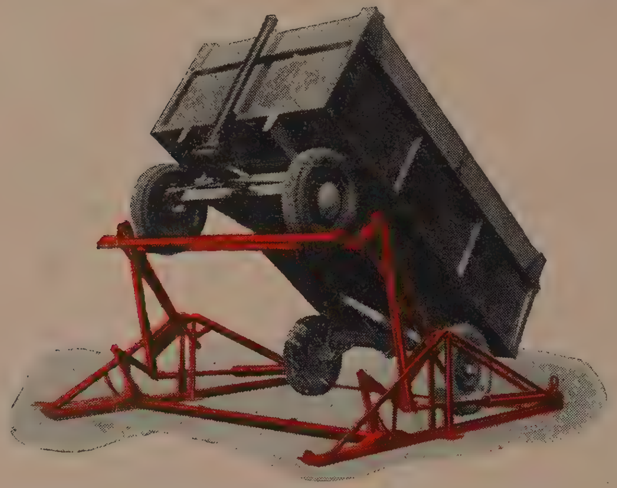
- Ruggedly built . . . heavy duty industrial type power unit.



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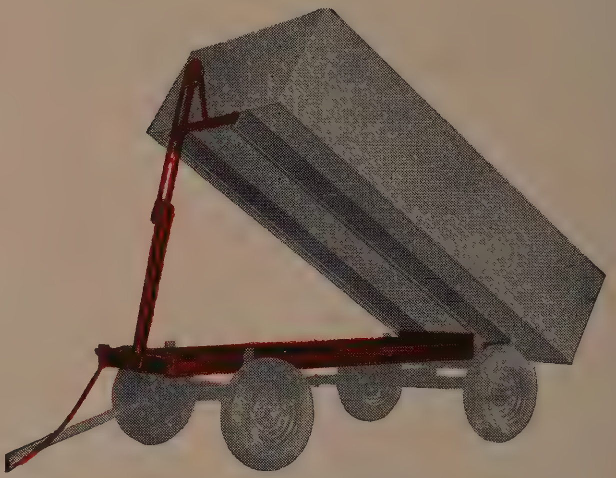

WAGON BOX HOIST lifts extra high . . . dumps anywhere. Fits practically any wagon box up to 16 ft. in length. Can be installed quickly and easily. Ruggedly built.

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Gives smooth, efficient operation with all hydraulic implements. Consists of power unit, cylinder, hose with fittings, and ULRIX BREAK-A-WAY COUPLERS.

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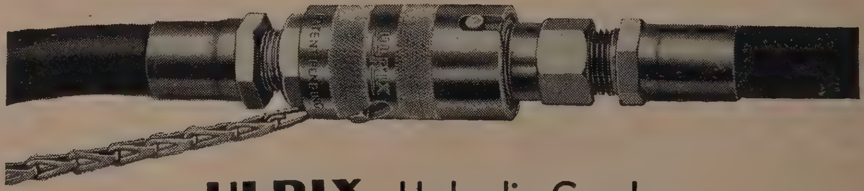

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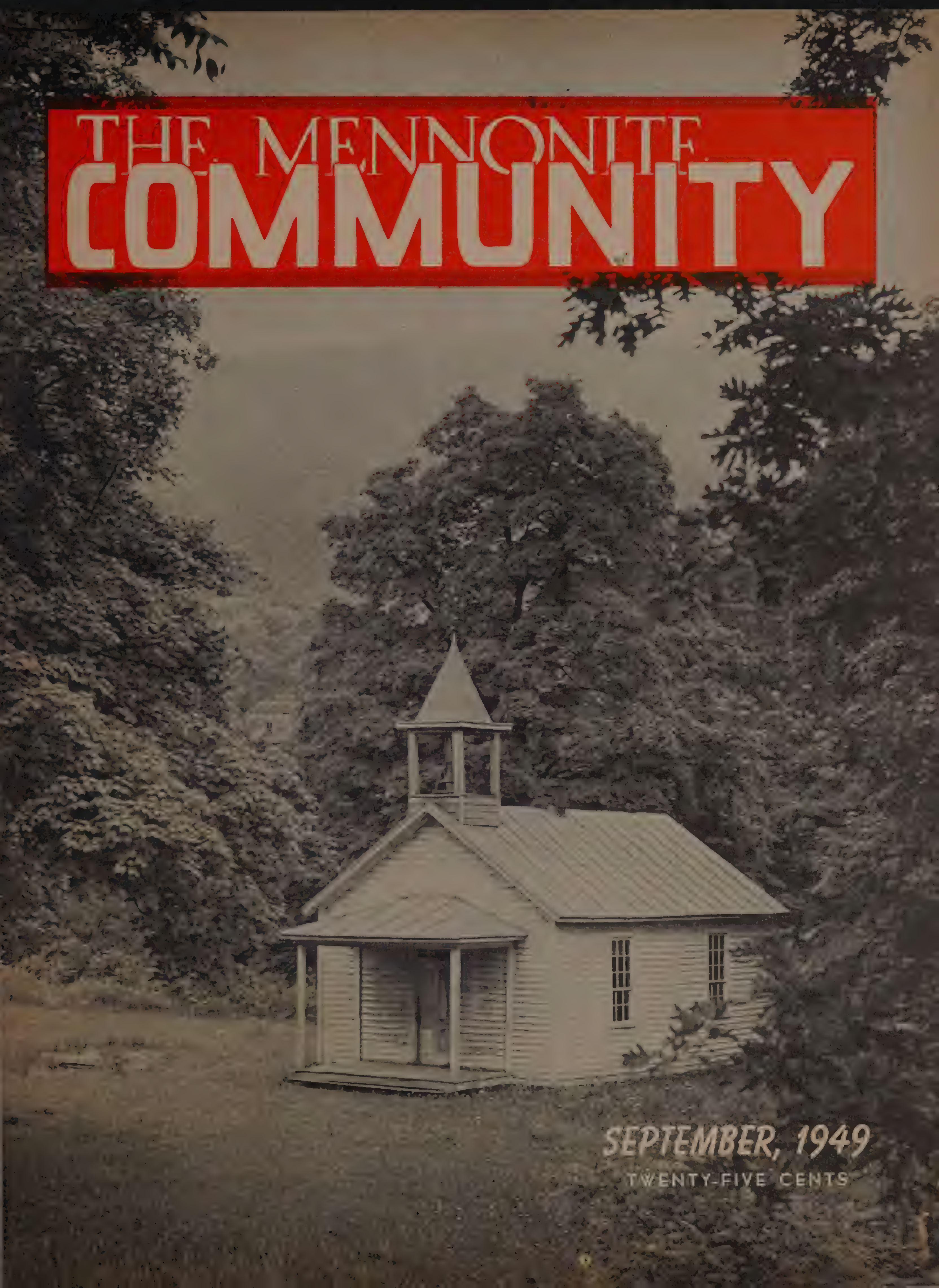

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Consult Any Member of the Staff or
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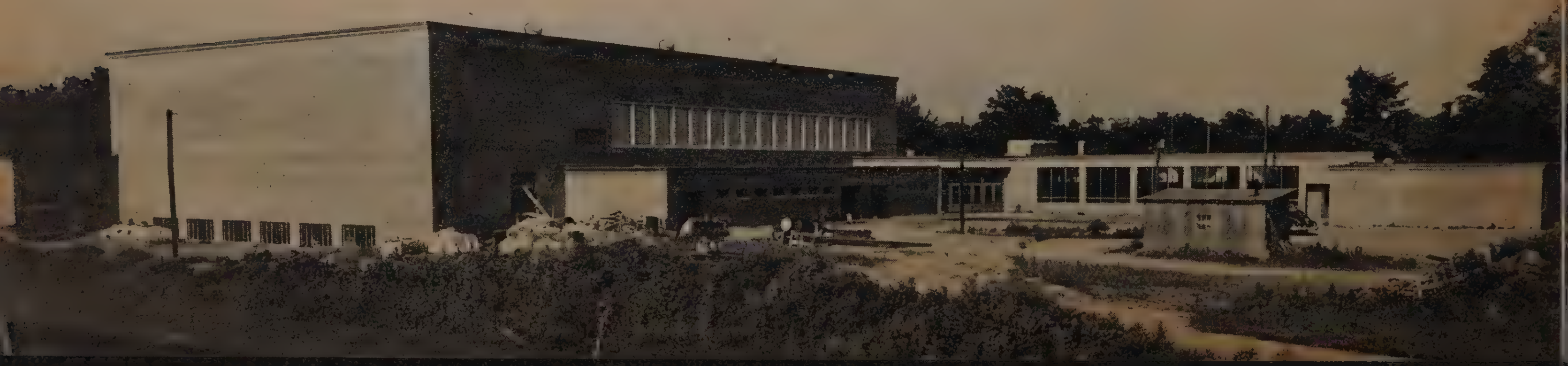

THE MENNONITE COMMUNITY

SEPTEMBER 1949

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Telephone 962

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Before School Begins

A moment more and they will gather—some
With faces shy, and some with eager smiles;
With welcoming eyes, and all the little wiles
That speak of love and trust though lips are dumb.
Soon this hushed room will quicken with the hum
Of many voices, and these narrow aisles
Will feel the tread of softly-walking files—
Only a moment more and they will come.
O, I am glad today that I may stand
Again within the walls of this glad place:
Dwelling once more in Life's bright borderland,
A tenant in Youth's country for a space;
Holding awhile sweet Childhood by the hand—
Teacher of little children, by God's grace!

—Marion B. Craig.

A schoolhouse and tall poplar trees are shown in this sunset scene of early autumn. The picture was taken in September of 1948 near Baden, Ontario.

The Church High School in the Community

by Samuel B. Nafziger

When the first Mennonite high schools were started in America, they were the undertakings of large geographical areas. A conference district sometimes including several states undertook the venture. Indeed, there were too few young people interested in a high-school education to justify more than two or three schools in North America.

In the past twenty years, however, a significant change has come. Most Mennonite communities of 1,000 or more members have a sufficient number of young people interested in high school to make a church-controlled high school possible.

Some of the high schools that are springing up in response to this need are primarily community schools. They are sponsored by the community and they are responsible to the community. If there is in the community a combination of persons of vision and a co-operative spirit, there is a large field of opportunity for service open for such a school and community. The contributions it can make to the community are many and varied.

A Center of Training

For the past several hundred years, the strength of Mennonites has been closely tied to the soil. Relatively isolated close communities have been a large factor in the preservation of the historic principles of the denomination.

A rural community is the best place to raise children and to develop the best leadership qualities. Close to nature is the best place to develop Christian workers and souls attuned to God.

If the Mennonite Church of the future is to be virile and a robust positive force upholding Biblical principles, it probably will need to remain largely a rural community development.

This does not mean that it must stay strictly an isolated close community. Such conditions are becoming increasingly difficult to maintain. But such communities where they are maintained can develop strong spiritual leaders who can then serve anywhere because they have been buttressed by the impact of such a community. The ballast of those years of experience will be a strong stabilizing force in their lives.

If such a community holds the lines of the future upon the church, is it not time that our Mennonite schools arrange more definitely to prepare young people for living in a Mennonite community? The type of community should determine the curriculum. If it is a typical farming community, the school is responsible to the community for setting up a strong home economics and agriculture department. Other courses in the school should be geared to the farm. Manual training must drop some of its urban units of work and emphasize rural units. As farms become more mechanized, there will need to be more training in the use of machines. Mathematics and the sciences can be geared to the farm. As farm business becomes more complex, farm accounting needs to be taught. Mennonites are frequently known for excellence in secular pursuits, but the forces that bind them together are still religious. Therefore, there is a place for a strong Bible department. A Mennonite school in a community should be a center of Gospel light, a center of mission interest and zeal, and a place dedicated to the advancement of the kingdom of God.

> EDUCATION FOR LIVING
>
> It may be that education will have to move back into farm communities and be individualized for local needs. By this I do not mean that the school will teach agriculture and home economics rather than mathematics and English literature. But all that is taught will be taught in a way to establish in the child's mind his true relations to his farm home, and the relations of that to the larger community at hand and to the world out of sight. Not less but more awareness of that world beyond the farm will be fostered. Education should be planned not to keep children on the farm, nor to help them escape from it, but to help them find the way to the unique place which waits for the participation of every man and woman.
>
> —Mildred Binns Young, in *Participation in Rural Life.*

It is the responsibility of the schools to send out graduates who are prepared to make a contribution to the church as capable leaders and co-operative followers, prepared to hold high the standards of evangelical Christianity because they have been taught the basis on which it rests.

It must send out young people prepared to maintain a Biblically based Mennonitism; well prepared because they know the reason for the creed and understand the foundations on which it is built, not the fact only.

A Center of Cultural Activities

The school already has instructional facilities. It is heated daily during the winter. It is the appropriate place for community cultural interests.

In every community are some adults who feel that their education is inadequate. Evening classes can be the answer to this problem. If there is sufficient interest, any of the regular subjects of the school can be run in shortened courses or accelerated program type of courses.

Probably the largest opportunity will be in the Bible subjects. Many Sunday-school teachers, Sunday-school superintendents, and other Christian workers are handicapped by lack of training. In some communities, special courses for ministers can be offered.

For many activities in the community, the school is either more convenient, more adequate, or more appropriate. Some of these activities are hymn singing, socials, literaries, community choruses, Young People's Institute, Mennonite Youth Fellowship, rained out reunions, and large mass meetings. Perhaps the community should build a large community building on the school grounds for some activities, then allow the school to use it for a gymnasium. At Iowa Mennonite School the school is being used for the Mennonite Community Men's Chorus, prayer meeting groups, and Bible study classes.

The school should bring in able speakers on subjects of interest and value to the community. Men from the State Agricultural College should be asked to speak on such topics as: "The Improvement of Dairy Herds," "Chicken Culling," and "Contour Farming" or other phases of soil conservation.

When missionaries or relief workers return from abroad, often they prefer to illustrate their talks with slides. The school is usually considered more appropriate than the church for such lectures.

The School a Center of Facilities

If the school has a strong manual training program, its facilities can be made available to people in the community. Students can get practical experience repairing items used on the farm. It is just as good experience to solder a milk pail as to solder on a scrap of tin for practice. It is just as good training to weld a broken trailer hitch as to weld scraps. Under competent direction the farmer can be assured of a good job.

If the people of the community use the school shop, it will be justifiable to get better and more equipment and both will benefit from it. If the school buys a welder of a certain brand, the manufacturer will donate another to be loaned out to farmers in the community.

The agriculture department can be of service in such things as soil testing, poultry culling, tree grafting and pruning. Materials of equipment can be supplied; information given. The agriculture teacher can cull or test or vaccinate to supplement his income!

If a minister has a duplicating job to do, students from the commerce department can type the material, cut the stencils, and make the run. They get valuable training and some of the strain is taken from his shoulders. Other office equipment may well be at the service of the community. Certainly it will wear out more rapidly but its depreciation due to age will not be any more rapid. It will justify the purchase of better equipment to the profit of all.

On the basis of its possible service to the community, the school should be located centrally. There may be occasion for locating it elsewhere, but there needs to be sufficient value to offset the advantage it can offer to the community.

Probably no Mennonite community now wants all of these benefits enough to put forth the required effort, but it will be worth while to keep them in mind in the long-range planning for the school. It will mean a large amount of additional work for teachers, for administrators, and others in the community. But the outcomes cannot be compared to hours of work.

SCHOOL AND COMMUNITY

A closing day picnic is held each year at the Iowa Mennonite School near Wellman. Patrons of the school attend this event and also the closing exercise of the school on the morning of the same day.

This picture was taken on May 24, 1949, and shows the community people on the grounds of the school.

What the Teacher Expects of the Parents

by Elizabeth Burkholder Hostetler

It is with fascination that I stand in front of the first grade children at Maple Street School and look into the faces of the children—the innocent, expectant and mischievous faces of children—and most certainly wish that I could turn the clock back and start again as a parent. For I believe now I know the kind of home, qualities of character, the type of parental understanding and backing which parents must give a child before they and the teacher working together can make a success of their job of educating a good citizen.

Looking out on the world through the double lens of teacher and mother I see several necessities facing the school child. We do expect the co-operation of the parent for you, his parents, can help and must help. Parents in this day and age have changed somewhat from those of former years, and it is a pleasure to learn that they are more aware of the necessity of teacher-parent co-operation than before.

The chief imperative for a child is the necessity for him to get along well with other children. The first day at school! What a thrilling experience and happy time that should be for the first grader. He is a big boy now and he can take care of himself. Will your child go to school happy and free, ready for the big change in his young life? Will he be emotionally and socially prepared for school? Have you attended to all the details that will aid in assuring him a happy start in school? We as teachers expect that you, as parents, have prepared your child for this social adjustment.

Prepare for the First Day

I would like to cite several cases of social maladjustment:

Sally had never gone anywhere alone. She never had the happy experience and joy of going anywhere alone. On the first day of school Sally's mother came with her. After she was enrolled and seated, Mother proceeded to leave the room. Immediately Sally screamed, "I wanta go home, I wanta go home." To ease the situation the first morning the mother was asked to stay and visit. She hoped Sally would find school a place of security and fun, a safe and happy place to be. However, this emotional upset unfortunately made Sally so ill that she was obliged to be absent for a few days.

UNDERSTAND YOUR CHILD—From 6 to 12

This is the title of a new pamphlet published by Public Affairs Committee, Inc., 22 East 38th St., New York 16, N.Y. It sells for $.20.

The pamphlet tells about the broadening horizon of growing children and gives parents some idea of what to expect from them in home life, school, selection of friends, and even in telling tall tales. The last part of the pamphlet is entitled: "Some Hints for Parents" and these include:

Keep talking things over together
Share experiences
Gifts are not a substitute for love
Don't make too many rules and regulations
Help children understand authority
Let him be as he grows.

When she returned to school there was a repetition of the first day's scene. This time Sally was pried loose from her mother. It took ten minutes to quiet and interest her in her work. She was happy and contented the rest of the day. After several repeated performances Sally began to see that nothing dreadful happened when she was away from her mother, and that it was fun to go to school alone.

Little children must be taught not to fear the unknown. It is a child's right to know what to expect of school before he goes there.

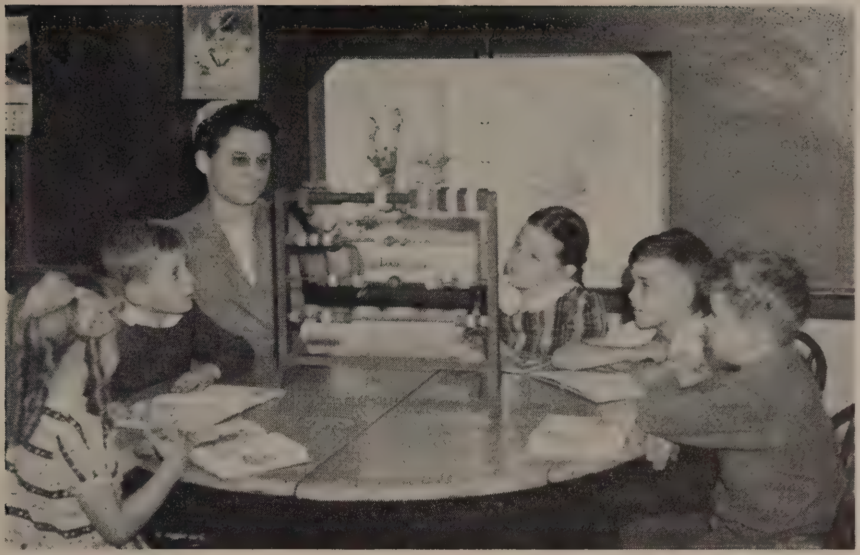
Sally's case is not an extreme one. To cite an extreme case from Sally, Pat's mother brought him to school the first day of school but not because he would not have come himself, far be it from that. No, she wanted to tell the teacher what a case he was, that he was a wild Indian and that he hadn't given them a minute's peace since the day he was brought home from the hospital, and she literally shoved him to the teacher, as much as to say, "Here, take him and do something. I can't do anything with him."

Pat cheerfully waved goodbye to his mother as she left. Pat then proceeded to explore the room. First, he decided to walk on top of the newly refinished and waxed desks. Of course this experiment was quickly stopped and he was immediately given a lesson on how to take care of school equipment. Shoes make scratches on nice desks, and we are responsible for our room to look pretty so we must take care of it. Pat was then given charge of the furniture, to see that it received the proper handling. This responsibility did much for him. He became very obedient because he expected the co-operation of the other children.

Does your child come in somewhere between Sally, the shrinking violet, and Pat, the undisciplined wall flower? We as teachers expect that you as parents will have prepared your child to take his place in that garden of childhood.

Neat and Well-Mannered Children

If your child doesn't get along well with other children ask yourself a few questions. Is he neat and clean? Does he have to wear a raincoat whenever there is a cloud in the sky? Is he forbidden to bring other children home with him after school? Is he dressed unreasonably odd from the other children? Is he forbidden simple privileges for no reason? A child may grow sullen and self-effacing if denied a few privileges. But a child's problems are not all solved when he has learned to get along with other children.



From the very first day of school parents can join with the teacher in helping their children to get along with other children and to fit into the school routine.

Here is the author and some of her first-grade pupils in a public school at Orrville, Ohio.

His second necessity is for him to get along with the teacher. We expect you parents to help your child to be liked by the teacher. Put yourself into her place and imagine what qualities of character and personality will warm her heart. We cannot help being moved by the child who is neat and clean, one who has been taught to use his handkerchief properly.

How are your children's manners? Have you taught him to say, "Thank you" or "I beg your pardon?" Are you proud of his manners on the bus, in church, in the stores and on visits in general?

You can help Tommy to be liked by the teacher by instilling a sympathetic attitude towards her. A teacher doesn't always resent the child who pulls Mary's hair and throws spit balls. Often these very children show qualities which the teacher is looking for: alertness, daring curiosity and independent thinking. You can help Tommy to be liked by the teacher by not getting alarmed and fly to his defense every time he comes home with a tall tale bursting with indignation at some alleged injustice. Make it clear that you are loyal to his interests by promising to talk it over with the teacher if the difficulty arises. Uphold the teacher in whatever she does until you know she is absolutely wrong. If sometimes the teacher's actions are questionable, do not discuss them in front of your children. If through your children you learn of incidents going on at school, and feel they should be curbed, contact the teacher.

Remember to Visit Your School

We, as teachers, expect parents to give their child a background of health, happiness and order. In the spring immediately after the close of school a clinic is provided to have your children checked for defective hearing, vision, tonsils and a good check-up in general. Many a child's problems have been solved by having these irregularities corrected. I could give several incidents where vision was the cause of maladjustment.

Get your child up in time to give him a good breakfast, one that he can eat peacefully, and without rush and hurry. How would you like it if someone would pull at your arm and say, "Hurry, hurry, you'll be late?" Give your child an unworried mind, a place to keep his books and papers, a quiet place to study, read and relax, without the interference of a blaring radio.

Parents are urged to attend regular meetings held at school. Come to P.T.A. Meetings. You are invited to come to school and visit and talk with the teachers about the new methods in reading, etc. If your child is having trouble with reading come and sit in on a reading class. It would be wise to learn what procedure to follow that you might be able to help. Drop in too when the teacher is free to discuss your problem with her.

Come in and compare your child's work with that of the others in his class. See if he measures up with the rest. Show an interest in the papers he brings home by examining thoroughly and praising him in a knowledgable way, which shows you really looked at them and read every line.

But, when you visit school remember that your child is an individual and let him alone. From the time your youngster starts to first grade make up your mind that you will not be a problem parent either negatively or positively. Your child's teacher needs your co-operation but not your interference. Some parents complain that their children don't get enough of individual help. In general, a teacher will help and do all she can to help a backward slow child but she can't raise his I.Q. Also with forty or more youngsters to be coaxed, prodded, and pushed into the next grade the day isn't long enough to give private lessons to any individual.

Of Most Importance

The finest and most valuable thing that a Christian conscientious teacher expects of you as parents is to give your child a good home environment where religious training is given much thought and consideration and where the Word of God is read and honored. A child who has been taught at home to reverence God easily learns the greatest of all lessons, self-discipline, and the objective of all teaching, self-improvement. A home where the will of God is stressed is a training center that cannot be surpassed. School training cannot surpass home training but by working together and sharing the responsibility the home and school can achieve better standards of group and individual behavior.

Last, we as teachers do expect a word of encouragement. If your child has done well, tell the teacher you are pleased with the response he has made. A word of encouragement spurs us on to do more nobly the task that is set before us.

If yours is the gift of loving life, of finding each day a new adventure and each human being worth knowing, your child will be on his way to an education long before he ever enters the first day of school.

The Library Is for Everyone

by Clifford B. Wightman

Traveling libraries now reach into many rural communities. To the right is the Bookmobile of the Lancaster Free Public Library. It has traveled over 40,000 miles since it was first put into service. Schools are among its best patrons.

For about the past six years the Lancaster Free Public Library has been extending the joys of reading to hundreds of people throughout Lancaster County, through its county section—a section financed by appropriations from the County Commissioners. Because of this service, books were used a total of some 66,251 times during the year 1947 by county school children and adults.

Probably the most familiar part of this service to many residents of the county is the "Bookmobile"—the library's specially equipped truck which acts as a library on wheels for residents in the remote parts of the county. Presented to the library in 1939 by Miss Effie Detwiler of Columbia, this truck is equipped with shelving which will hold seven or eight hundred volumes. In 1947 it traveled 5,606 miles within the county, and has covered nearly 40,000 since it was put into service.

Books are made available in a variety of ways. Through the so-called "direct service" routes, they are taken to the inhabitants of twenty-one communities in northeastern and southern Lancaster County. Stops are made by the Bookmobile once a month in central locations at Bareville, Blue Ball, Goodville, Churchtown, Beartown, Cambridge, Cains, Spring Garden, Intercourse, Bird-in-Hand, and Smoketown, on the northeast, and at the Buck, Chestnut Level, Fairfield, McSparron, Penn Hill, Little Britain, Fairmount, Unicorn, Mechanic Grove, and Quarryville, on the south. At these stops books are loaned to any resident of the community for one month, and on the next trip these books are returned and others are loaned.

Serving the Schools

Extensive book service is given to the schools of the county through the deposit of boxes of books in the individual schools, where they are used for six weeks and then changed for another box. This is kept up throughout the school year, and in many cases the books so provided are the only supplementary reading to which the children have access. Last year ninety deposits were made in this manner and were used 53,920 times by the students of the schools involved. Service of this type has been given to the Lancaster Mennonite High School ever since its establishment at its present location.

Rewarding, indeed, is the reception given to the Bookmobile as it pulls into a school yard for its six weeks' visit. The children and teachers leave no doubt but that they have been looking forward to this event, and show it in tangible ways by invitations to the Bookmobile staff to attend teas, chicken dinners, and the like, and by letters of appreciation.

Through Local Branches

Still another type of service which helps make books available to more readers is the depositing of small groups of books in a community for which some resident of the community is responsible, and which are available for use by any resident in that locality. Such deposits are being made now at Adamstown, to help out the community library there, at Salunga, at Twin Linden home for the aged in Churchtown, at Pleasant Grove, and at Safe Harbor.

The picture today, then, is that some sort of library service is being given from the Maryland line on the south to Adamstown on the north, and from Bainbridge on the west to Churchtown on the east. Extensive as this may seem, it still is a fact that applications from more than sixty schools for library service are on file at the library but cannot be handled because of lack of resources. Likewise, many other communities would like service which the library, to date, has not been able to give. Continued expansion of the library will make this possible.

In the meantime, any county resident wishing to make use of the library resources may find out, by calling or sending a card to the Library in Lancaster, just when the Bookmobile will be in his vicinity. He will be welcome at any time.

Book Reviews

ONE TEACHER AND HER CHILDREN

My Country School Diary, Julia Weber, Harper & Brothers, 1946, 270 pp. $3.00.

Julia Weber, a gifted and talented teacher, shares her daily experiences in experimenting and working with the children in a small country school. Nearly four million children receive their schooling in just such a setting. Her simple and vivid presentation of her efforts gives new life and creative power to education and it is offered in such a way that will help other teachers to see the difficulties and rewards of teaching in a small country school.

She describes her first year as a time of learning to know the children through observing and discovering their needs, through visits in the homes, and through personal interviews. Some of their needs were met through a study of their environment, individual instruction, self-expression, group play, adjusting the school program, housekeeping activities, and the enriched curriculum.

A parent-teacher relationship was built up. Parents became interested in the school—they worked with the school in planning a hot lunch program, community social events, and in beautifying the school grounds.

Miss Weber does an unusually good work of developing the "group spirit." She developed a feeling of need for each pupil. The children are the school and therefore need to plan the affairs of the school. Through successful guidance the children expanded their interests, grew in their desire for attractiveness and order in their community, developed ability in meeting new situations in life, and learned to respect the rights of others.

Fortunately, Miss Weber includes the difficulties and unhappy experiences in teaching. She tells of the out-of-school problems at the time of school entertainments, shortage of funds, home attitudes, new families in the community, and misunderstandings between the home and school.

Her second year of teaching seemingly had less "ups" and "downs." Evidences of growth are listed. Mothers share in evaluating the school program; the health program is expanded; the children have experiences in creative dramatization; a detailed study of the community is made; many informal situations in the school increase learnings.

At the end of each year's work Miss Weber evaluates the work for the year. Then she begins to set her goals for the next year. At the beginning of her third year she writes her philosophy to clarify her purposes in mind. Miss Weber uses new techniques each year. She keeps studying new methods of teaching and adds new phases of study to the curriculum.

This book is really a condensed course in school management. It is real, interesting, and very informing for an inexperienced teacher, refreshing and inspiring to the experienced teacher, and enlightening to the parent or pupil.

In the postlude Miss Weber tells what each of the pupils is doing, and the loss of respect for the new teacher when she planned things for herself without the aid of the children. The little white schoolhouse on the hill which was so carefully cared for during the four years of Miss Weber's teaching gradually becomes more and more run down. "Doors and walls were black and sticky with finger marks. Dust hung heavy over moldings, picture frames, books. The door of the little house swung on its hinges in the wind. The wild-flower rock garden grew up with weeds and gradually disappeared. Now and then a persistent little wild flower would defiantly raise its head. It was fighting, like children, against forces over which it could have no control."

The Board of Education thought it would be better to close the school and to transport the children to town school. The parents voted the matter down. They said, "The war won't last forever. Perhaps someday we'll have a good teacher again. The school is the only thing that holds us together."

Pupils of a self-sacrificing teacher are fortunate indeed. And dare I say, even more fortunate if they attend a little white schoolhouse where children of different ages work, learn, and play together. Miss Weber, as all concerned and consecrated teachers will be, was one whose heart was in her work all the time; was one who was interested in each child; was one who loved the children with whom she worked and considered their backgrounds.

Although Miss Weber does say that many of her students were in the army and navy, she does not glamorize war more than we would expect someone to who had as a goal to teach her students to be loyal to our country and to be good servicemen. She was a woman of courage who had a goal in teaching, set out to accomplish that goal, and did accomplish it. And it is from this standpoint that I certainly recommend this book to Mennonite young people, particularly those who plan to take up teaching. —Esther Eash Yoder.

A GUIDE TO RICHER LIVING FOR CHILDREN

Creative Activities, Rebecca Rice, The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. $3.50.

Miss Rice is a public school teacher, Sunday-school superintendent, and in 1946 was one of ten women awarded for outstanding work accomplished with Camp Fire Girls, Inc. Out of this rich experience she gives to us this book of ideas for creative activity among such groups of boys and girls.

In Part One of the book Miss Rice suggests ways that handwork can be used in the curriculum of a church school or similar group. "Handwork is a definite and valuable part of the process of educating the child . . . . Handwork is no longer limited to drawing from a pattern and coloring, nor daubing color on a copy of some beautiful masterpiece. It is a program of enrichment, a supplement to the work that is being carried on in class . . . . It is an outgrowth or an interpretation of the curriculum, and not something extraneous."

We perhaps would think many of the suggested activities beyond the scope of the Sunday-school period both for lack of time then and because the activities probably do not have enough religious significance for the Sunday-school period. However, although this book may be of limited use to Sunday-school teachers, it is excellent material for grade teachers, club workers, summer camp counselors, junior sewing circle leaders, mothers in the home directing play, and teachers conducting their summer camps. Such leaders will certainly agree that "one must learn to be a Christian by practicing thoughtfulness and generosity and love for others. Therefore we must give children opportunities to feel the satisfaction that comes from a program of worth-while activities." Miss Rice tells of the "Come Early Club" of a certain church school. The children that come early immediately go to work creating something.

Part Two suggests materials that can be used for activities. And Part Three suggests concrete ideas to use in creating.

[Continued on page 33]

Sunday Dinners

by Mary Joan Yoder

"Mother, wouldn't it be wonderful if we could eat dinner right away when we get home from church on Sunday? It always seems like so long since we've eaten breakfast and I'm so hungry by the time dinner's ready that I catch myself gobbling down my food."

"I know, Susan, but when we go to church we have to have some time to get dinner ready afterwards. We don't have any other work to do on Sunday besides the evening chores."

"Yes, but if we could eat earlier, then we could wash the dishes sooner, and we'd have more time to read or rest or play."

"I guess you're right, Susan. Maybe we can plan a different menu for next Sunday and surprise the rest of the family. You'll be thinking about things we can have, won't you?"

The Mennonite Sunday dinner is a tradition. It has changed very little since its beginning despite the fact that nutritional studies could prove that it is unbalanced. Housewives, in their attempts to have variety in their menus, have obtained menus with excessive amounts of starch and carbohydrates in the form of puddings, desserts and other sweets.

Attendance at Sunday religious services is also a custom of the Mennonites. "And on the seventh day God ended his work which he had made" (Genesis 2:2). Since the creation man has seen it necessary to reserve one day out of seven for rest and worship. "Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death" (Exodus 31:15). Do we as Christians do only that work on Sunday which is necessary? Can this law of rest be applied to our Sunday dinners?

What, then, are some general principles that one should follow in planning and preparing Sunday dinners? From what you have read in a preceding paragraph you will probably say that the menu should be balanced, but what is a balanced meal? If your Sunday dinner can be combined with the breakfast and lunch of that day so that the combination of the three meals meets your family's daily food requirements you will probably have balanced menus. Of course you must know how to distribute the day's requirements among the three meals. You will not want to have all the requirements of one group at one meal. Your own judgment will help you divide the requirements satisfactorily.

Therefore, the first thing to consider in planning your Sunday dinner as well as that of any other day is the family's food requirements. See that your family gets everything it needs every day.

To Save Time

The amount of time you can spend preparing the food is another factor that influences your Sunday dinner. In fact, time probably affects the Sunday meals more than those of other days. Since it is a custom of Mennonites to attend church and Sunday school, the Sunday dinner demands extra care in planning for two reasons: 1. You must have something that will be ready to eat within a reasonable amount of time after you get home from church, and 2. You will want to plan for things which allow for as much advance Saturday preparation as possible.

Your refrigerator can help you get a head start on Sunday meals and it can also save you a lot of last-minute hustle and bustle. Meat loaves and stews can be made in advance and stored in your refrigerator for later use. All you need to do is heat them and serve them when desired. Refrigerator rolls are always a treat in every family. Simply mix a week-end supply and use it as you need it. Place the dough in a bowl large enough to allow some expansion and cover the top with waxed paper. Another method for having rolls on Sunday is that of baking them on Saturday and heating them Sunday. Biscuits and muffins can also be baked the day before and heated or the dry ingredients can be measured and mixed ready for use. When you are ready to bake them all you need to do is add the liquid.

Waffle batter keeps well in the refrigerator. If the ingredients separate and the color changes, no harm is done. Just stir the batter before using. Gelatin puddings and salads may be prepared in advance and used as needed. There seems to be no end to the number of salads and desserts that can be made out of gelatin and it is so easy to prepare and store. Custards can also be made in advance, but one should not try to store them in the refrigerator for more than a few days. Of course there are all kinds of desserts that can be made a day or so before you wish to eat them—cakes, pies, cookies, frozen creams, sherbets, ices, etc. Leaf through your cookbook for other things you can prepare on Saturday and don't be afraid to try new recipes. You will never actually know how they look and taste until you give them a trial.

Learning to Eat Any Food

Many Sunday dinners are overbalanced with puddings and desserts because of the personal likes and dislikes of individuals in the family. With few exceptions an individual can learn to eat any wholesome food with enjoyment despite his opinions to the contrary. However, until he is willing to subject his food likes to intelligent scrutiny and decide whether they should be continued or changed, his dietary practices will reflect childhood prejudices and foolish notions rather than adult choices. One of the duties of the housewife and mother is to cultivate a wholesome attitude toward every food.

Sunday is a special day and the menu should denote that fact. Try to make it different. Maybe you can add a treat to the menu that you seldom have through the week.

Sunday is often the only day that everyone is at home for dinner. This often means that you may have more help, and since Sunday is set aside as a day of rest, the family will probably enjoy helping you in the kitchen. Keep that in mind when you plan your dinner. Try to have a job for everyone from the oldest to the youngest. However, do remember that Sunday is a free day and your meal can be lighter because not as much energy is expended. Decreased activity requires a lower amount of energy.

A Few Suggestions

The remaining suggestions you should follow in planning your Sunday dinner are more general and could be applied to almost any meal, but since Sunday is the first day of the week you will have to know them in order to get a good start. In addition to planning to meet the family's nutritive needs, planning to make the most of the time at your disposal, and planning for family co-operation and consideration, you should keep the following meal planning suggestions in mind:

1. Plan meals for a week at a time. You will avoid monotony and duplication as well as saving time and money.

2. Choose foods that are in season and make the best use of food when it is at its best.

3. Be sure there is contrast in color, texture, and flavor. Keep a few simple garnishes on hand.

4. Keep within your budget.

Keeping all these factors in mind, what kind of menus can one plan for Sunday noon when it is customary to attend church services first? There are three types of meals you can prepare in such a situation—one in which most of the preparation is done on Saturday, an oven meal that cooks while you are in church, or a quick meal that can be prepared after you get home. Of course you will want to do as much Saturday preparation as you can on the latter two, but the main dishes are made on Sunday.

A Meal Prepared on Saturday

In a menu that permits Saturday preparation you could include the following foods:

Chicken and Celery Casserole
Browned New Potatoes Buttered Asparagus
Sliced Tomatoes Lettuce
Muffins Butter
Ice Cream Pie Coffee

The recipe for the chicken and celery casserole lends itself to Saturday preparation very well since it requires approximately ten minutes in the oven after it is prepared. The potatoes should be cooked in the jackets to preserve their food value, but they can be cooked on Saturday and browned after you get home from church. The asparagus, lettuce, and tomatoes may be washed and stored in the refrigerator until you are ready to fix them for the table. The muffins may be made on Saturday and re-heated Sunday or you may just want to mix the dry ingredients on Saturday and finish baking them Sunday. The ice cream pie can easily be made on Saturday and stored in the freezing compartment of the refrigerator.

You will probably be able to find in your cookbooks all the recipes for this meal but the casserole and the ice cream pie. They are made according to the following recipes:

Chicken and Celery Casserole

2 cups chopped celery
4 tablespoons chicken fat
4 tablespoons flour
2 teaspoons salt
Dash pepper
1 cup chicken stock
½ cup milk
½ cup water drained from celery
2 cups diced, cooked chicken
1 cup corn flakes
2 teaspoons melted butter

Cook celery until tender; drain, saving water. Heat chicken fat; stir in flour, salt, and pepper. Gradually add chicken stock, milk, and water drained from celery. Cook until thickened stirring constantly. Spread layer of chicken in greased casserole. Add layer of celery, another layer of chicken, and so on. Pour sauce over top. Sprinkle with corn flakes which have been crushed into fine crumbs and mixed with melted butter. Bake in moderately hot oven (400°) about 10 minutes or until thoroughly heated.

Ice Cream Pie

1 ¼ cups fine graham cracker, gingersnap, or chocolate cooky crumbs
⅓ cup soft butter or margarine
1 quart ice cream

Mix crumbs and shortening together thoroughly (add ¼ cup sugar if graham crackers are used). Press firmly into a greased pan reserving ¼ cup for top of pie: Bake in moderate oven (350°) about 10 minutes. Chill. Fill chilled crust with firm ice cream by spoonfuls; smooth with spatula. Sprinkle with reserved crumb mixture. Serve at once or store in freezing compartment of refrigerator. Pie may be made in ice cube tray and cut in squares. Two flavors of ice cream may be used to add color and variety.

Oven Meals Can Be Easy

An oven meal requires little preparation after church. Most of the work can be done on Saturday or on Sunday morning and the oven does the rest. Here is an example of a simple oven menu you may want to serve:

Roast Beef
Potatoes Carrots
Relish Plate Bing Cherry Salad
Rolls Butter
Cake Coffee

The beef, potatoes, carrots can all be roasted together if the oven temperature is not too high. The salad, rolls, and cake can be made on Saturday. This type of menu reduces the last-minute work to a minimum. Here is the recipe for the Bing Cherry salad:

3 oz. lemon gelatin
½ cup boiling water
1 ¾ cups cherry juice and water
1 drop red coloring
2 cups Bing cherries
½ cup nuts
⅓ cup stuffed sliced olives

Dissolve gelatin in hot water. Cool. Add water and cherry juice and red coloring. Chill. When gelatin mixture begins to thicken, add seeded cherries stuffed with nuts and olives. Pour into individual molds or a pan.

The Quick Sunday Dinner

If your family is tired of the usual Sunday dinner or you don't have time to prepare the main dish in advance try this menu:

Creole Limas
Buttered Broccoli Green Salad Bowl
Muffins Butter
Lemon Pie Milk

Much of the preparation of this meal can be done on Saturday. The broccoli and salad vegetables can be washed and stored in the refrigerator. The muffins can be baked on Saturday and re-heated or the dry ingredients can be measured and the muffins baked after you get home from church. The pie can also be made on Saturday. The only thing that needs to be completely made after church is the creole limas. The recipe is as follows:

½ cup diced bacon or salt pork
2 medium-sized onions, chopped
2 cups tomatoes
1 bay leaf
½ teaspoon salt
¼ teaspoon pepper
¼ teaspoon paprika
2 cups cooked limas

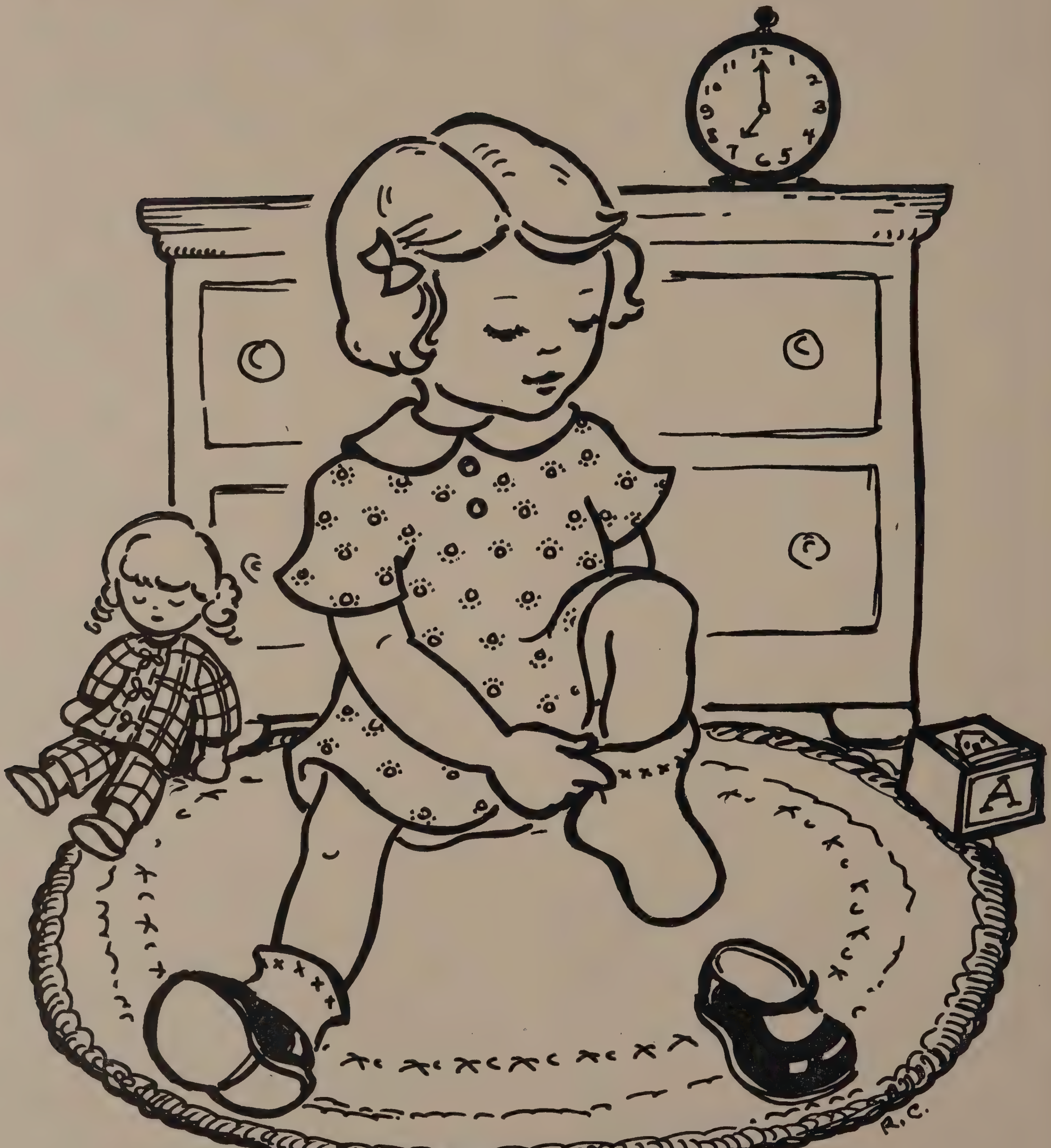
Fry bacon; remove and brown onion. Add bacon, onion, and remaining ingredients to drained limas. Simmer 10 minutes.

Sunday meal planning isn't as difficult as it seems. Many variations can be made in the three types of meals illustrated above. Most of the difficulty probably lies in the fact that housewives are not willing to sit down and plan and try to find new dishes.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31).

THE YOUNG COMMUNITY

Nancy Goes to School



First Day of School

By Katherine Edelman

School bells ringing
Clear and loud,
Join the eager,
Happy crowd!

Meet old chums,
And meet new faces,
Learn of far-off,
Foreign places;

Hear strange tales
Of ancient glories;
Later, trade
Vacation stories;

Recess questions,
Running on,
Asked and answered,
One by one:

"What is your
New teacher's name?"
"Have you heard
This spelling game?"

"Did you know
That Susan Ray
Moved next door
Just yesterday?"

School bells ringing. . .
What nice things,
What new joys
This first day brings!!

Book Friends

ADAM OF THE ROAD. By Elizabeth Janet Gray. Illustrated by Robert Lawson. Viking. 317 pp. $2.75.

In early England in the days of knights and rich landlords, most of the people couldn't read and they didn't have books. And so minstrels traveled from one castle to another telling stories and singing songs to entertain the people. Adam was the son of a minstrel and he traveled on the road with his father, Roger. "The road is home to a minstrel, even though he may happen to be sleeping in a castle," Roger told him.

You'll want to read this book about early life in England in the 13th century when there were thieves in the woods, priests and nuns ran the hospitals and schools, ferry boats crossed the creeks instead of bridges, and everyone locked his house when curfew rang in the evening. However, the part you'll enjoy most is the story of 12-year-old Adam and the exciting adventures he had tramping alone along the road searching for his dog, Nick, and his father.

The black and white full-page illustrations at the head of each chapter were drawn by the famous children's illustrator, Robert Lawson. They help to make it the excellent book it is. If you are ten years old or older this book is a "must" for your reading shelf.

SHUTTERED WINDOWS. By Florence Crannell Means. Houghton Mifflin. 206 pp. $2.50.

Harriet, a Negro girl, lived in Minneapolis where she was treated like any other person. However, the story finds Harriet going down south where things were different. But Granny and Richard Corwin helped her make the difficult adjustment. And she found friends at Landers School. This is a book about people and helps us to understand Negroes and how they feel. Girls of junior high age will especially enjoy it.

Maude and Miska Petersham, a husband and wife who work together making books for children, have written and illustrated three little story books. All are published by John C. Winston and cost 75¢ each.

THE STORY BOOK OF TRAINS. 32 pp.

If you ran across these names—The Rocket, Tom Thumb, Catch-Me-Who-Can—would you know what they were? Yes, they were some of the very first railroad locomotives. You can read about them and see their pictures in this book by the Petershams. Maybe you will be surprised to learn that horses used to pull the cars in some of the early railroads. How would you like to ride on a train when the passengers had to get out and carry water for the engine? This story begins with the earliest trains and shows how the railroads grew until we have streamline trains today. Two pages show pictures of signals and tell what they mean. Maybe you will be most interested in the pictures of the different kinds of freight cars of today or in the pages that tell what makes a train move. Any grade school child will enjoy this book that is chock full of information.

THE STORY BOOK OF CORN. 32 pp.

The story of corn begins with the American Indians, for they were the ones that gave it to the white man. The story and the pictures tell us that the Indians' whole life was built around corn. After learning what the Indians did with the corn they raised, we find out how the white man has used corn from Columbus's time until today. The Petershams have even pictured the modern cornpicker.

THE STORY BOOK OF HOUSES. 32 pp.

This little book shows the homes of the people from all over the world. It tells why the African builds a thatched roof on his house and why the Arabs live in tents and many more interesting facts. The Petershams have made lovely colored pictures of the different houses. This book and the other two books listed above would make a nice gift for you to give to your school library, especially if you go to a parochial school.

JOHNNY MAPLE-LEAF. By Alvin Tresselt. Illustrated by Roger Duvoisin. Lothrop, Lee & Shepard. 29 pp. $2.00.

As Johnny Maple Leaf hangs on the limb of a tree, spring, summer, fall, and winter go by. This story for preschool and lower grade school children tells what goes on in the woods during these seasons. Every other page is a picture in color of Johnny and the other leaves and the little animals of the woods. Small children love these pictures that were painted just for them.

Order above books from Mennonite Publishing House, Scottdale, Pa.

Editorial

THE HIGHLANDS—"A NATION WITHIN A NATION"

What is called the Appalachian Highlands is a mountainous territory that begins at the Mason and Dixon line and extends to Georgia and Alabama. In this territory that is nearly as large as England, Scotland, and the Irish Free State combined there are over six million people living. In this issue of *The Mennonite Community* we present articles and pictures that tell about the life of one small part of this "nation within a nation."

No one who knows the mountain country and its sturdy people fails to point out its importance to the nation and to the church. In the beautiful highland areas live a sturdy people who have one of the finest traditions of freedom in our land. In the words of Edwin White in *Highland Heritage:* "The mountains have something to give that the nation cannot afford to lose, as any open-minded outsider who works a while in the mountains finds out."

TRANSFORMING COMMUNITIES AND PEOPLE

As Linden Wenger points out in his article, the Highlands are changing. In the words of an editorial in the fall, 1947, MOUNTAIN LIFE AND WORK: "The doors leading in and out of the mountains have thus swung wider open than ever before; isolation of thoughts and ways of life are ever more difficult to find; and mountain people have been further absorbed into the main streams of American life."

This change in the Highlands is perhaps no different than the change that is taking place in other rural areas. Industry is moving into the countryside of the valleys and plains as well as into the mountains. Young people are migrating to cities for work whether their homes are in the mountains of West Virginia or on the Great Plains in Illinois. Doctors tend to leave rural areas everywhere for "better" locations. Influences for good or evil are now penetrating the most remote rural areas and this includes the Highlands.

The importance of these changes to the church is great and it is encouraging to have this pointed out so well in the closing part of the article on "A New Day in the Highlands."

EDUCATION AND THE LOCAL REGION

This September there will probably be more children attending our church schools than ever before. What are some of the opportunities for the schools? They are many but here are a few.

(1) Schools can educate for a changing world. Boys and girls going to school can be led to see that everywhere is the influence of change. They will live in a dynamic, not a static world. Alston Waring points out: "There is a need in rural education for a broader, less prejudiced teaching of the way folks live in the cities, the nature of employment and opportunity, the pressure group struggle and why this exists. Country boys and girls must understand the needs of city workers."

(2) Schools can train young people to appreciate their native region, its history, resources, problems, shortcoming, and needs, Why should children learn about the Gobi Desert in Asia but not about their home valley?

(3) Schools can give children a desire to follow a Christian vocation. As more and more occupations are entered it is necessary for each one to see how his occupation is a part of the whole cause of the Christian Church. Schools can challenge young people by showing to them worthy fields for them to enter.

COVER SCENE

Whitmer schoolhouse in the Cove east of Mathias, W. Va., has shared the honor of serving as a place of worship with many other schoolhouses of the mountains. Although the original building is gone this location was one of the first outposts of the Virginia church in the mountains. Regular Sunday school and preaching services are still held here.

PASTORAL SCENES IN THE HIGHLANDS

UPPER:

Typical of the white frame churches that mark the progress of the Mennonite Church in the highlands is Mt. Hermon near Mathias, W. Va. The pastor of this congregation is the writer, Linden M. Wenger. His first duty on arrival is to greet all assembled with a handshake.

LOWER:

Suggestive of nature's peace and quietness which cannot but impress the visitor to the mountains is this flock of sheep being driven along a highland trail. Many farmers keep a few sheep as a paying side line to their other activities. The highlands are quite suitable to sheep raising.

A New Day in th

by Linden M. Wenger

A GATEWAY TO THE MOUNTAINS

Familiar landmark on the Brock's Gap highway is chimney rock, standing sentinel above the highway and the river where they pass through the Gap.

The Land and the People

"Then we've still got the symptoms of the old-time religion," was Brother Bob's rejoinder to the Sunday-school teacher's compliments on highland hospitality. Isolation is the word that explains it; the force that lies back of this and other traditions of a bygone day preserved among a people who have lived apart, who have become in the words of Jean Thomas, "a nation within a nation."[1]

Long before the settlements on the Atlantic coast had filled up the land east of the Blue Ridge, settlers were pouring into the Highland country. Home-seeking Germans, adventurous Scotch-Irish, hardy and self-reliant they followed the Wilderness Road down the great Shenandoah Valley and fanned out through the passes to occupy the mountain vales where centuries of wind-blown leaves had built a deep soil and where the mountain fastness abounded in game. At Cumberland Gap they met the French Huguenots coming up from the Carolinas. All these were men of like experiences and aspirations. They had tasted persecution, but they would not bow to regimentation or be broken by the tyranny of governments. These were the men who occupied the highland wilderness, liberty-loving individualists who asked only to be left alone. They have transmitted the same characteristics to their posterity who occupy the hills today.

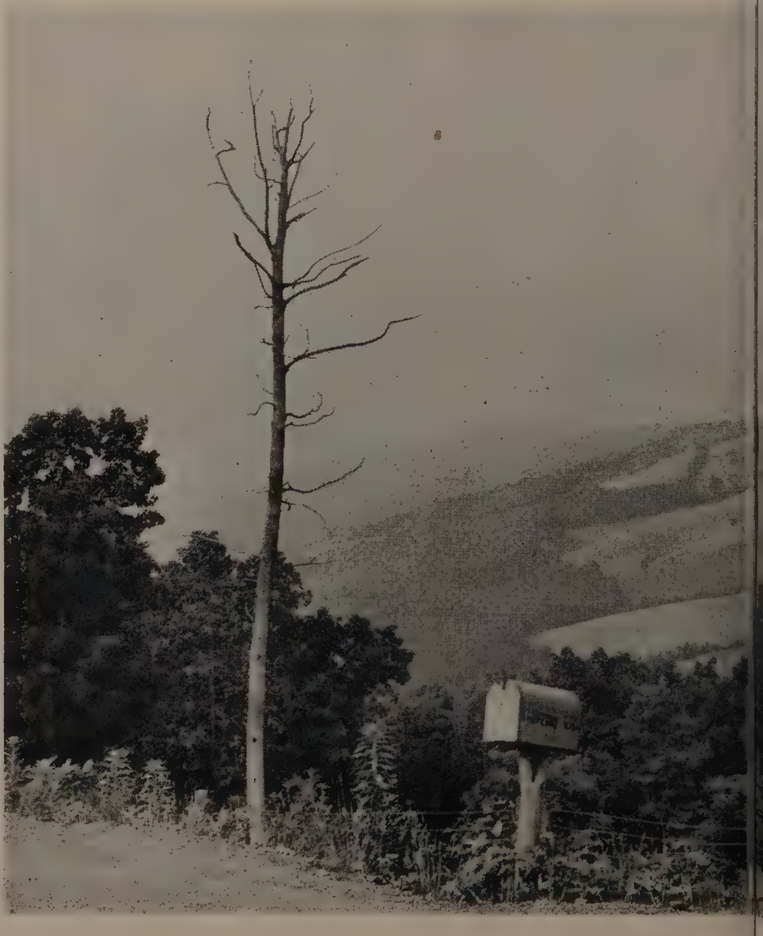
In those early days the disadvantages of the mountain country were not apparent. The people lived from the land and the forest. Near-by markets and large level fields were not prerequisite to their economy. All traffic moved at ox-pace. There were no public schools or other forms of social service. In this New World wilderness those who dwelt in the mountains were on equal footing with their fellows of other regions. Moreover, the mountains nurtured the spirit of these rugged individualists. They became a bulwark in the new land. Out of the mountains came men who helped to turn the tide of the War for Independence. There came also statesmen and men of affairs who helped to found a new nation. Over the mountain trails moved the wagons of trade and commerce. For a time the balance of power in the new nation was in the hands of the mountain men.[2]

But time has a way of changing things. With the opening of the Northwest, traffic moved on the waterways. The railways by-passed the mountains. Commercial importance of the high-

TRAVEL IN DAYS GONE BY

This picture was loaned by Mr. Preston Emswiler, Mathias merchant. In the days when horses hauled the heavy wagons over muddy roads the trip from Lost City to Broadway and return required three days.

Wide horizons and natural beauties rewa
of the country fosters the self-reliant spirit



Highlands

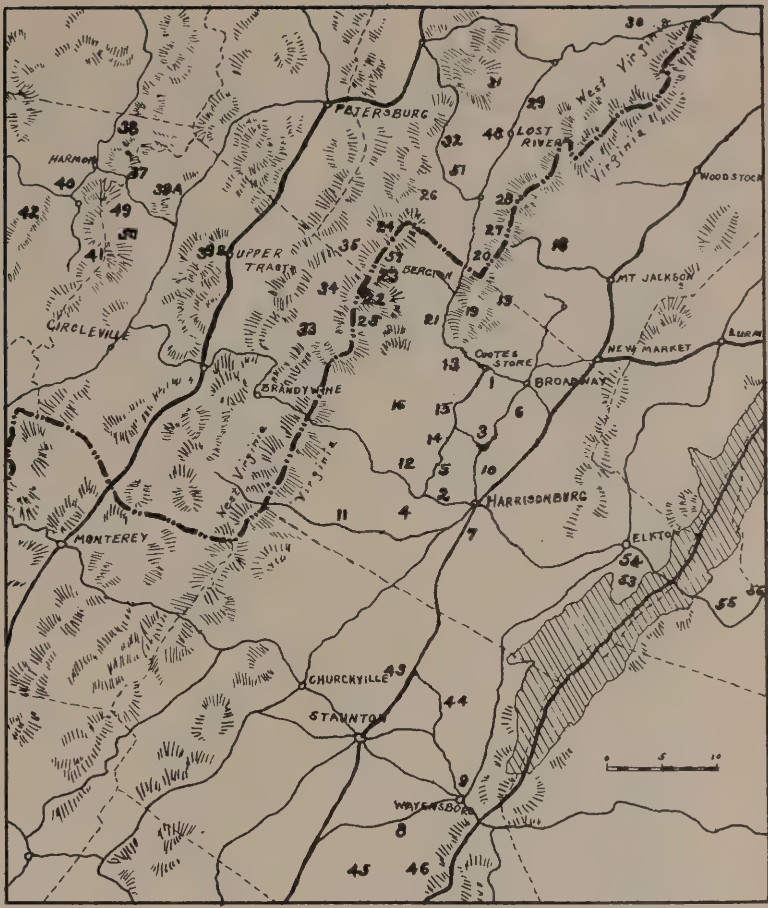
lands declined sharply. As the population increased the fertile valleys were soon occupied and the hillsides had to be cleared. But the hillsides were too steep and the loose forest soil soon eroded away. Hard labor and small returns began to beset the efforts of the highland men to wrest a living from the soil. Industrial advancement produced but little effect upon the mountains. The new machinery was unsuited to the needs of the highland farmers and they must continue to rely upon the old methods of hand labor to plant and reap their crops.

Add to these material disadvantages the neglect of the highlands in the government services. The value of property holdings had not greatly increased. Appropriations went to the heavy taxpaying regions. Roads, schools, and social service were neglected in the highlands.

Add yet the physical isolation produced by rugged mountains and swift flowing streams. The separation of the highlands from the throbbing life of the outside world was complete. Time stood still in the mountains! Fifty, seventy-five, one hundred years, depending upon the degree of this isolation, passed over the highlands while her people persevered in the methods of their fathers and preserved their traditions.

One hundred and ten thousand square miles, lying within the borders of nine states, are embraced in the Southern Highlands. Rugged, forbidding, beautiful, and varied, her mountain ranges

he traveler in the mountains. The ruggedness
ne highland people.



CHURCHES IN THE VALLEY AND MOUNTAINS

Below is a list of the Mennonite churches and mission stations in the Shenandoah Valley and mountains of Virginia and West Virginia. Of this number eight are classified as "home base" churches. The others are either mission outposts or self-supporting rural churches.

1. Trissels Church. 2. Weaver Church. 3. Lindale Church. 4. Bank Church. 5. Mt. Clinton Church. 6. Zion Church. 7. Pike Church. 8. Springdale. 9. Hildebrand Church. 10. Eastern Mennonite College. 11. Bethany Church. 12. Peake Church. 13. Hebron Church. 14. Zion Hill Church. 15. Morning View Church. 16. Gospel Hill Church. 18. Woodland Tabernacle Church. 19. Bethel Church. 20. Mt. Herman Church. 21. Riverside Church. 22. Valley View Church. 23. Bennets Run Schoolhouse. 24. Criders Schoolhouse. 25. Mt. Home Schoolhouse. 26. Cullers Run Schoolhouse. 27. Whitmers Schoolhouse. 28. Hingardners Church. 29. Barbs Church. 30. Crest Hill Church. 31. Salem Church. 32. Topsy Schoolhouse. 33. Pleasant Grove Church. 34. Valley Schoolhouse. 35. Hinkle Schoolhouse. 37. Roaring Church. 38. Riverside Church. 39A. Carr Schoolhouse. 39B. Smoke Hole Church. 40. Bethel Church. 41. Horton Church. 42. Lambert Schoolhouse. 43. Mt. Pleasant Church. 44. Union Chapel Church. 45. Valley View Church. 46. Mountain View Church. 48. Holly Hill Church. 49. Spruce Mountain Schoolhouse. 50. Brushy Run Schoolhouse. 51. Buckhorn Church. 53. Beldor Church. 54. Elkton Church. 55. Temple Hill Church. 56. Mutton Hollow Church. 57. Mt. Top Schoolhouse.

TRAVEL TODAY

New roads in the mountains have done more than any other one thing to bring a new day to the highlands.

shelter, shadow, and mold the lives of the six million people dwelling within her boundaries. For a century they were almost untouched by the onward march of material progress. It was inevitable that there should grow up in many things a difference between the highlands and the outside world. As the years widened the breach in social customs and general economic standards, the one region became a stranger to the other. Few from the outside found occasion to explore the mountains and few from the highlands came out. Even today the average American possesses a hazy idea of what life in the highlands is like; it is a region shrouded in mystery and romance. Caricatures born of post card cartoons and novels a generation old have pictured the mountain man as a gun-toting whisky-making feudist. This would be on par with classifying all citizens of Chicago as gangsters. True enough, there has been lawlessness in the mountains, for often the arm of justice was far away and men tended to become a law unto themselves. Moreover, it was inherent in their nature to resent and resist anything that infringed upon their ideas of personal liberty.

MOUNTAIN RECIPES

GRANDMA'S CORN AND RYE CAKES

(Rye flour must be ground fine, making a gray flour)

Add 2 or 3 tablespoons rye flour
to 1 quart of corn meal.
Add 1 teaspoon soda
Add 1 teaspoon salt.

Mix in a thin batter as for flannel cakes and bake on top of stove in small griddle cakes.

—Kate Tusing.

BROWN SUGAR COOKIES

2 cups brown sugar
2 eggs
Cream together sugar and eggs until light and add:
1 cup sour cream
2 teaspoons soda dissolved in cream
1 tablespoon lemon flavor
Flour enough to roll. Bake in moderately hot oven.

—Orrie Tusing.

LYNN'S BISCUITS

1 quart flour
1 heaping teaspoon baking powder
1 teaspoon salt
2 tablespoons lard (firm)
1 teaspoon soda dissolved in a tablespoon cold water, then add to 1 pint of buttermilk. This makes a very soft dough. Roll out and cut with biscuit cutter. Bake in a hot oven.

—Lynn Tusing.

(Collected by Katie B. Shank)

But much that is fine and splendid from a bygone day has been preserved in the mountains. Here the people take time to live and to enjoy the simple pleasures of life. Friendly and frank, they are openhearted toward those whom they meet and expect a like attitude in return. Hospitality is a watchword; whatever one has is shared without stint or apology, and the wayfarer is never turned out. There is an inherent politeness toward strangers that does not depend for its graciousness upon the rules of Emily Post. In the highlands a man is a man in his own right and not by virtue of his possessions. Above all is the spirit of mutual helpfulness in time of sickness and need. These are the symptoms of the old-time religion which Bob and his fellows of the highland possess.

Life in the mountains has its harder and sterner side. Isolation is the lot of many. Only a foot path reaches the dwellings in the coves of the more remote regions. Loneliness must have blighted many a life and prompted the names of localities like Lost Hope Hollow. Rugged mountains break up the region into innumerable small communities. Often there is no school; more often no doctor or any medical help within reach. Much of the land has become unproductive; work is hard and returns meager. The long finger of poverty rests heavily upon the in-

1 Lynn Tusing sits at the old family loom in her Branch Mountain home. The loom has been in the family for one hundred years and calls back the days when every family strove to be a self-sufficient unit. Nowadays the loom is used for making ornamental rugs, carpets, and coverlets.

2 Mrs. Will Whetzel looks over some of her flowers which she has set on the porch for the summer. Many housewives keep a surprising array of house plants.

3 Backbone of the economic rise of the highlands is the poultry industry. Here Leonard and Junior, sons of Robert See, Mathias, W. Va., feed some of their broilers which are about ready for market.

4 Bernard and Donnie Halterman, sons of Mr. and Mrs. Jesse Halterman, Mathias, W. Va., have a sparkling mountain stream just outside their front yard where they can cool their toes during the hot summer days. These boys have an older brother and two sisters. Their brother anticipates becoming a doctor and their oldest sister, a graduate of E.M.C., is a schoolteacher.

5 The family cemetery is an established custom in the highlands. Shown is a part of the Funkhouser burial plot on Branch Mountain.

6 The cow is used to the hillside and the bell is not an ornament but a necessity. When it comes time to bring the cows the bell saves much needless walking and searching among the bushes.

HOMES ARE CHANGING

This old log house still stands on the Will Whetzel farm in the Cove. The log house was the girlhood home of Mrs. Whetzel. Reminiscent of pioneer days these log structures are fast becoming a rarity.

Typical of many dwellings in the highland country is this white frame house, present residence of the Will Whetzel family. It is less than 150 feet from the old log house. It stands almost within the shadow of a huge grove of sugar maples and near by is the family sugar camp.

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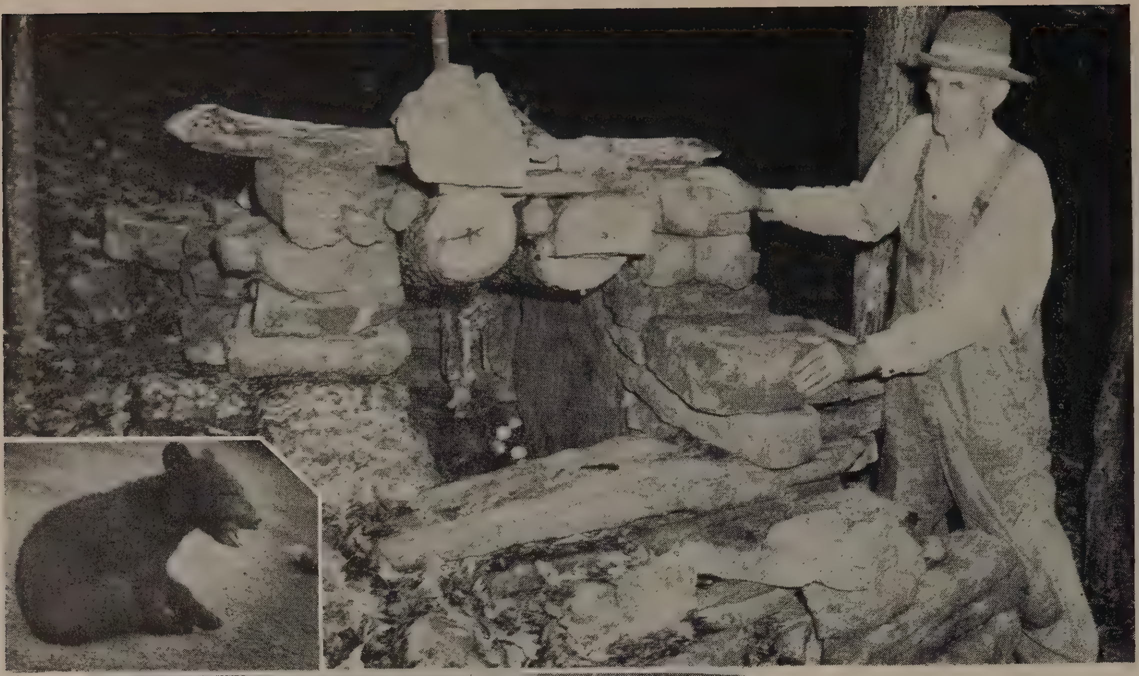
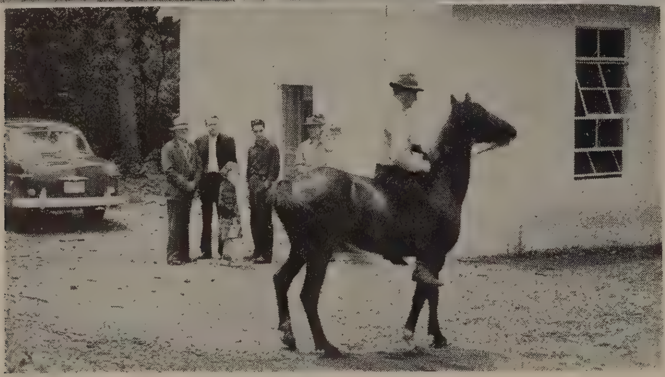


Uncle Billy Tusing's bear trap is a matter of self-defense. Bears often kill sheep for Uncle Billy on his Branch Mountain farm, but he has avenged himself by trapping eighteen and shooting one. Note the beef bone and apples which serve as bait. Uncle Billy once staged an exhibition of taking a bear alive from one of his traps. The bear was transferred from the trap to a hollow log, hauled home, and put in a cage. In the inset is a cub that was captured after losing his mother. He now spends his days as a tourist attraction at a filling station.



Newest of the highland churches is Buckhorn, which was dedicated May 22, 1949. Located six miles northwest of Mathias, W. Va., it provides a place of worship for the folks who formerly used the Buckhorn and Topsy schoolhouses as a place of meeting. Shown on the horse is L. B. Basye. Although the rest of the family comes to church by car L. B. still rides his horse because he likes it that way.

habitants of many regions with its attendant undernourishment of children and its apathy toward life in general.

The highland people are naturally of a religious inclination, but the church has suffered the same handicaps as other institutions. Small communities, often divided in religious loyalties, could not foster strong churches. For years there have been those liberal spirits among a few who have had a vision of sharing with the highland people the best things that life could offer. To this end some notable work has been done in the establishment of schools and churches in the mountains. Of particular interest to us is the fact that the Mennonite Church has had a part in this spiritual ministry to the highlands.

The Mennonite Church in the Highlands

In the Shenandoah Valley are three districts of the Virginia Conference: Northern, in the north portion of Rockingham County; Middle, in the south portion; and Southern, in Augusta County. To the east are the Blue Ridge regions and on the west the Alleghenies. Long before the Mennonite Church in general was awake to her missionary responsibilities the Virginia church was doing an extensive work in the mountains.

Brock's Gap, west of Broadway, Virginia, is a natural gateway to the mountains. By following the streams and winding through the hollows one can cover a large area of northwest Rockingham and the eastern part of Hardy County in West Virginia with a very minimum of actual mountain climbing. In this region, not so remote as some, yet offering all the vicissitudes of highland living, the work of the Mennonite Church in the mountains was begun. It is of interest to us to notice that this work was not begun in the conventional sense of a missionary project, but was the spontaneous outgrowth of the missionary zeal possessed by the ministers who went into the mountains to give a shepherd's care to a few of their members who had moved there.

About 1850 several Mennonite families settled just inside Brock's Gap, and their presence later became the occasion of Mennonite participation in a union congregation in the vicinity of the present Hebron Church. About this time or soon after a witness was begun at Powder Springs, a resort in the foothills of the mountains in Shenandoah County where some of our people had gone for health reasons. From this point members moved into a region known as the Upper and Lower Coves east of Mathias, West Virginia. Still another moved to the Bean settlement between Wardensville and Moorefield, West Virginia. Following these scattered members to give spiritual counsel and hold religious services the ministers found an open door. Religious services in the mountains were all too few and the people were hungry. Schoolhouses and churches were open for use and invitations were urgent. Soon there were converts, and little groups of believers in the faith were established in the hills.

In the early days these journeys into the mountains were made on horseback or by buggy and often in disagreeable weather. Extending fifty or sixty miles from home by road (much less by air line) these trips required three or four days to complete. Traveling northward in the valley the ministers would cross the mountain at Orkney Springs. After filling their appointments they would return by the inside route through Brock's Gap. As they stopped along the way to care for their horses and receive their own bodily refreshment they made friends with the people. Again and again the invitations came to hold services at yet other places and many were accepted. About 1885 a second circuit was begun, reaching first to the vicinity of Criders, Virginia, where the Valley View Church now stands. This was later extended to two schoolhouses on top of the Shenandoah Mountain and from there to the Sweedlin Valley of

Pendleton County, West Virginia, location of the Pleasant Grove Church. Strangely enough, the borders of this field served by the Northern District have never been extended beyond these original points, but through the years the territory lying between has been more and more completely occupied.[3]

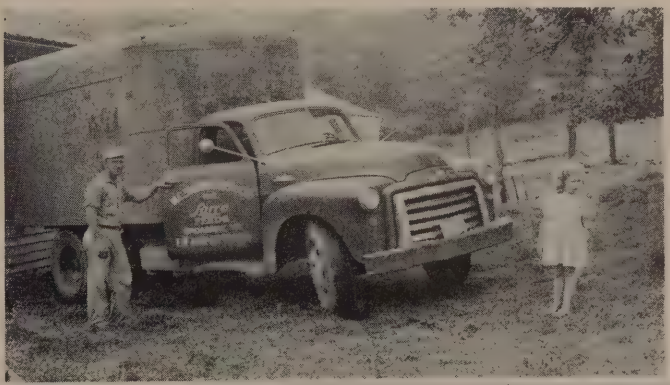
In these same years the brethren of the Middle District were extending their borders in the mountains west of Harrisonburg, in Pendleton and Randolph counties of West Virginia. No such natural gateway as Brock's Gap sped them on their way in this region. Here the river courses lie north and south and the mountains that rise between must be crossed by tortuous trails.

Ministers of the Middle District had reached the foothills of the mountains bordering the valley on the west in the years from 1840 to 1860 by the simple expedient of taking interest in their neighbors in time of need. Prior to the Civil War they had crossed the first range to the vicinity of Brandywine, West Virginia.[4] Now their interest was aroused in the regions that lay beyond; partly, no doubt, by the adventures of one Potter John Heatwole (so called to distinguish him from the other John Heatwoles of the neighborhood). This man escaped from his would-be captors, sent to compel him to take service in the Confederate Army, by walking backward in the snow. Fleeing to the mountains he found refuge with a family living near Mouth of Seneca in Pendleton County. The influence of this kindly refugee who carried a Bible and a Confession of Faith opened the way for the ministers who came later, and it was near the place of his refuge that the first church of the Middle District beyond the mountains was established. In the Middle District it early became the practice to send out ministers on a long itinerary, holding extended meetings from place to place as they went.

Still later, work was begun in the Blue Ridge regions of east Augusta by the church in the Southern District. Thus the whole of the Virginia church in the valley became active in rural work. This is the challenge that has given life and activity to the Virginia church through the years. The ingathering of members from these outlying regions has given rise to a situation that is without parallel anywhere in the Mennonite Church. In the Northern District the membership of the mountain churches accounts for three fifths of the total. In the Middle it approaches one half, and in the Southern one fourth. The present ministerial list of eighteen for the Northern District contains the names of five men who are natives of the highland country. Of the two who most recently laid down the work, one was J. H. (Hop) Turner, a true highlander, a father among his people, beloved by all who knew him.

Prior to 1900 the activity of the church in the mountains was confined to preaching services. It was not a time of rapid numerical growth, either at home or in the outlying fields. In this fifty-year period since the beginning of the work, membership groups sufficiently large to warrant the building of churches were established in only four places. The years following 1900 saw the reaping of the harvest for the labors that had gone before. Evangelistic meetings were held. Sunday schools, made possible by improved transportation, helped bind the groups of believers into congregations, and they moved from the neighborhood schoolhouses to their own houses of worship. From 1900 to the present, twenty-four buildings have been built or purchased to make homes for these highland congregations. Currently, about thirty Sunday schools are in operation. Latest of the activities added to the rural work are the summer Bible schools, numbering perhaps twenty-five annually. Several trailers are used as headquarters for teachers conducting the more distant schools.

The trail that leads to the highlands has been a two-lane road for the Virginia church: the mountains were a field that



Cecil Tusing is ready to unload feed on a Branch Mountain farm. Modern highways make it possible for the feed mills at Broadway, Va., to make two deliveries daily to the farmers of the Mathias and Lost City, W. Va., areas. It is a high spot in the day for Kathy, granddaughter of William Tusing, when the feed truck comes to her home.

Once standard farm equipment, the sled is still used on many highland farms for bringing crops from steep mountain fields. Jess Mongold, Bergton, Va., is ready to start for a load of hay.

In one of the Sunday-school rooms of the Mt. Hermon Church near Mathias, W. Va., a dozen bright-eyed children give attention while their teacher, Thelma Trumbo, explains the lesson or tells them a story.

The Ray Emswiler family has arrived at church. Ray is a native of the highlands, was educated in one of our church schools, and now serves as pastor of the Valley View congregation at Criders, Va. He is also a public school teacher. Mrs. Emswiler is the former Emma Garber of Elizabethtown, Pa. Their four children are David, Esther, Irene, and Frankie.

BELOW: Dr. Samuel Bucher is handed his medical case by Kathryn Hostetter, a registered nurse, as he prepares to leave the Mountain Clinic for a call. Note the jeep truck at the right which has a four-wheel drive for hazardous roads. Some calls take Dr. Bucher thirty miles one way.

In the Mountain Clinic Miriam Histand of Doylestown, Pa., stands by the bedside of a mother and her four-day-old baby boy. The Mountain Clinic is a home for the Bucher family and three nurses and in addition contains offices, an X-ray room, a maternity room, and several hospital rooms.

challenged to endeavor, and a reservoir of new strength and resources. The term "rural mission churches," which now distinguishes our highland churches from those of the home base, has been partly outgrown. Some of these churches have become congregations in their own right, meeting all their congregational obligations, both local and in relation to the conference. More and more they are becoming conscious of the work of the church at large and the place they can fill in her program.

On the other hand, certain obstacles have hindered the building of strong churches in the highlands. One was the lack of educational advantages for the development of leadership. Another was the fact that no church-centered pattern of living had been developed through the years. The highland individualism has used the family as the unit group around which its loyalties clung. Mute witnesses are the small burial plots found on almost every farm in the highlands. Even today some churches have no cemetery. A third hindrance has been the large number of potential church workers who in more recent years have moved to more favored regions for economic reasons. Many of these have become leaders in their new locations, thus demonstrating the inherent qualities that lie dormant in the restricted surroundings of the mountains.

Looking to the Future

Once more we must pause to reckon with the passing of time before we sum up the present needs of the highlands and the prospect for future work. The highland country as we know it today is not the same as the highlands into which our ministers rode on horseback in the days following the Civil War. The old isolation is being rapidly broken down. The muddy trail over which drivers from Lost City, West Virginia, once urged their weary teams on the three-day round trip through Brock's Gap to the nearest railway station at Broadway, is now a modern highway over which trucks from the feed mills at Broadway can speed two deliveries daily to the farmers of the Lost City region.

Industrial interests began to invade the highlands in earnest about the close of the century, bringing with them work, money, and outside influence. The first World War called many of the highland boys from their homes to the camps. Others went to the factories. Those who went out demonstrated that the mountain people could take their place in the world; they had been different because their opportunities were different. Yet the depression years saw many of them return to the security

of their familiar mountains, for they had not become fully assimilated in their adopted homes.

Once again the urgencies of war have called many of the highland people from their homes. This time the period of readjustment will see fewer of them returning. The years that have intervened have opened wider horizons. To more and more areas have come good roads, better schools, recreational opportunities, and a greater interest of the government in social service. "In earlier years the gap between the experiences and culture of a mountain youth and those of young people outside was too wide to bridge except for the most gifted. Now, however, we have these new developments."[5]

Noteworthy also is the rapid rise of the economic status of many of the highland regions. Once about the only prospective source of income was from the soil on the hillsides or from irregular day labor in more favored regions. Now there are more opportunities for employment within reach of the highland homes. In some areas the poultry industry, pegged by the practice of raising poultry on "contract," has brought a change little short of miraculous. Increased income has brought some of the conveniences of modern civilization; electricity, water pumps, refrigerators, and an occasional bathroom.

A new day has dawned in the highlands. The people are literally running to overtake the years that they have lost. In many things economic and social they will catch up. What will become of the spiritual resources that are coming to life? The people of the highlands are basically of a religious nature. They have lived face to face with life in its stern realities; enduring loneliness, tragedy, and death, often without comfort or medical aid. In their thinking they readily associate these realities of life with the providence of God. They have not been sophisticated into indifference, but can still be touched by an appeal to the spiritual. Now is the time for the church to be awake and to build her strength in the highlands, for this attitude of receptivity is fast passing with the old way of life that is going before the advance of material progress.

The hope of the highland church lies with her own people; in uniting them to constructive action, in marshaling the strength of the simple life which they have preserved, and in putting forth the leadership of her own people. But the church at large owes a debt to the highlands. In the generation just passed much of the potential leadership has been drained off to outside areas. It is time that this transfusion of strength be returned. What then shall our program be?

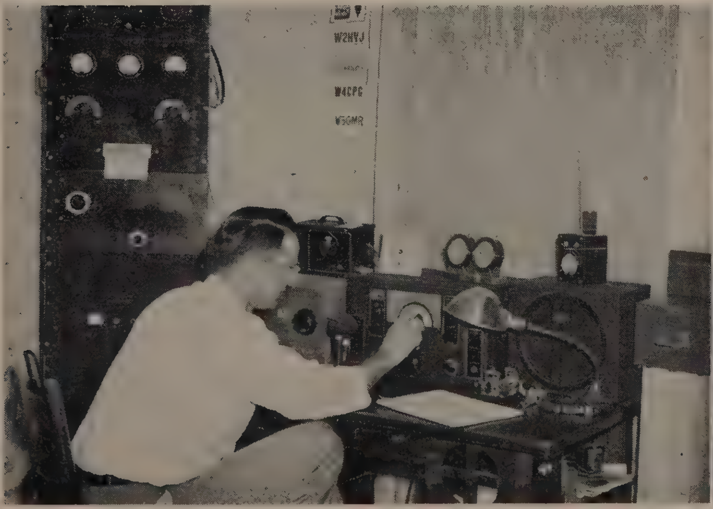
[Continued on page 31]

Atop the partly finished clinic building Dr. Charles W. Hertzler confers with his building foreman, Bernie Vaughan, while Lowell Hertzler keeps an eye on the cameraman. Dr. Hertzler returned in April, 1949, from almost two years of service in Puerto Rico. He is setting up a clinic to serve the Bergton, Va., and Mathias, W. Va., regions.

BELOW:

Richard Weaver, pastor of the Bethel Church at Harman, is seated at his amateur radio station (Call W8DOU). During a recent flood at near-by Petersburg, Weaver spent nine continuous hours at his transmitter relaying distress messages from Petersburg and vicinity. (See right) The messages were requests for food, medicine, and information about the safety of the people.

Mountain regions are usually safe from floods, but in June, 1949, torrential rains caused destructive flash floods in the Petersburg and Moorefield regions of West Virginia. At Smoke Hole Caverns near Petersburg a landslide blocked the channel of the South Branch of the Potomac throwing the river out of its course and causing extensive damage to the highway and near-by homes. The house shown in the picture was carried approximately a third of a mile before coming to rest on the highway.



Life in the Mountains as a Church Worker

by Oliver M. Keener

ABOVE: High above the water, in this case the North Fork of the Shenandoah River, the old swinging bridge affords safe passage when winter rains and snow have made the swift mountain streams unsafe for fording. This bridge is frequently used by ministers going to hold cottage meetings or to visit the folks who live "across the river." Linden Wenger is standing on the bridge.

BELOW: At the Riverside Church a sewing class called "Glad Group" consented to pose outside the church for a picture. The class is regularly taught by Margaret Bucher. On the day when this picture was taken Ida Varner was teaching.

A church worker at his best in the mountains is "lost" among his people. He so identifies himself with them that they take him as one of them. He lives on their level, works as they work, accepts their customs and mannerisms in so far as they do not conflict with the standard of the Word of God. And he must not only know his Bible and be able to speak in church but he must know the "ins and outs" of everyday life and be able to face other people's problems as well as his own. Their spiritual good must be his goal all the time and they dare not be disappointed. The church and the work of the Gospel is the center from which he works out to all other phases of rural mountain life.

We Worship Together

Life in the mountains begins on Sunday. Worship in the home sets the pace for the day. Without first meeting God at home the church worker is not prepared to help others meet Him. He must be at church early, for in the mountains the pre-service fellowship is very important. Some folks are there an hour or more before service time and the crowd is almost complete at least thirty minutes early. At ten o'clock the Sunday-school superintendent announces that the hour for service has come and calls for the opening songs. The old familiar hymns go best. There is a ban on new songs. They must be introduced cautiously but when once they are learned they are often repeated. As the superintendent rises to open the Sunday school with "The Scripture and the devotion" he first welcomes all new faces and calling the name of Jesus to witness he reads and comments in the everyday style of mountain people.

The Sunday-school period and preaching service while much like those at other places do offer unique opportunities in this that there is much more freedom here. Mountain congregations are usually small and therefore each person becomes a part of the meeting and the pastor's responsibility individualized.

Sunday afternoon is spent in visiting each other and nine months of the year we are back to the church at night for a large variety of Sunday night services.

Sharing the Workaday World

With the coming of Monday the mountain church worker finds rest and relaxation from the strains of Sunday as he goes out among nature. He has a chance to be alone with God. How inviting are the mountains, streams, cattle, meadows, shade, groundhogs, pheasants, deer, blackberries, rocks, and more!

The week is open and full of opportunities. The church worker living in the mountains, if he is a farmer, has a chance to plow with a hillside plow. He must know how to ply a hoe, swing a grain cradle, pitch hay shocks, and build a symmetrical haystack. Mountain sections usually have much rainfall and these tasks must all be done while the sun shines. Thus he gains an entrance into the everyday experiences of mountain people as well as a living for his family.

The Lure of Huckleberry Picking

During the months of July and August we take our trips to the huckleberry plains. That is a walk of three hours' hard tramping to the Roaring and Flat Rock Plains or twenty-five miles by car and an hour's walk to the Roarbach and Red Creek Plains. If the trip to the Roaring Plains is to be made in one day, it requires an early start. We usually go in groups of from three to ten or more men and boys. With our carriers strapped flat on our backs, or with cheese hoops or buckets swung in sacks across the shoulders, the group presents an interesting scene going in single file up the steep mountainside. Tramp, tramp, up and up for more than an hour. Then we have easy going for a while until we come to the swamps. But the swamps do not make much difference since the grass and weeds along the way with their loads of morning dew have wetted us well up to the hips. Later we come to the "Golden Stairway," a short climb almost straight up. From there it is not far to the "Cold Spring." This water is so cold that it makes one's teeth ache to drink it. It's the last **good** drink until our return; so here we rest and drink deep. Soon we begin to feel the cold wind of the plains. Bush! wet pant legs and wet feet! Now we must keep moving to keep warm. But we are soon dry in the wind.

Once we are in the plains we must find a patch of berries where we can pick with profit. Those berries along the path were tempting but the leader shouts, "Come on, it's better farther on." Having found a promising patch our carriers are dropped and someone ties a sack high in a pine bush or an old dead snag to guide us back. You see, everything looks alike for miles in the plains and the danger of getting lost is real. With "pickers" in a good patch a load of eight to ten gallons can be picked in six hours or so.

We often spend the night in the plains. In that case we do not start until the morning dew is well dried off. The campfire becomes the center of attraction for the night. Here the church worker has the unique opportunity of guiding the conversation from dark until 'way in the night. Sleep is gotten in little "cat naps" beside the fire on a bed of moss and fern.

The return trip with the load of huckleberries is a task. It requires hardness. The load does not seem unbearable at first, but by the time we reach the "Cold Spring" our knees are beginning to weaken. A good cold drink gives us new courage to descend the "Golden Stairway." With the load on our backs the swamps seem doubly soft. As we come to the last long descent we stop to get a good view of the valley below. One is made to grit his teeth in determination as he realizes the effect the steep decline and the load of berries will have on his knees. Who would have guessed that eight gallons of huckleberries could get so heavy? This is a trip that lures people from far and near.

The Friendly Neighbor

A truly great opportunity for spiritual helpfulness is available to the mountain church worker in the visitation of the sick. Mountain people are disappointed if the minister does not come. Their hearts are receptive of spiritual truth in sickness that they would not hear in health. Many have been led to true conversion at this time. Many have had their spiritual lives strengthened and blessed. Careful contact of the church worker in one home often stirs the whole community as they come and go.

In case of death in the mountain community the church worker must be alert to his opportunities. He is present at the "wake" where he can touch many neighbors and friends and even relatives from a distance. He helps to dig the grave and there he meets another group of the community. At the funeral he has a unique opportunity to speak to people who are not seen in church at any other time.

If he has lived with his people in the everyday things of life, the church worker's door is wide open in times of revival and evangelistic efforts. He has their confidence. The children love him because he has taken an interest in them in their homes. The young people are at home with him, for he has concerned himself with their problems. Common interests of life have made him one with his own age group and the old folks are glad to see him because he has willingly sat for hours listening to their tales of long ago. But he will be successful only to the extent that he has been willing to be alone with God and His Word.

Oliver Keener and his four sons load hay on a mountain farm. On top of the truck is Ellwood, aged 11. Back of the loader is Milford, aged 3, and Howard, aged 7. Joseph, a two-year-old, is with his father.

Dear Reader:

HELPING PEOPLE TO HELP THEMSELVES IN THE HIGHLANDS

Several years ago the Extension Division of the University of Virginia launched a program "to find ways of helping communities to help themselves through the efforts of their own citizens."

One place where this was tried was in Greene County, Virginia. This county is part of the Highland area and in order to be of most help to the Highland people two persons (Jess and Jean Ogden of the Extension Division) lived in the county for several months. After working and living among the mountain people and after launching community projects in other parts of the state they recorded the results of their five-year experiment in a 432-page volume entitled *These Things We Tried*. Copies of this splendid book can be bought from the Extension Division of the University at Charlottesville, Va., for $1.50 (paper binding) and $3.00 (cloth binding).

There are several reasons why this book should interest readers of *The Mennonite Community*. First of all, the emphasis is on people helping themselves. Also the role of churches is recognized and there is reference to the Mennonite Church on page 108. Concerning church life in Greene County this remark is made: "The fact that the minister seldom resides in the community in which the church is located tends to decrease the social effectiveness of the church in that community."

Chapter 8 of the book is entitled "Living in the Community." This Mr. and Mrs. Ogden did in a commendable way. Quoting: "Our life was lived in Greene County. There was no separation of hours for working and hours for personal living. Every mile of driving, every mountain path explored, every casual exchange of greetings, every social contact, every friendship made, every purchase at a local store or gas station, even just sitting at home and listening to the comments of those who passed by on their way to or from Stanardsville on Court Day, strengthened our understanding."

After such intensive living and exploring they could understand the mountain people and they could do something with them instead of for them. Recreation, library service, home demonstration, and other things could then follow. The whole venture suggests much for church and missionary people. Roots deep in the community are needed if people want to make an impression and wield a force for good.

The entire book deserves reading by those who want to learn how to build and rebuild communities. It is especially to be recommended to those who are doing this in the mountain areas of the Appalachian Highlands.

MAKING CHANGES IN MOUNTAIN LIFE

Man is impelled by a natural desire to share his experiences, or in the broadest and root sense of the term, to "evangelize," which in turn can be interpreted as meaning to "set free." In the Southern mountain region we see this desire expressed in an effort to bridge the gap between old and new, and between opportunity and scarcity; to increase the flow of ideas and resources between this and other regions; to bring about if possible a better balance between institutions and resources. But the process is not an unmixed good nor is it ninety-nine and forty-four one hundredths per cent pure. For in the very process of assimilation the bad comes with the good. Morever "a little learning is a dangerous thing," particularly if it creates dissatisfaction and frustration, or opens up vistas without providing transportation thereto, or if it undermines respect for home background.

Educators, social workers and ministers bear unconsciously in their hands an "evangelization" weighted by implication with some intangible values that are even now under question. In this case although the voice may be Esau's, the appearance is Jacob's and in the minds of onlookers, appearance makes it unmistakable impression.

While our region follows along at the end of a procession headed for the city, there is already a break farther ahead in the ranks where a strong movement is growing to bring country values back into American life. Growth in rural nonfarm population outside the mountains deserves serious attention, and is indicative. To use concrete if extreme terms, there is a growing question as to whether the impersonal life of New York City really has much if any edge over life at the head of Bear Creek Hollow. In fact the cure for nervous maladjustment, a common modern malady, may as well as not be found back at the head of the hollow. The gracious and wise acceptance by rural man of the indisputable truth that a day is as a thousand years in the sight of the Lord, is an attitude born not on the production line, nor in the subway, but of acquaintance with more subtle and profound expressions of power.

To Find True Freedom

In setting men free, then, let us be sure we are really setting them free, and not leading them out of one bondage into another. It would be a pity if we should in the end stand accused of promoting the sale of a birthright. This is not to say that things should stay as they are, and that rural life is not too often drab and barren. But let us make clear the distinction between truth which leads to freedom, and the unwitting promotion of standards and practices whose only endorsement is their vogue today. To be sure, any analysis of values is especially difficult at the present time because of complexity and confusion, but for this very reason an even more careful analysis and consequent distinctions must be made.

—*Editorial in MOUNTAIN LIFE AND WORK, Fall of 1946*

INFANTS BORN WITH CLUBFOOT

Infants born with clubfoot can now have normal feet through the use of a cohesive bandage. This new technique, which can be instituted immediately after birth, overcomes the deformity in almost all cases. Congenital clubfoot is easily recognized at birth. The cohesive bandage, which will stick to itself but not to the skin, is placed over the entire foot and leg. A reinforcement of adhesive tape is added to hold the foot in as nearly a normal position as is possible.

The earlier the treatment for clubfoot is begun, the better the correction that will be obtained, as the younger the child the more rapid is growth and the softer and more easily changed are structures of the foot. With former methods, such as the use of plaster casts and splints, treatment could not be begun until a baby was from one to three months of age. The interval between changes of the bandage is variable, depending on the age at which the correction is started and the severity of the deformity. For the newborn baby, the bandage is reinforced daily and changed once a week, with correction at each treatment.

Although the deformity is corrected rapidly at an early age, it is important for parents to realize the necessity of continuing treatment until the child walks. If treatment is stopped too soon, the deformity may re-occur. In those cases where a tight tendon in the foot will not allow a full correction with the bandage alone, the ten-

Our Contributors:

Samuel B. Nafziger is dean of the Iowa Mennonite School at Kalona. His background includes living in Ontario, working on a farm in eastern Pennsylvania, and attendance at Eastern Mennonite College and a Baptist Theological Seminary in Kansas City. He is an ordained deacon in the church.

Elizabeth Burkholder Hostetler of Orrville, Ohio, was born in the Shenandoah Valley of Virginia and is a granddaughter of A. B. Burkholder, a pioneer missionary of the West Virginia mountains. She is mother of a son and two daughters. Besides public school teaching she is active as director of a girls' chorus and as a Sunday-school teacher.

Clifford B. Wightman was formerly librarian of the Lancaster Free Public Library. Since writing the article in this issue he has transferred to a similar post in Michigan.

Mary Joan Yoder grew up on a farm in the West Liberty, Ohio, community. She attended local schools and this year graduated from Goshen College with a major in home economics. She is now teaching in a high school near West Liberty.

Linden M. Wenger of Bergton, Va., is a resident pastor in the mountain areas about which he writes. He spent his younger years in the Shenandoah Valley. Besides his church work he raises a high quality of poultry. He is father of two sons.

Oliver M. Keener is another resident pastor and he lives in the Harmon, W. Va., area where in addition to his numerous church duties he operates a farm. His early years were spent on a farm in Rockingham County. He has a family of four sons and two daughters.

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don can be lengthened by surgery. In only a few cases does the child fail to develop a normal foot.

—Medical Society of the State of Pennsylvania.

FIRE EXTINGUISHER—MAKE IT STANDARD EQUIPMENT FOR YOUR HOME

Water is the most obvious fire extinguisher, but there are occasions when it can do more harm than good. That's the advice from Miss Gladys Ward, home management specialist, University of Illinois College of Agriculture.

Water causes burning grease, fats, and oils to spatter violently, spreading the flame. It is not effective on fires involving electrical equipment and short circuits until after the circuit is cut off. In such cases a fire extinguisher is the logical answer and should be standard equipment in every home, rural and urban, just as it is in every public establishment.

Select either a carbon dioxide or carbon tetrachloride extinguisher, and locate it where it can be reached quickly and easily. Learn to operate it effectively, and teach other members of the family—teen-agers as well as adults—how to use it. Have it checked regularly according to recommendations in order to keep it in top condition.

The Ephrata Cloisters

This is a view of the Ephrata Cloisters where the "Martyrs' Mirror" was printed two hundred years ago. The October issue of "The Mennonite Community" will feature the Cloisters in words and pictures and will tell the dramatic story of the printing of the Martyrs' Mirror.

COMING IN OCTOBER

The Ephrata Martyrs' Mirror—Past and Present by Daniel R. Heatwole

A well-written account of the Ephrata Cloisters, the printing of the *Martyrs' Mirror,* and the public auction of a copy of the famous book. . . A set of pictures on the Cloisters.

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Appeal from a Mountain Nurse

by Margaret Bucher

Are you a Christian nurse? Where are you this moment? At the mailbox? On the wards? Just going off duty? Maybe you are wondering why you ever came in training. Could I ask you to wait to read further until you get in the quiet of your room or somewhere alone with God? God is speaking. "I have loved thee with an everlasting love." "For God so loved . . . that he gave." What have you given to prove your love? God deliver us, as Christian nurses from seeking high wages, pleasant surroundings, or work near home when all about us are those to whom God would have us give.

Come with me to witness God's handiwork. We're leaving many things behind. Cities, traffic jams are unknown here. Instead, towering mountains are on all sides and here God has a vineyard that needs workers. There is no doctor with the exception of an elderly one within a twenty-five-mile radius and even forty miles in one direction. The closest hospital is located twenty-five miles away, with four mountains to cross. But you say, How would you ever begin to serve in such an area? A Christian doctor has heard God's call to this field and you as a Christian nurse are willing to work for and with him. What would your duties be? Are you ready for anything? Pleasantly welcome in the first patient of the day, even if it is just 6:00 A.M., and just as pleasantly welcome in the last patient at 11:30 P.M. who may be a little child. His parents tell you he's cried for four hours and just on the way here he's fallen asleep. Then there are the requests to fill for these little fever tablets, or that nerve medicine, or those cold capsules. All day long you stand ready to aid the doctor in this service, anticipating his needs, assisting in examinations, being the laboratory technician, and carefully watching the supplies of drugs, for there is no other drugstore in the vicinity.

During the night the ringing of the phone wakens you. A home delivery! We'll turn off the highway and take this road just along the edge of the mountain. After some minutes of slow travel we take a poorly marked road and travel still more slowly. They are waiting—can you see by the dim flickering light? Now the necessary things are laid ready. The young mother who is about to deliver her seventh child groans. Her mother who has stood by till now turns and says, "Well, if you want me to keep the children for you, tell your man to bring them over one by one so he knows how many he has!" And with that she's gone into the night.

It will be a big baby. The head is presenting—is born, but then the doctor bends lower to his task—the shoulders—they have locked. So little you can do—but you can pray. "God is . . . a very present help in trouble." The reality of that promise is proved because here we have a bouncing twelve-pound baby.

"Labourers together with God." How very true! Wouldn't you like to work out a public health program to help the mother keep the baby fat and sweet and clean?

Then there's Sunday, the day of rest. But what about that class of eager-eyed boys and girls who are just coming to the years of accountability? They'll not have a Sunday-school teacher if you refuse. The road winds along the mountain edge for five miles and you are drinking in God's beautiful handiwork. No, you just wouldn't dare miss this either. How wonderful to discuss His Word together!

Christian nurse, are you serving, or just working? Are you giving or just taking? God help us to shed our cloak of negligence and hasten to service in rural areas where laborers are few. —"The Christian Nurse."

A NEW DAY IN THE HIGHLANDS

[Continued from page 25]

The recent program of putting resident pastors on the field is demonstrating its merits. Ten men of the Virginia church now live with their people in the highland communities. There is need for more full-time workers. A number of laymen have elected to take up service in the mountains. Would there were more! A large work awaits them in the building of churches and Christian communities—work which does not properly belong in the pastor's sphere. Little organizations for the purchase and use of equipment among neighbors whose small holdings do not justify individual ownership, organized marketing of products, establishment of small businesses and trades; these are the layman's task in building the highland communities.

So far we have focused our attention primarily on that small area of the highlands in which the Mennonite Church has been active for almost a hundred years. Not all regions are as favored as this one. In many sections the roads and the schools have not yet come, and poverty and undernourishment prevail. Only lately have we ventured to extend our work to more remote regions. In many places there is a grave need for schoolteachers and in all a cry of despair for doctors. The problem of medical care always present in rural regions, is greatly magnified in the mountains. A word of tribute is due Dr. Samuel Bucher and Dr. Charles Hertzler for their work in the highlands. Dr. Bucher came to Harman, West Virginia, during the war and established the Mountain Clinic there. Dr. Hertzler came to the highlands in the spring of 1949 and began the building of a similar clinic to serve the region between Bergton, Virginia, and Mathias, West Virginia. These young men are rendering a valuable service and their opportunities are unlimited. May the day soon come when more of our educated and talented young men will catch the vision of service in the rural areas.

Let this then be our challenge in the highlands: to nurture the ground we have won as a source of strength to the church, and to let it serve as an example of what can be and should be done in the regions still unoccupied.

1. Jean Thomas, **Blue Ridge Country**; New York: Duell, Sloan and Pearce; 1942; page 3.

2. Edwin E. White, **Highland Heritage**; New York: Friendship Press (Copyright 1937, by G.Q. LeSourd); page 13.

3. Timothy Showalter, History of the Zion Church, Near Broadway, Virginia; **Christian Monitor**, June, 1942.

4. L. J. Heatwole, Fifty Years of Missionary Endeavor in the Two Virginias; **Youth Christian Companion**, May—June, 1924.

5. Editorial, page 31, **Mountain Life and Work**; Berea, Kentucky; Fall, 1947; Vol. XXIII, No. 3.

TRAINING FOR FARM LIFE

For some years a group of Pennsylvania citizens have been working to establish a program of rural vocational training for high schools. This group states that "the ultimate objective of our program is to make it possible for farm boys and girls to get vocational education in agriculture, homemaking, and general conservation of soil and forests in order that they might live on the farms and make a living under modern conditions." A course of study is outlined that includes: chemistry of the soil, tree crops, animal husbandry, poultry, farm machinery and maintenance, farm accounting and marketing, home economics and rural culture. Students would be encouraged to look upon agriculture not as a big business but as a way of life.

Such a program "would help to stabilize and develop our various agricultural communities, many of which, because of migration from the farm to the city of the young people and general deterioration of the soil, are becoming blighted rural areas."

Mr. George Hellick of Easton, Pennsylvania, is leader of the group which is working toward these goals. Farm organizations, churches, and local newspapers are promoting the program.

MENNONITE FAMILIES, LORE AND PEOPLE MENTIONED IN NEW PUBLICATION

Beginning on May 5, 1949, a new weekly publication has appeared which refers in almost every issue to Mennonite names, places, churches and people. The paper is THE PENNSYLVANIA DUTCHMAN and is published by the new Pennsylvania Dutch Folklore Center of Franklin and Marshall College, Lancaster, Pa. The price is $3.00 per year.

The editors are Alfred L. Shoemaker who made a careful study some years ago of the Arthur, Illinois, Amish; J. William Frey who is a student of German dialects; Donald Yoder who has studied family genealogies and teaches at Muhlenberg College.

The publication and the Folklore Center are the outgrowth of a movement to preserve the best of the Pennsylvania German culture. Interest in folklore is growing throughout the country and this is one means of promoting this interest. In the eight pages of each issue are articles, pictures and sketches on an almost endless number of topics. The paper definitely aims to be commonplace and not academic. It wants to encourage the collection, cataloging and dissemination of folklore as it has accumulated in the Pennsylvania German tradition.

Pottery, crafts, art, genealogy, dialect, literature, music, riddles, rhymes, proverbs, etc., etc., are the subjects of discussion. The August 4 issue contains an article by John A. Hostetler on "Amish Pioneers of Somerset County" and an article by Melvin Gingerich on the Gingerich reunion in Canada. G. M. Ludwig has an occasional feature on "Pennsylvania Dutch Echoes from Iowa."

HOW LONG DOES IT TAKE TO CHANGE FARMING METHODS?

Think of the many changes in your community's farming in the last 25 years. New machines, new crops, new fertilizer, new livestock—all are bringing about a new farm life. How does all this come about?

The switch to hybrid corn is a good example of how new practices spread. Actually it took two decades for farmers to change to hybrid corn in Iowa, the heart of the corn belt. The rest of the corn belt took even longer.

According to a survey of 250 Iowa farmers the first ones to hear of hybrid corn learned of it in 1924 though it was 1942 before the change to hybrid was completed.

According to *Iowa Farm Science,* "the bulk of the farmers didn't plant hybrid corn until 10 years after the first one had planted some . . . The average farmer didn't plant hybrid corn until 5 to 6 years after he first heard of it."

How did the news of hybrid corn get around? Salesmen were among the first to tell farmers. Many learned about it from their neighbors. Farm papers and radio were the next most important methods.

Who tried it first? "On the average, the first folks to try out hybrid corn were somewhat younger, had gone to school more, and had higher income, read more and mixed more socially with other people."

Commenting further on this change in farming, the *Iowa Farm Science* says: See (A) "Eighteen years is a long time—from the time the first of our 250 farmers heard about hybrid corn until the last few switched to 100 per cent hybrid. And it's a good deal longer when we think that this change involved no new methods of planting, harvesting or production. It took no new machinery or changes in farm practices. Advantages were many and easily seen. Its drouth resistance, ability to stand and higher yields were clear to anyone who drove by a field of hybrid corn. Still, the change came slowly."

IT'S JUST TODAY

Ann Jennings Brunk

Early today there came to my front door,
A man who had a package all in green—
"Do you have the right place?" I asked through screen;
"I did not know of this order before."

"Yes, Ma'am, it's yours," he said, and tipped his hat.
So then with feet on air I hurried in,
To tear away the wrapping so silken,
(My heart began to thump a pit-a-pat.)

White hyacinths set in a lovely pot,
Their heavy sweetness flows to every room
Such rare sweet bells—each in purest white bloom:
Complete surprise just glued me to the spot.

"Oh Mother," cried two little boys that drool,
"What is today—your birthday? are you ill?
Could it be Easter or Mother's Day still?
Or married many years and this the rule?"

"'Tis none of these, my little dears," I said,
"I'm very sure it's simply just today."
Then four bright eyes opened so wide and gay,
"Oh now we know," in glee they nodded heads.

I stood and wondered what they now could mean,
And asked just what they think it's all about—
"Daddy loves Mother—that is it," they shout!
'Twas then I saw the card deep in the green.

Chicago, 29, Ill.

TAKE CARE OF KEROSENE

Kerosene in a cup looks, to a child, like water. Kerosene poisoning of toddling children occurs often and is generally due to the carelessness of adults in storing this oil. Kerosene is used for cooking and heating, and accidental swallowing of the liquid follows its easy accessibility. The immediate effects which result from burning the mucous membrane of the mouth and pharynx are coughing and choking, with spasms of the glottis, and vomiting. Later effects include depression, drowsiness, collapse, and coma. Fever and a rise in pulse rate follow and pulmonary complications are common. The diagnosis should not be difficult, even to a parent, when the child shows drowsiness, choking, and vomiting, and the odor of the kerosene can be detected on the child's breath.

Physicians who have had cases involving swallowing of kerosene have been chiefly concerned with the effects of the poison in the lungs. This depends on the amount of kerosene swallowed and since the liquid has an unpleasant flavor and there is intense irritating action causing choking, usually little kerosene is actually swallowed. For adults, an ever-present hazard is skin irritation resulting from contact with kerosene. Pouring kerosene on a fire is dangerous and many burns have resulted. Emphasize the care in kerosene.

—Medical Society of the State of Pennsylvania.

"FIVE MINUTES A DAY"

A fine devotional book by the above title was compiled by the late Robert E. Speer. The book sells for $1.00 and can be ordered from the Mennonite Publishing House. This book is a rich collection of Scripture, poetry and great prayers. On each page are passages of Scripture, a poem, and a prayer—all selected and arranged under titles such as: "The Constant Friend," "The Power and Peace of Prayer," "The Potter's Wheel," "Unto Christlikeness," "The Gain of Loss," "The Hand of God," "Serving Christ in Common Things," etc., etc.

This book can be opened anywhere and read with profit. It speaks to all conditions of life. It is small and so is convenient for travel. It is a splendid book to add to a private library of devotional literature.

RICHER LIVING FOR CHILDREN

[Continued from page 11]

All leaders of children will get new inspiration and help. Have you wondered how to do spatter painting, make blueprints, use a hectograph, make a diorama of a Bible story, model Palestine houses, or construct pipe cleaner figures? The answers to these problems and many other answers to creative handwork are here. Excellent ideas for mop making are given. Sunday-school teachers will find new chart and record ideas.

The last section is also full of concrete ideas dealing with the seasons and holidays, such as autumn, Christmas, Mother's Day. The book is to be recommended highly for its truly creative level. There are no patterns for tracing but many ideas that children themselves can carry out in their own way. It is a book of value to those who would guide children to richer living.

—Winifred Paul.

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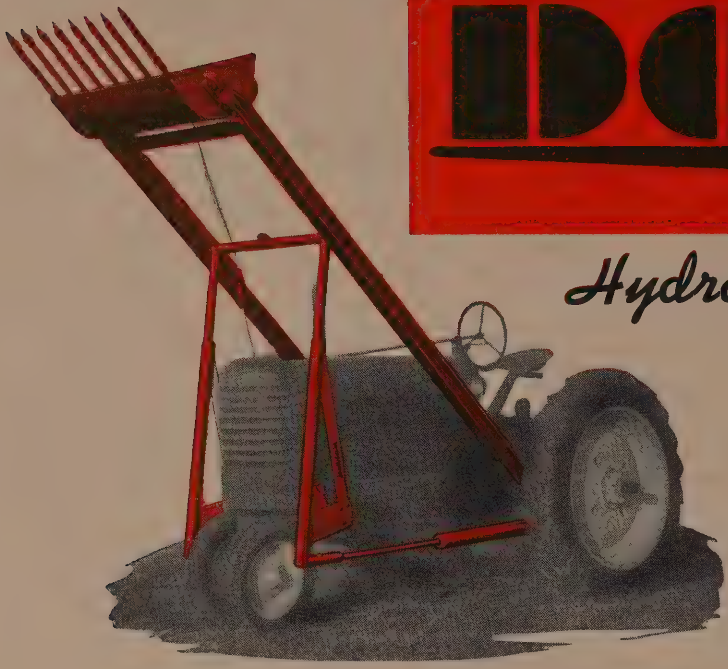

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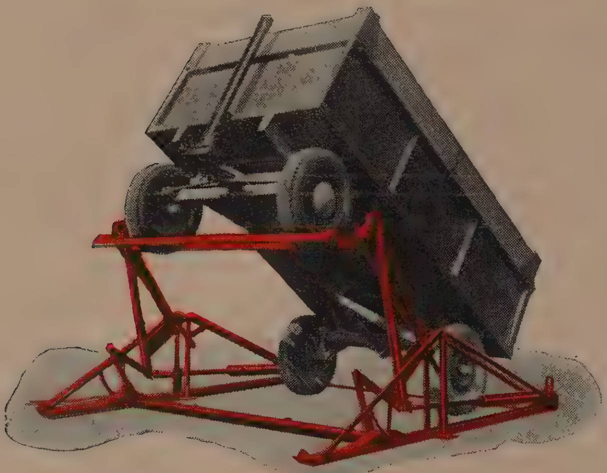

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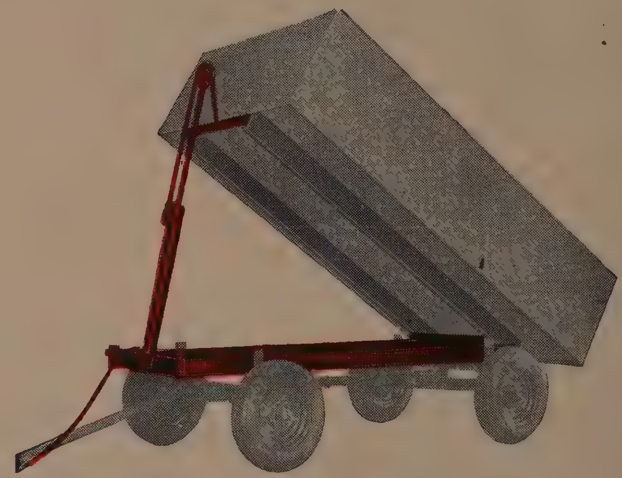

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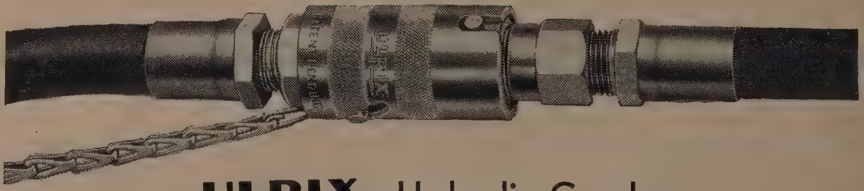

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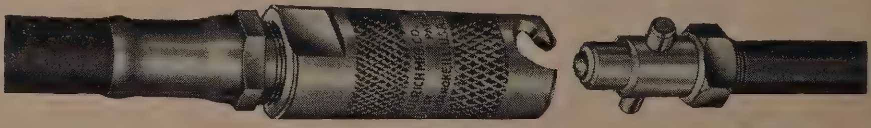

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COMMUNITY

OCTOBER
1949

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Telephone 962

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THE MENNONITE COMMUNITY is published monthly by the Mennonite Community Association, Inc., Scottdale, Pennsylvania. Entered as second-class matter March 7, 1947, at the post office at Scottdale, Pennsylvania, under the act of March 3, 1879. Subscription price: $2.50 for one year; $6.00 for three years. Single copies, 25c each. Checks and postal money orders should be made payable to Mennonite Community Association and sent to the office at Scottdale, Pennsylvania. Publication office: 610-614 Walnut Avenue, Scottdale, Pennsylvania. Printed in U.S.A.

A Father's Farewell

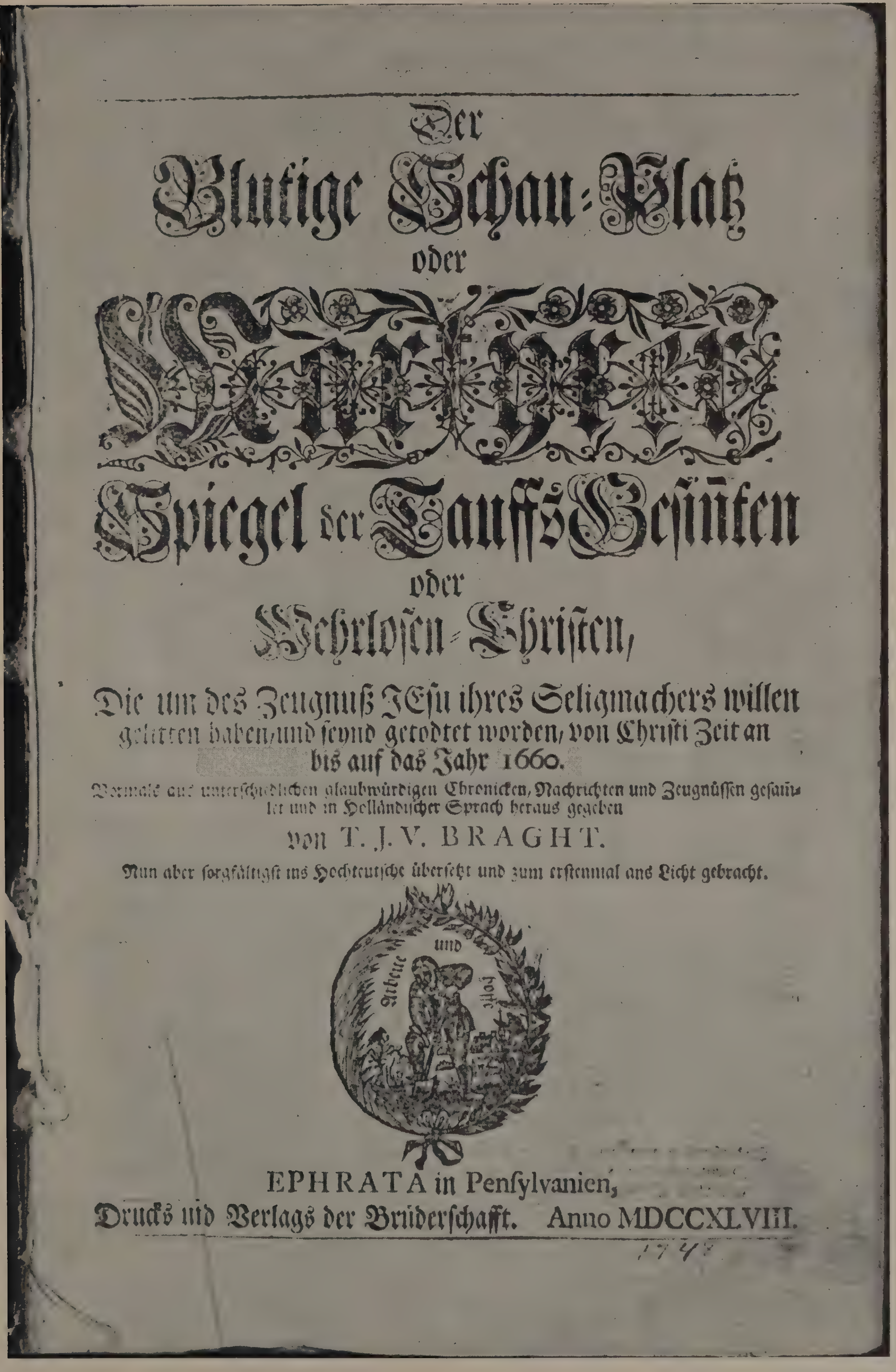
"An affectionate greeting to you my beloved wife whom I love from the heart and greatly cherish above every other creature, and must now forsake for the truth for the sake of which we must count all things loss and love Him above all. I hope though men separate us here that the Lord will again join us together in His eternal kingdom where no one will be able to part us and we shall reign forever in the heavenly abode . . . .

". . . adieu and farewell, my lamb, my love; adieu and farewell to all that fear God; adieu and farewell until the marriage of the Lamb in the New Jerusalem. Be valiant and of good cheer; cast the troubles that assail you upon the Lord and He will not forsake you; cleave to Him and you will not fall. Love God above all; have love and truth; love your salvation and keep your promises to the Lord" (*Martyrs' Mirror*, 984).

This is an excerpt from a letter by John van Munstdorp to his wife, Janneken. Van Munstdorp was a Dutch Mennonite who was martyred in 1573 by being burned at the stake. Soon after his death his wife suffered a similar fate. Before her death she wrote an affectionate letter to her month-old child that is preserved on pages 984-987 of *Martyrs' Mirror*.

TITLE PAGE OF AN EPHRATA MARTYRS' MIRROR

In the Historical Library of the Mennonite Publishing House is a copy of the Ephrata Martyrs' Mirror. This is a picture of the title page. The volume was presented to the House by Ephraim and Amelia Eby of Lititz, Pa., in memory of Henry and Lydia Frank, grandparents of Amelia Eby and great-grandparents of Mrs. Clayton F. Yake.



Der
Blutige Schau-Platz
oder
Martyrer Spiegel der Tauffs Geſinnten
oder
Wehrloſen-Chriſten,

Die um des Zeugnuß JEſu ihres Seligmachers willen
gelitten haben, und ſeynd getodtet worden, von Chriſti Zeit an
bis auf das Jahr 1660.

Vormals aus unterſchiedlichen glaubwürdigen Chronicken, Nachrichten und Zeugnüſſen geſammlet und in Holländiſcher Sprach heraus gegeben

von T. J. V. BRAGHT.

Nun aber ſorgfältigſt ins Hochteutſche überſetzt und zum erſtenmal ans Licht gebracht.

EPHRATA in Penſylvanien,
Drucks und Verlags der Brüderſchafft. Anno MDCCXLVIII.

1748

The Ephrata Martyrs Mirror
Past and Present

by Daniel R. Heatwole

A bitter November wind rode down from the Cocalico Hills, rattling the brown and seared leaves on the two great oaks standing sentinel in front of the farmhouse. Drifting along on the wind a flock of crows passed high over the crowd and mocked with loud caw-caws the cry of the auctioneer.

Scores of choice pieces of household gear, the accumulation of two centuries and many generations of careful housekeeping, littered the wide, clean lawn stretching away from the trim old limestone house to the stone-walled barnyard in front of the great red Switzer barn. Brawn and sweat, expended with loving care by many generations, showed in every detail in the make and keep of this typical old Pennsylvania Dutch colonial farm site.

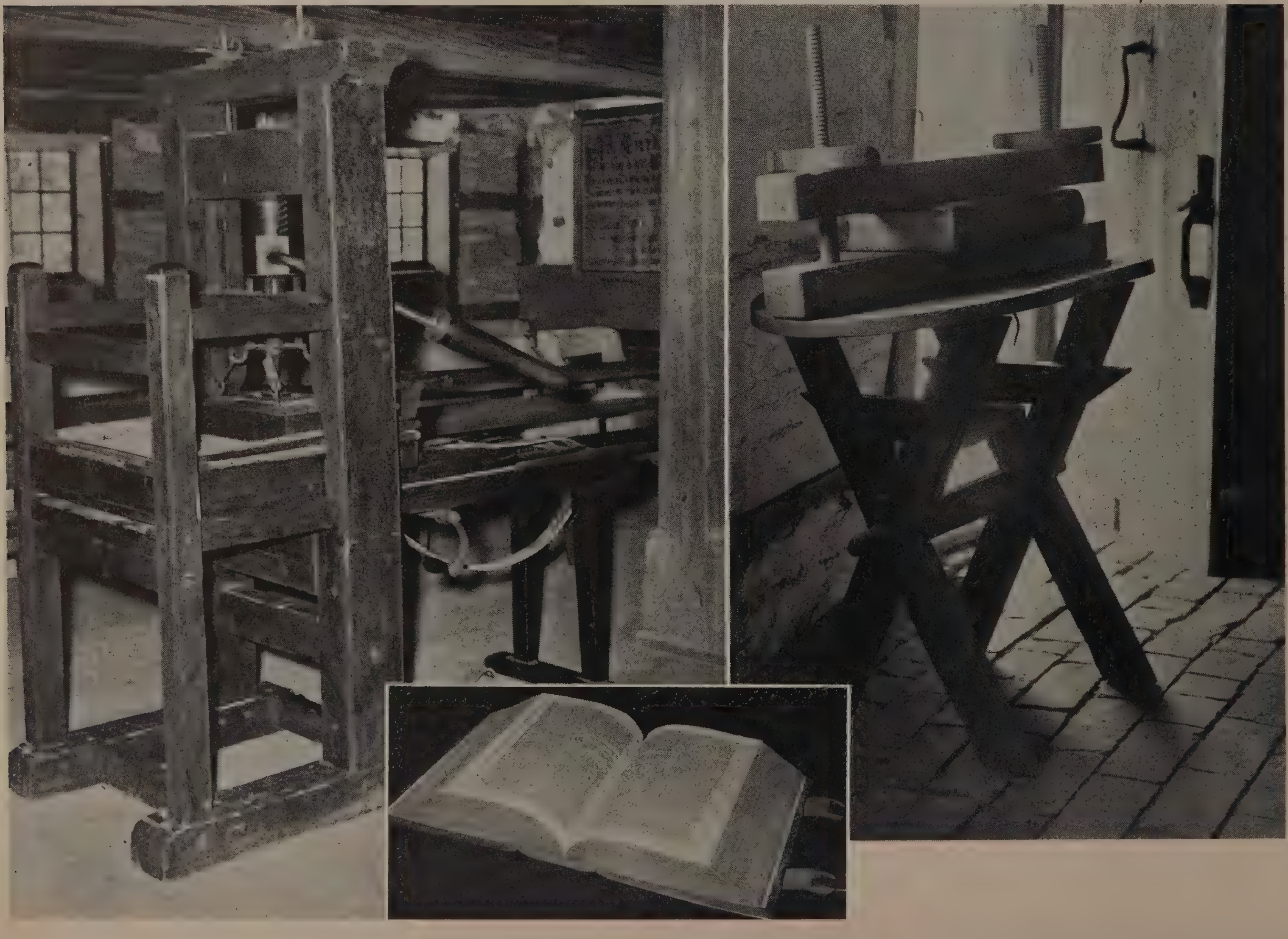
In the yard the people, pressing close for mutual warmth, pulled tighter their coats and hats against the increasing force of the chill blast; and the waning afternoon hours brought with them a heightening of interest in the veritable treasury of heirlooms that came from wide cupboards and deep dower chests.

Again and again the auctioneer's repeated cry, "Come! Come, now, folks! Where will you ever find another piece like this?" had spurred on to new highs the prices bid for gaudy Dutch and ABC samplers.

LEFT: The famous press that printed Martyrs' Mirror in 1748 was recently returned to the Ephrata Cloisters after years of "wandering." At present it is in the Saal or chapel. It produced over forty major works, some of which are today nearly priceless.

RIGHT: A bookbinding press stands at an entrance door to the Saron or Sisters' house. The press is one of the many pieces of original equipment still to be found at the Cloisters. The Cloisters were widely known for reviving the illuminated manuscripts and Fracturshriften of medieval art.

CENTER: The Ephrata Martyrs' Mirror was the largest book printed in the colonies before the Revolution. Its 1512 pages were printed on thick paper and in large type so "that it may suit the eyes of all." It has come to be the great historical work of the Mennonites "and their most durable monument."



Here is a view of the restored bake oven and bake house as it stands at the rear of Founder Conrad Beissel's cottage. When the Cloisters flourished two hundred years ago they also had their own paper mills, sawmills, flour mills, orchards, and vineyards.

INTERIOR VIEWS IN THE SARON

UPPER: **A winding stairway goes through the kitchens that are found on each of the three main floors.**

CENTER: **The fireplace is close to the matin or prayer room.**

BELOW: **In the Saal or chapel is the pulpit and in the corner is a grandmother's clock that was used through the years. It was made in Crefeld, Germany.**

The excitement raised by a wild flurry of bids for the stack of Poor Richard's Almanacs had hardly subsided when, with skilled showmanship, the old crier silenced his crowd with an earnest "Please, folks, your attention!" Holding aloft an ancient outsize leather-bound volume, in low, almost reverent tones the old man made his announcement. "Now, folks, we offer you at this time the prize of all these many choice items here today. I have here the Book: The Great Ephrata Martyrs' Book! Need I say more? All right then, come on, you antiquarians! You collectors of early Americana! Here today is something that was actually made to order for you two hundred years ago. Something you seldom, very, very seldom see offered. What will you bid, my good people? What am I offered? A hundred dollars? A hundred dollars? No one to offer me a hundred dollars for the Book!

"Well, certainly, my people, many of you don't know of this book; but your grandparents knew it well. This, folks, is the van Braght's Martyr Spiegel!"

Unloosening the great brass hasps, he turned to the title page and read: **" 'Der Blutige Schau-Platz Oder Martyrer Spiegel . . . Ephrata in Pennsylvania, Druck und Verlags der Bruederschafft Anno MDCCXLVIII.'**

"Now there, folks, it says, printed right down here at the Cloisters, almost two hundred years ago! Not only was it printed there, but every single item, paper, ink, binding, and all, handmade there. What a job! Fifteen hundred and twelve pages! Sixteen men worked continuously three years to produce this, the greatest of all Colonial printing accomplishments; and no one offers me a bid for it! A hundred dollars? Am I offered a hundred dollars? All right then, who'll give eighty? Seventy-five? Let's have a bid, folks, please, for a start?"

And when the silence still held the old man launched off on another detailed description of the tremendous task achieved in printing this great book. And so earnest was his dissertation it was easy to picture that little group of devout religious zealots, strong believers in the nonresistant doctrine as taught by Menno Simons, met in conference on the Skippack.

In that remote yesteryear, trudging across the hills from his home on Indian Creek, came Bishop Henry Funk to meet with Jacob Godschalck, Dielman Kolb, Michael Ziegler, Yilles Kassel, and Martin Kolb, elders and leaders of the Mennonite groups that were spreading out from Germantown.

After earnest and fervent prayers of great length had been offered for divine guidance, they discussed for long hours ways and means of supervising the spiritual welfare of their scattered flocks.

It was the consensus of this little group that the inherent thrift of these Swiss and Palatine immigrants, coupled with the bountiful fertility of Penn's land, would abundantly supply all their material needs in a few short years; but to see that their spiritual welfare kept pace with their mounting worldly prosperity was the burden of this conference group.

Scattering far and wide, as they pushed on and on into the little and remote valleys of the hinterland, they were soon beyond the bounds of regulated supervision of their elders and ministers. True, many families had their great Berleberg and Basle Bibles, brought with them from across the seas. And just lately, the Dunker Sauer had finished a new German Bible. This Bible, the first in America in any European language, Sauer had printed, as he said, to the glory of God and for the mutual benefit of the many German sects in this country; and it was offered without price to those who couldn't pay.

Though many of the Mennonites had acquired this new Bible, still the group felt something other at this time was needed. Something of especial significance to their younger people out along the border, where even then the dark and ominous clouds were rising that foreshadowed the French and Indian War. Something that would uphold and strengthen Menno's tenet of nonresistance. This need, the group had long felt, could be supplied by van Braght's great book of the Martyrs.

Faith of a Disciple

"Thus, my dearest daughter, lay it to heart, despise it not, for it is of great importance to you; and diligently search (when you have received understanding from the Lord) the holy Scriptures, and you will find that we must follow Christ Jesus and obey Him unto the end; and you will also truly find the little flock who follow Christ. And this is the sign: they lead a penitent life; they avoid that which is evil, and delight in doing what is good; they hunger and thirst after righteousness; they are not conformed to the world; they crucify their sinful flesh more and more every day, to die unto sin which wars in their members; they strive and seek after that which is honest and of good report; they do evil to no one; they pray for their enemies; they do not resist their enemies; their words are yea that is yea, and nay that is nay; their word is their seal; they are sorry that they do not constantly live more holily, for which reason they often sigh and weep.

"Let not this, however, be the only sign by which you may know who follows Christ; but (they are) also these, namely, who bear the cross of Christ for He says: 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' . . . For He has said: 'If they have persecuted me, they will also persecute you.' . . . The apostle Paul declares to them and says that 'all that will live godly in Christ Jesus shall suffer persecution.'"

—MARTYR'S MIRROR, page 915.

(The above was written by John Wouters in 1582. Wouters, a Mennonite of Dortrecht, Holland, addressed this letter to his seven-year-old daughter, his only child. The letter was written while he awaited execution at the stake.)

The Origin of Martyrs' Mirror

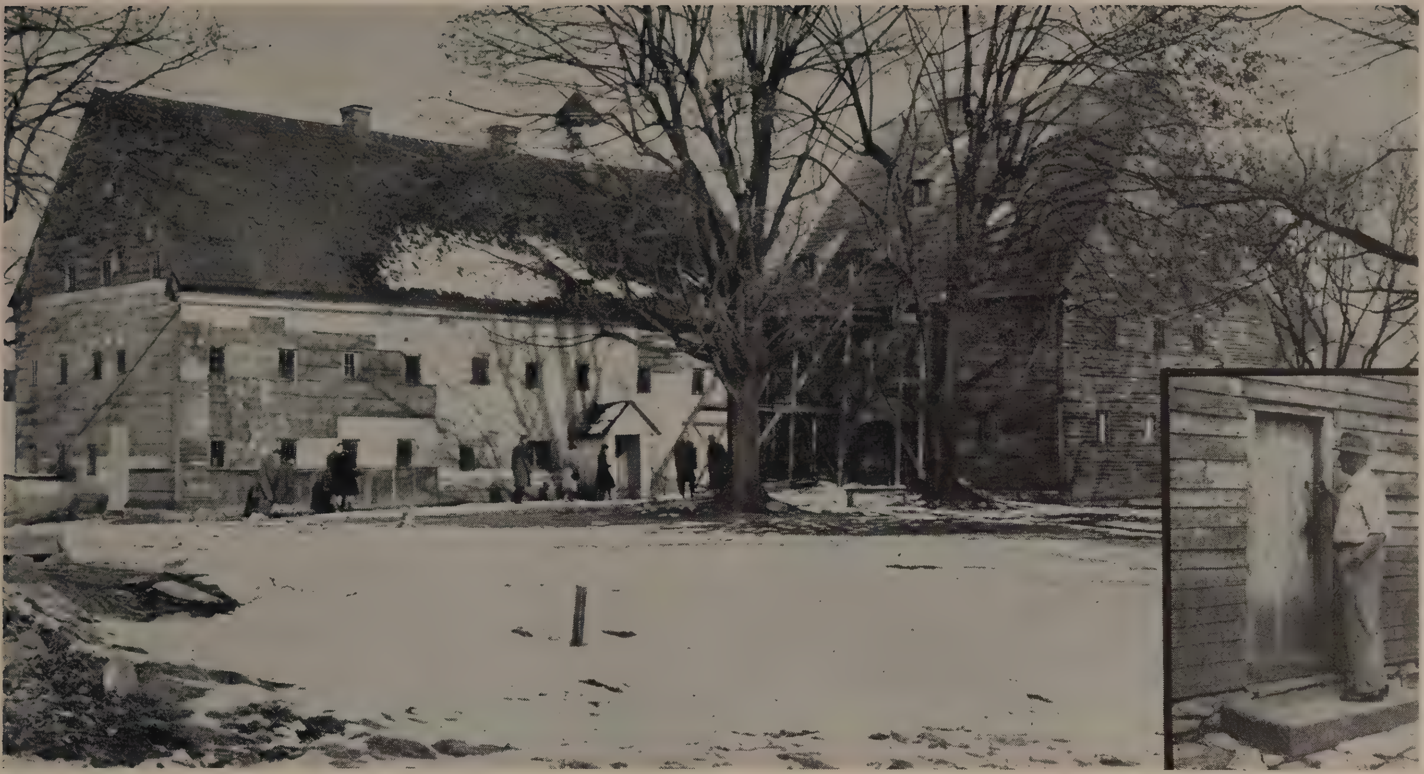
In Holland in 1657, one Tieleman Jansz van Braght, an eminent theologian who espoused the Mennonite faith, had, by compiling many short books and separate accounts, brought out a great book listing some thousand accounts of the multiplied thousands who, from the time of Christ, had suffered martyrdom rather than give up the manner of worshiping their Lord in the way the Scriptures and their consciences made plain. Tragic almost beyond belief was this personal history of their ancestors; the stench of whose burning flesh hung in a stifling pall over many towns and cities of Central Europe. Small wonder that many there were who felt that the last words of these martyrs, whose faith redoubled as bit by bit their bodies were torn asunder on the rack, were inspired, and should be kept in sacred remembrance.

But the van Braght book was of limited edition; scarce in the homeland, and even more scarce here in the new world. Printed as it was in the Dutch, it was indecipherable to most of the Germans, excepting those with university training. Already for many years the Mennonites in America had been hoping for a German edition of the Martyrs' Book. Now they felt was the time to do something concrete toward making it an accomplished fact. Accordingly their united opinion on this matter was recorded in a letter of "love and appeal" to the brethren in Amsterdam. Under date of October 19, 1745, they wrote in part: "It was, therefore, unanimously considered good in this community, if it could be done, to have the 'Bloedig Toneel' of Dielman Jansz van Braght translated into the German language," . . . and they, therefore, "concluded to submit our design to the brethren in Holland" . . . for, "an estimate and specification" . . . of "what it will cost to print and bind a thousand copies."

As time drew on, the port at Philadelphia was crowded with ships unloading German immigrants, of whom a goodly number were "Swiss Brethren" called Mennonites. Many of these late-comers, together with many more settlers from areas already well populated, were constantly moving out to the far-off border where, still higher and wider, spread the dark clouds that presaged the bitter and bloody storm soon to strike. And now most urgent was felt the need of stronger nonresistant principles; and still no answer, after nearly three years, from the brethren in Holland.

Needed for the Times: A Book for Courage

Met in another conference, the leaders concluded that, "the Lord helps those that help themselves," and that now hope should be replaced at once by works. As the meeting wore on into the late night hours the conviction became stronger and stronger to all of the group that if in some way the great record of the Martyrs could be placed in every nonresistant home, as a lodestone, it would hold their people true to the faith of the fathers. And there by the flickering flames leaping up from the fire on the great hearth a lot was cast and by it Bishop Funk and Dielman Kolb were chosen to find the ways and means of having the Martyrs' book reprinted and placed in every Mennonite home as a supplement to Holy Writ.



A winter scene shows the Saron (left) and the Saal (right). The unmarried Sisters lived in the Saron while the unmarried Brothers lived in a similar building that is now destroyed. Married couples occupied a third building.

In the inset is Ruben S. Kachel unlocking a door to the Beissel cottage. Kachel is a brother-in-law to the last minister who served the Seventh-Day Baptists, as this monastic order was called.

Then, with zealous pledges of their worldly goods and a redoubling of fervent prayers for the speedy success of this much-desired project, they joined their voices in the great Haslebach hymn. Led by Bishop Funk, verse after verse of this memorial hymn, sung by many as they went to their martyrdom, rang out on the still night air, a fitting close to such a momentous meeting.

> "Seventy-five? Seventy-five? Am I offered seventy-five?" came the plea of the auctioneer, and still the past crowded up over the present.

Down at Skippack, on the morrow, when the group broke up, Funk and Kolb departed together to Kolb's home in Salford Township to think of and plan ways to accomplish the task assigned them. The pair trudged to Germantown and laid before Sauer their project.

It struck a responsive chord in the old Dunker and he was one with them in heart and soul. But the vastness of the undertaking halted him. By many considered a visionary of the first water, a little thoughtful consideration convinced the warm-hearted old fellow religionist, willing though he was, that his press always running full would not be able to cope with this stupendous enterprise.

Though he could not do their printing, the good old fellow gave the pair much sage and helpful advice, together with their supper and a bed for the night. On the morning, after a hearty breakfast and many wishes of Godspeed to them and their proposed plan, the pair took their pilgrim staffs and wended their way westward to Ephrata.

> Again the present came back with, "Fifty? Fifty? Am I bid fifty?" . . . "Will you bid me twenty-five?" pleaded the crier's voice. "Well, then, ten dollars? Yes, ten dollars I am bid for the Ephrata book! Come on, lively now!"

Inland to the Ephrata Cloisters

Neither the continued plea for bids nor the scant miles, nor the few hills intervening could shut out the pictured scene two centuries before of the gracious welcome accorded the two footsore pilgrims upon their arrival at the Cloisters.

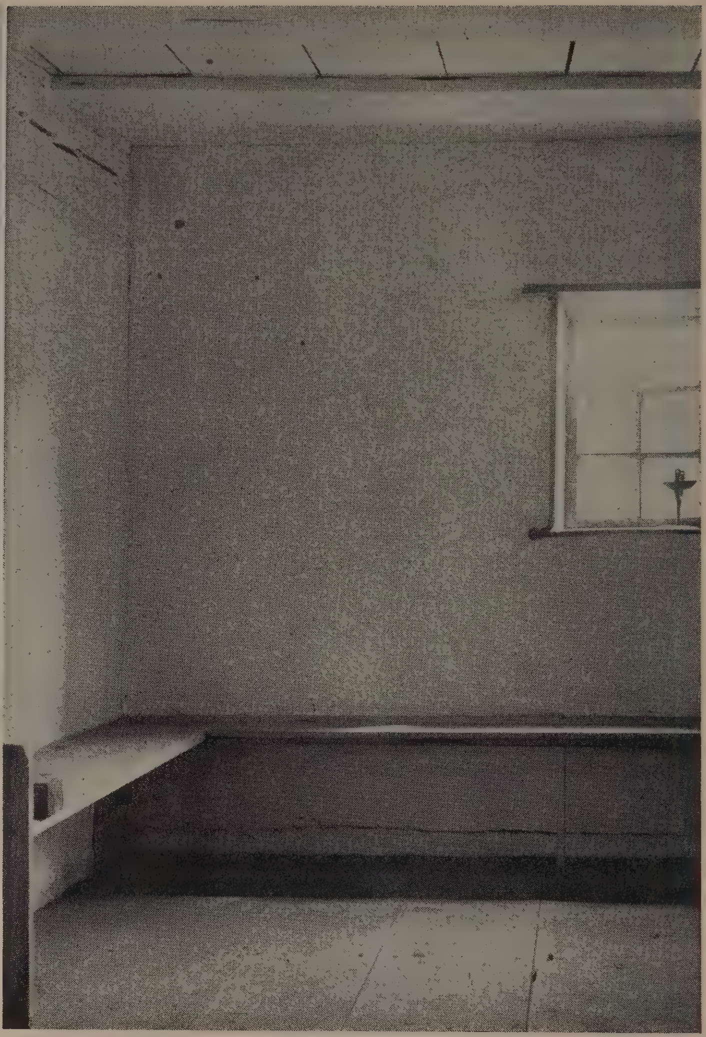
The past ten years had been the golden decade for the Seventh-Day Brethren at Ephrata. Goods from their shops and forges, their mills and looms were eagerly sought for at premium prices all over the colonies, and some Cloister products had found a ready market in Europe. However, lately a strong faction among the brethren, who deplored this dealing in worldly goods, had instigated a successful revolt. Much of the emphasis on material things that had caused this bitter dissent among the brethren was not placed on spiritual welfare, and as a consequence much bickering and strife had been tossed out, along with some top ranking leaders. This placing of spiritual things first had considerably "upped" the Cloisters' standing in public sentiment; and the greatest of many attempts, in colonial times, at pure religious communism was in full bloom here beside the Cocalico when Funk and Kolb came on the scene.

The Manner of Cloister Life

Their first close-up view of the monastic manner of life in the Cloisters and the almost endless ritualistic form of worship were repugnant to the new Mennonites—but the music—the perfect blending of many male and female voices in song—was a pure delight to the pair. Funk, who was to transmit his love of song to many succeeding generations of noted singers and musicians, could hardly contain himself when first he heard the nightly choral swell out on the still, clear midnight air. The rise and fall, echo and re-echo of harmony floating off from group to group, uniting, parting, and joining again in one grand clear burst of soul-satisfying melody swept clear from the old bish-

INSIDE CONRAD BEISSEL'S COTTAGE

Here is a view of the interior of the Beissel Cottage, showing some of the original furniture. Note the metal candle holder.



Typical of the many bedrooms is this scene. The members of the order slept on the benches and used blocks of wood (note at left) for pillows. The benches are about fifteen inches wide and six feet long. Hallways in the Brothers' and Sisters' houses were built narrow to remind them of the strait and narrow way. Doors were built low to teach humility.

op's heart all his daytime doubts and fears, fostered by the many ugly rumors heard regarding the inner rottenness that was said to be flourishing here, unseen by the outer world. As the nighttime song feast continued, the brethren of the Cloisters were on the verge of gathering, in Funk, another strong fanatical convert. But when the music died off in the early morning hours, the more collected and settled Kolb, with a few seasoned words of wisdom, saved the soul of Funk for the Mennonites. And while trying to woo sleep, on his slab cot and pillow of oak, the remaining hours of the night erased any lingering thought or desire to lead a monastic life. Throughout the years he spent at Ephrata, proofreading and supervising the printing, the popish style of worship griped him more and more, but always their music was spellbinding to him—filling his soul with ecstasy.

A morning tour of the many-sided industries connected with the Cloisters, concluding with the printing establishment, convinced the two Mennonites that if the brethren could be persuaded to the task there was but little doubt of its ultimate and succeesful consummation; and hopes of having their great Martyrs' Book an accomplished fact reached the highest point of any time since it had been first projected on the Skippack. Therefore it was with no little delight that the two representatives of the Mennonites, when they had broached the subject of their visit, found the Sabbatarians especially warm and receptive to their plan.

The Task Is Undertaken

Eager for the prestige this accomplishment would give the Cloister press, but with due realization of the enormity of the task, the prior called a council of the three key shop overseers: printing, binding, and paper mill, to meet with him and the Mennonites to plan, formulate, and check the multitudinous details of stock and supplies so absolutely necessary before work on the printing itself could begin. Item for item, every necessary thing going into the make-up of the great book was discussed, checked, and found to be producible by the Cloister craftsmen.

The agreement reached between the two contracting parties was a model of Christian faith and trust. The Brethren, "as they did not propose to get rich," verbally pledged themselves to their best efforts; the Mennonites were to buy the book at a reasonable price, if the translation of text and the workmanship were acceptable. The prior and his overseers then selected men and assigned tasks.

A gigantic stock pile of the best grade of paper was the first and main prerequisite for the project; and six of the most skilled of the personnel of the papermakers were assigned the task of making super stock of a quality and quantity never yet produced anywhere in the colonies previous to or for many years after this time.

Heretofore there had been but small quantities of paper made in America, and the grade produced was none too good. A mill at Germantown, supplemented by the Cloister mill, at Ephrata, had barely been able to supply the paper Sauer used in printing his 1743 edition of Holy Writ. Franklin, as agent for European mills, had a monopoly on most of the paper imported and used in the colonies before this time. By it he had not only a strangle hold on the few presses already established in America but it had given him almost arbitrary powers, by withholding paper, over many who conceived establishing such enterprises in opposition to his own. Now, if the mill at Ephrata could produce the amount required for the Mennonite book, the first of many succeeding European monopolies over goods the colonies needed would be broken; and the Mennonites' long-dreamed-of goal, a Martyr Book alongside of the Holy Scriptures in every nonresistant home, seemed in sight; only the lack of sufficient paper could seem to be the deterring factor. Therefore, the prior, together with Funk and Kolb, laid the greatest emphasis on the production of paper as the key of the program, and the craftsmen selected were informed that with them rested the success not only of the Mennonite plan, but also the establishing of Ephrata as a printing center of colonial Pennsylvania.

Right well did the papermakers live up to the high standard set for them. With only the most primitive tools and a few pieces of crude machinery they produced a paper that after two centuries is still a marvel to modern day paper men. If the tools and machinery were few and limited, the source from which the stock was made was as fine as any ever used for paper. Only select linen rags, woven from the fourth, or finest spun thread, combined with offals of linen clippings from the Sisters' house, were pulverized in the stamping mill into a pulp to make this super grade of paper.

Still another wonder of today's chemists is that common chimney soot and oil cold-pressed from flaxseed, together with oak galls and the juice of pokeberries, could be combined and refined to give centuries of permanency. But of such excellency were the four hundred gallons that on the one thousand, five hundred and twelve pages, each of which contains approximately four thousand letters, not a single blurred or faded letter is found today. A craftsman conscientious and capable indeed was the brother whose hand produced this dark fluid. After this, Cloister ink, along with Cloister paper, was regarded as a standard of excellence by which the products from other places were judged.

Even before enough raw material had been gathered to start the papermakers on their arduous task, the pressmen and typesetters had shipshaped everything in the printing shop. The two presses were carefully overhauled; all worn and weak parts replaced and whatever new equipment or supplies deemed necessary that could not be produced by the local craftsmen, was secured elsewhere.

Meanwhile, a number of different designs for the title page were set up and struck off. From these trial sheets Funk and Kolb made their choice of the one to be used.

The Role of the Translator

A chief factor, ranking high above all other considerations that had influenced the Mennonites in coming to Ephrata, was the knowledge that here they could obtain, as nowhere else, a correct translation of their book from the Dutch to the German language. Neither then nor at any time since has there ever been any question but that they moved in the right direction when they brought their problem to Ephrata.

The saintly Peter Miller, Prior Jabez, long a member of the Cloister fold, had lately been installed in the number two position of leadership. One of the best educated theologians of his day, rated among the top scientists of his time, well learned in jurisprudence and versed in many languages, he was beyond any doubt the most gifted as well as the most affable person

Here is a view of the church kitchen in the Saal. In this kitchen meals were prepared to be served in the church itself. Besides cooking, the Sisters were busy with spinning, sewing, writing, drawing, quilting, canning, and embroidering.

A flat sandstone and brick foundation marks the grave of Conrad Beissel who founded this community in a then solitary wilderness in 1732. Beissel was a German mystic who came from the Palatinate in 1720.

The white upright grave marker to the left of Beissel's grave shows where Peter Miller rests. Miller was an educated man and did the difficult work of translating Martyrs' Mirror from the Dutch to the German language. Later at the request of the Continental Congress he translated the Declaration of Independence into seven different European languages.

A New Printing of Martyrs' Mirror

Martyrs' Mirror is still in demand and the Mennonite Publishing House at Scottdale, Pa., will run another printing of this historic volume this year—two centuries after the printing at Ephrata. This printing will be in the English language and 2,500 copies will be run off the presses. Another printing of the German edition is being considered for some future date.

—A. J. Metzler, *Publishing Agent.*

ever numbered among the Seventh-Day Baptists. In 1776, when the Continental Congress found itself lacking a trustworthy person to translate a full and true meaning of the Declaration of Independence into the many different languages of the European courts, Miller, refusing any remuneration whatever, did this monumental work, unaided and alone, in a little one-room cabin scarcely better than the poorest hut at Valley Forge.

But the good prior's earlier translation of the "Martyrs' Mirror" was an even more laborious performance. Twenty hours daily for three years were required to translate the great record of the Martyrs; but word for word the German script had the letter and spirit of the original. Accustomed as he was to consider the hardships of life edifying to the soul, these three years of toil that racked the body were regarded as "admirable preparation for spiritual martyrdom."

In the meanwhile the first sheets from the paper mill, scarcely dry, were seized upon by the printers, and the lengthy and onerous chore of printing, from which there was to be no surcease for three long years, was begun in earnest.

Already well known for fine and sturdy work, the Brotherhood's bindery shop had for a decade monopolized this field in Pennsylvania. Almost the whole edition of Sauer's 1743 Bible, as well as his New Testaments and other books, had been bound at Ephrata. Not only was the workmanship top grade, but the leather used; the finer sheep and calf; and the coarser grades, all that came from the Cocalico tanyard, were unexcelled. "Ephrata Parchment" always had been of such high grade the tannery was never able at any time to supply the demand.

Because the binding would only begin as the printing grew to a close, there was slight activity in the bindery other than the accumulation of stock. In contrast to the other departments that were geared to their highest pitch, the bindery craftsmen leisurely selected and readied their leathers and other material against the time when they too would be pressed to their utmost.

From a sheep or calf skin one cut, the saddle, was made for each book. While from the hide of a larger animal two of the select saddle cuts could be had. The offals from the bindery went to the cobbler shop. At this time the backboards, too, were made ready. After being split with a frow from clear white oak blocks, they were shaped by hatchet, drawshave, and plane on the carpenter's bench, then laid aside for at least one year's air drying before use.

The brass for the hasps, corner plates, and big headed nail studs was now worked out. First, it was beat out into thin sheets on the anvil and then readied and shaped to the different forms to await the time when, with their application, would be consummated the final and finishing touch to the great book.

> Once again the spell of the years was broken by the auctioneer. "Ten dollars I'm bid! Will you make it fifteen? Yes, fifteen I'm bid! Now, twenty? Thank you, twenty! Now will you make it twenty-five?" . . . "Twenty-five I am now bid! Twenty-five! Twenty-five dollars only! Folks, that can't be right for a Martyr book. Will no one make it more?"

The Martyr Book and the Revolutionary War

Not until long after the Revolutionary War was the last of the great books bound. As the grade and style of binding were the customer's choice, many volumes were left after being stitched, and the covers applied only on order of a book. It was these unbound volumes (enough to make two wagonloads) that were confiscated by the Ordnance Department of the Continental Army and hauled away to be used for cartridge paper and cannon wadding. But such a hue and cry was raised over this sacrilegious act by pious people all over the country that, when the good Peter Miller made a second trip to Washington's Headquarters, his petition for their return was granted, and almost at once the major part was returned to Ephrata, where later all were bound and distributed. Thus only a few of these precious volumes suffered the fate that befell most of the entire issue of the younger Sauer's 1776 edition of his great quarto Bible; which, fresh from the press, stitched and ready for their covers, were seized by the British when they occupied Germantown, and used both for cartridge paper and as litter in their horse stalls. Down the years has come a pretty picture of the comely Dunkard maid (Sauer's favorite daughter, Cathrine) gathering a quantity of these sheets from under the very horses' hoofs to be preserved and bound for her children. (This story, long scouted by antiquarians and bibliophilists, seems proved by the distinct hoof marks found on the pages of a volume preserved in the Lebanon Valley College library at Annville, Pa.)

The Legacy of Faith Is Passed On

But the year 1751 found the major portion of the Martyr Books bound and ready for distribution. Ever since the starting of the project, three years previous, the inpouring of Palatine immigrants had mounted to flood proportions. Though many of these were to find places of settlement in Penn's province, many more were racing off into the fertile Appalachian Valleys, all the way through Maryland, Virginia, and the Carolinas. And again, as always before, a greater part of these were of Menno's faith. For these, so remote from fellowship with those of like faith, the Martyr Book was regarded as indispensable; therefore, every Mennonite family known to be moving out on the border was entrusted with extra copies and commissioned to see them placed in Mennonite homes already established there. No payment for them was to be urged. But ere long, and to be continued for many decades after, sometimes large, sometimes small amounts of money came trickling back, and in the course of time, as pecuniary conditions bettered in the far settlements, there was no pricking of consciences when the record of the Martyrs was read.

From the near-by communities when it was known the book was ready, many a pilgrim journey was made to Ephrata to secure a desired copy. To Germantown, Philadelphia, the new city of Lancaster, to the town of Reading, and far down into the Valley of the Shenandoah went wagonloads to appointed agents for distribution.

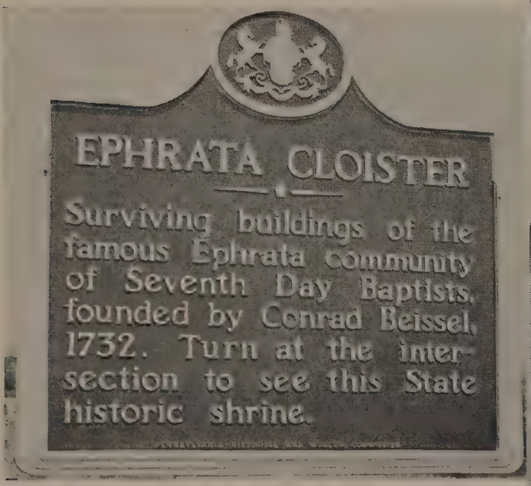
"To my well-beloved son . . . I give and bequeath my Martyr Book. . . . " Thus reads a clause in many a last will and testament, written in the German script of yesteryear. And from the inventories of old intestate records, again and again, even as here today, is found listed "one Martyr Book."

> "Twenty-five dollars! Twenty-five dollars! Do I hear more? All done? . . . No more? . . . Sold! For twenty-five dollars!"

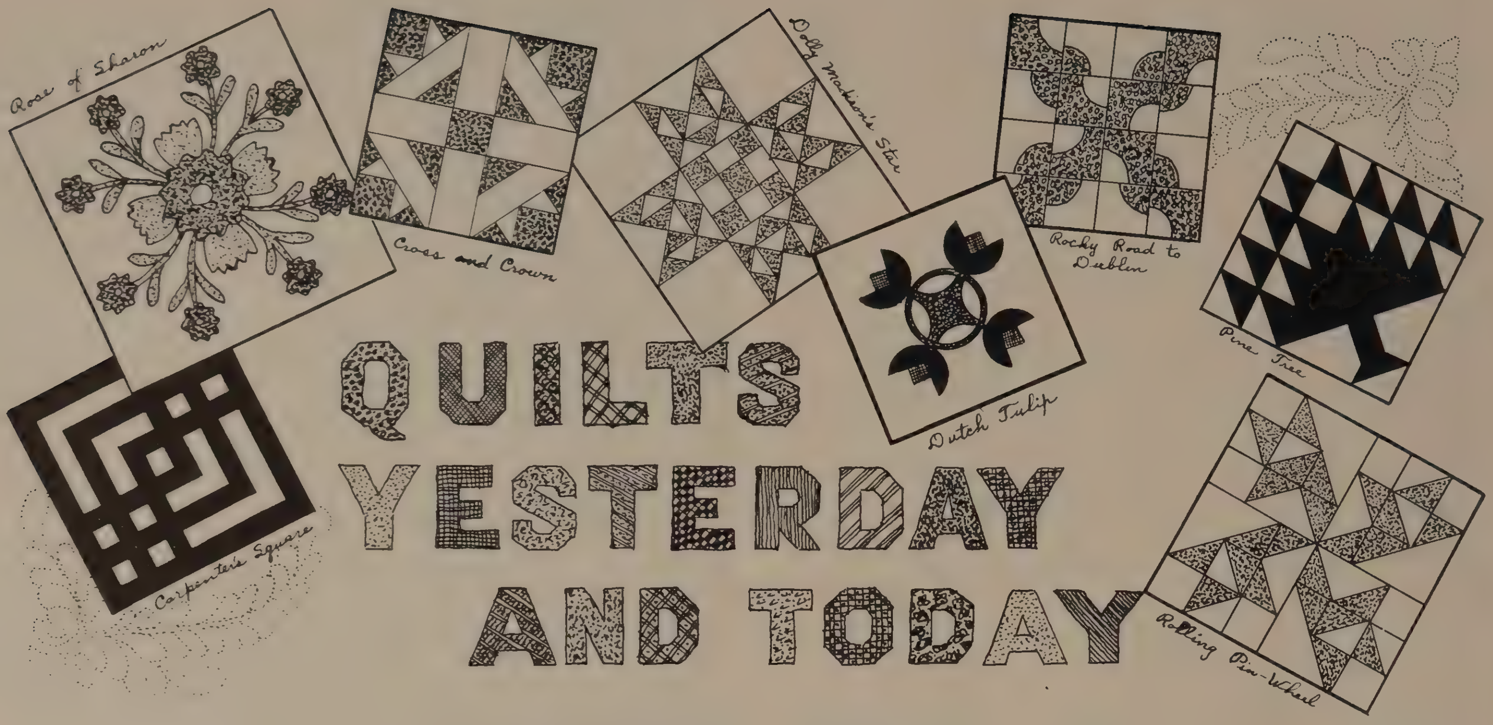
As the big book went out the first time from under the roof that had sheltered it these past two hundred years, a still more bitter blast rattled the dry leaves and a louder caw-caw! came drifting down from the crows that soon would be passing over Ephrata.

Near the Cloister buildings the quiet Cocalico Creek flows between wooded banks as it did two centuries ago.

The Ephrata Cloisters are open to visitors. Here is one of the highway markers erected by the Pennsylvania Historical and Museum Commission.


EPHRATA CLOISTER
Surviving buildings of the famous Ephrata community of Seventh Day Baptists, founded by Conrad Beissel, 1732. Turn at the intersection to see this State historic shrine.

QUILTS YESTERDAY AND TODAY



by Edith M. Witmer

On a motor trip to Virginia in the summer of 1948, while descending the Blue Ridge Mountains from Skyline Drive, we noticed several crude roadside stands, where quilts were displayed on rope lines stretched from tree to tree. The majority were very colorful combinations of red, orange, and yellow patches with a white background. Designs featuring the sun predominated, particularly the pattern known as "Rising Sun." This is only one of the many evidences that quilting is not a lost art. Knowledge of this art was carried from European countries to America, where it has continued from Colonial times to the present day. In fact, the twentieth century has seen a great revival of interest in this art.

In the early days of our country the quilt was used chiefly because of its utilitarian value in providing warmth, and its economic value in providing a method of using scraps of material left over from the making of clothing. Textiles made in America during the early Colonial period were simple. As time passed on, materials became more decorative and colorful; so quilts likewise became more and more an expression of the designers' originality and artistic ability. Quilt designs were repeatedly used for years. Gradually variations of the designs, and new ones appeared. But it is not at all unusual to find quilt patterns of identical or similar design, with many different names.

This white quilt shows a typical quilt design as made about 1890 by the author's "Grandmother Brubaker." It has an eight-pointed star and feather in the center which are surrounded by a pineapple design, feather and diamond.

There Are Three Main Kinds of Quilts

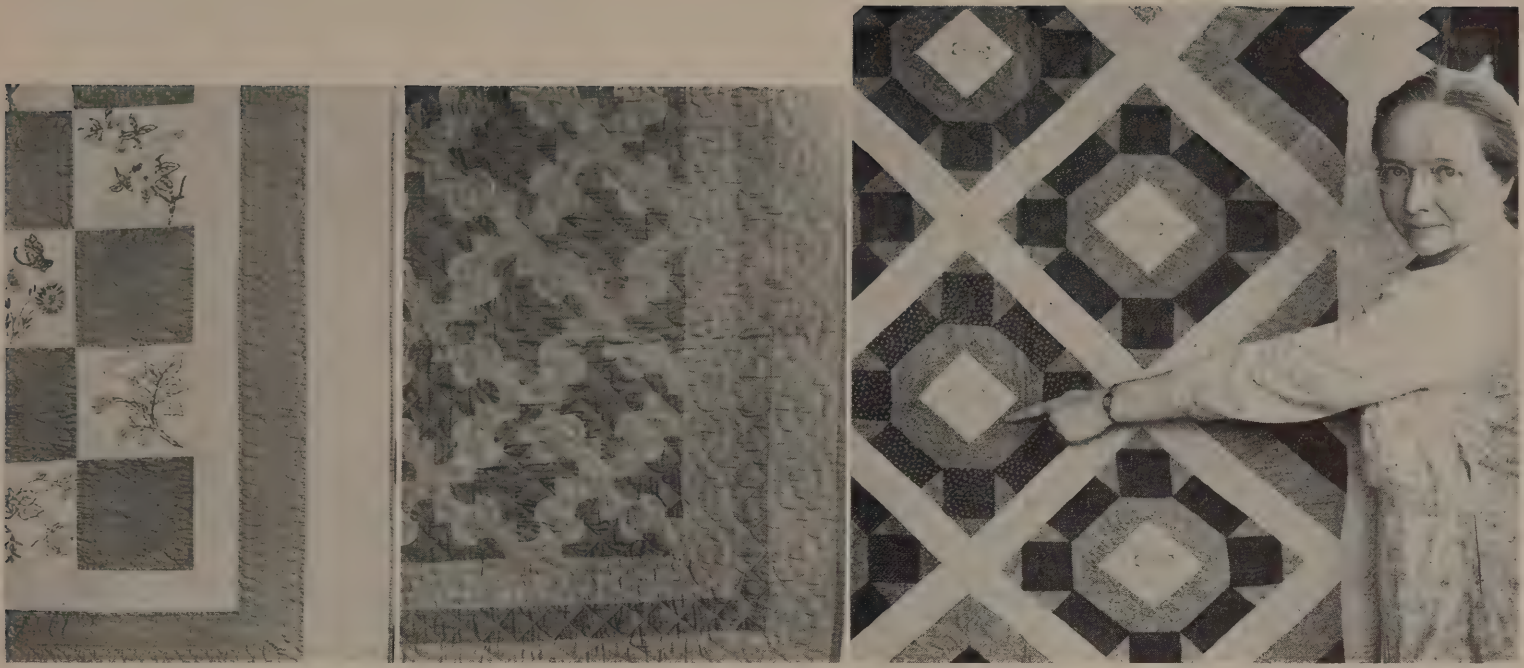
In a general way we may classify quilts in three main divisions: (1) the patched or pieced quilt, (2) the appliqued quilt, (3) the white quilts or quilted spread of one solid color.

Probably the earliest and simplest form of the pieced quilt was the "crazy quilt" made of patches of various size and color. This type was followed by an almost endless variety of patterns from the simplest geometric form to the more difficult designs which are literally "puzzles" to put together accurately.

The appliqued quilt is usually floral in design. Most of this type dates from the middle of the eighteenth century, reaching its peak about 1850. The old applique quilts are the most artistic and valued ones in any collection. Applique offers more opportunity for originality in design. There is no exact pattern to follow, as in a pieced design, hence few appliqued quilts are ever exactly alike either in detail of design or coloring. Today many applique quilts are made using beautiful and harmonious color combinations.

The white quilts of yesterday were frequently made of unbleached muslin. Today a fine grade of mercerized broadcloth or white sateen is used. Their beauty depends on the choice and arrangement of the quilting design and the beauty of the stitching.

Antique quilts were usually short in length and wide to fit the beds of the time, with the result that they were more nearly square than rectangular in shape. Our Victorian grandmothers used sets of "pillow shams" to cover the pillows. These usually had a floral design, "Good Night and Good Morning," or some companion verses neatly outlined in red embroidery stitches. Two old sets in my possession bear these quotations:



LEFT: Here is a modern quilt, "Mother's Flower Garden," made of white patches with a variety of flowers embroidered in colors, alternated with pale green blocks in an attractive quilt design.
CENTER: This quilt, called "Old Maid's Puzzle," has an intricate all-over pattern. The contrast of the dark blue and red colors is not enough to show the beauty of the design in a photograph.
ABOVE: The author points to the patch of a "Friendship" quilt which bears the name of her Great-grandmother Garber.

"I slept and dreamed that Life was Beauty"
"I woke and found that Life was Duty."

"Sweet lilies close their leaves at night"
"And open with the morning light."

Names of quilt patterns afford an interesting study. There was usually a reason, a suggestion, or maybe an excuse for a name. One's imagination is often stretched to the limit to recognize any resemblance of pattern and name. Possibly the designers of new patterns believed that this saying "a rose by any name is just as sweet" applied to their problem.

From Whence Comes the Inspiration to Make Quilts?

Some of the most common sources of inspiration for quilt patterns came from nature in various forms, the Bible, various trades and occupations, and political and historical events.

Nature in all its phases has been an important source of inspiration to designers. The Star design with many variations probably leads all the others. One quilt collector estimated there were more than 100 different star patterns. Next in popularity is the Rose design, also with many variations. From Colonial and Victorian flower gardens came many designs and names of quilts. Besides the rose, other flowers, extensively used as quilt designs, were the tulip, and lilies of various kinds. Peonies, iris, leaves of oak, ivy, and bay were also used. "The Rising Sun" quilt, "Setting Sun," and "Sunburst" patterns have the sun for their motif.

The **Bible** furnished many suggestions for quilt designs. Dr. Stoudt in the second yearbook of the Pennsylvania German Folklore Society said: "Pennsylvania German Art grows from a religion nursed by living life-changing ideas. What is the approach of the present interpretation of Pennsylvania German Art? Art? This: that the designs on our pieces, ranging from barns to butter molds, are graphic representations of Scriptural figures of speech. If we are to really understand this art, we too must be able to see in Roses of Sharon and in Lilies of the Valley the answer to life's great enigma."

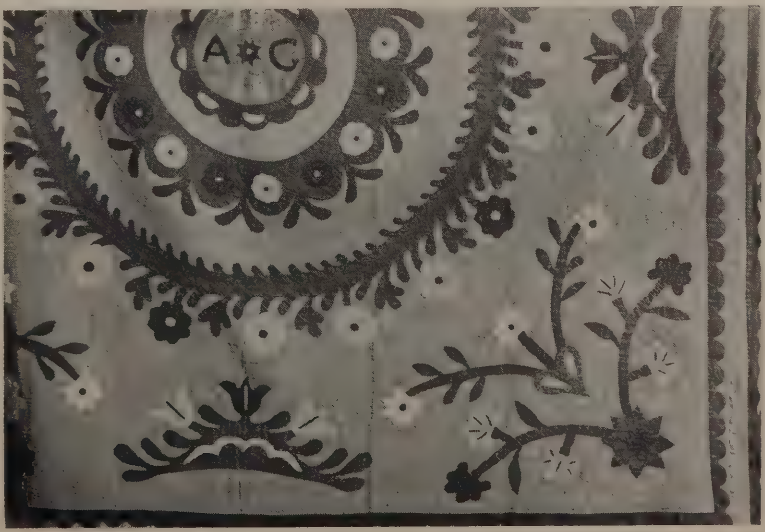
"Star of Bethlehem," "Joseph's Coat," "Jacob's Ladder," "Crown of Thorns," "Cross and Crown" are a few other examples of quilt patterns having a Biblical background. But "The Rose of Sharon" leads in popularity and variety of design. This design was especially used in the applique type of quilt, frequently made by brides-to-be, and also saved for guests and special occasions.

Varieties of Scripture quilts were made in the eighteenth and nineteenth centuries, as well as today. The center of each block carried a Scripture quotation embroidered in outline stitch. Another similar type was the "Friendship," "Album," or "Autograph" quilt, each block pieced by a friend with their name and date stamped or embroidered in the center of each patch.

Political and historical names were also given to quilt designs. such as "Lincoln's Platform," "White House Steps," "Whig Rose," and "Dolly Madison Star."

Puzzle quilt patterns are also quite common in many localities, such as "Farmer's Puzzle," "Yankee Puzzle," "Indiana Puzzle," etc.

[Continued on page 31]



An applique quilt, "Rose of Sharon," shows originality of the designer and maker, Anna Garber, who later became Mrs. Joseph Risser. The Rose of Sharon is combined with a tulip and heart design in a background of a deep shade of tan. The leaves are dark green with the flowers solid red, tiny yellow print, tiny rose print, and tiny light blue print. The hearts are two shades of lavender.

Editorial

COVER SCENE

Approaching the Ephrata Cloisters one sees the Saron or Sisters' house framed by trees and a spreading lawn. This building stands almost unchanged since it was built in 1743 as a part of Conrad Beissel's monastic community. The oldest Sisters lived on the first floor, the middle-aged on the second, and the youngest on the third floor. Looms, spinning wheels, baskets, pottery, and books of two hundred years ago are still in this building.

RESTORING THE EPHRATA CLOISTERS

A visitor to the Ephrata Cloisters will see the restoration work going steadily forward. This year the Pennsylvania General Assembly appropriated $100,000 to restore the Cloisters. G. Edwin Brumbaugh, an expert architect, is in charge of the restoration, one of the most important ever undertaken in America.

This picture shows James Kochel, a carpenter, at work on the Whitehaus. The Whitehaus, it is thought by some historian, was the home of the community doctor. Others claim that small industries were also carried on there. In late years it was known to accommodate householder members of the Cloisters.

The Ephrata Cloisters Today

This issue of The Mennonite Community carries a story on the Ephrata Cloisters and the *Martyrs' Mirror*. The article by Daniel R. Heatwole is a true account and one for which he says "source proof of all historical matters is available." The description of the public auction of a *Martyrs' Mirror* is also factual in all details. A special "Thank you" is due to Harry A. Brunk of Harrisonburg, Va., for his discovery of this manuscript on the Martyr Book and passing it on to the editor. Further gratitude also is due Dan Kachel, a guide at the Cloisters, for spending time with The Mennonite Community photographer in order to get a rather complete set of pictures.

Appreciation for the Cloisters is growing. One evidence of this is the plan of the Pennsylvania Historical and Museum Commission to restore these ancient buildings. According to Joseph T. Kingston of the *Lancaster Intelligencer Journal,* "When complete, probably about 1953, the Ephrata Cloisters will be, in the opinion of experts, the most interesting historical project ever accomplished in the United States."

A Shrine for Mennonites to Visit

With the return of the famous press to the Cloisters there is a new reason why Mennonite people should visit the Cloisters. The old buildings that stand watch over a vanished way of life should be familiar to Mennonite people everywhere. That the Cloisters do attract people is borne out by a statement from Dan Kachel that in a month's time it is common to have visitors from thirty-five different states and four different countries.

Students from our church schools, young people's groups, and travelers should arrange if possible to make a pilgrimage to the Cloisters.

Art in Each Community

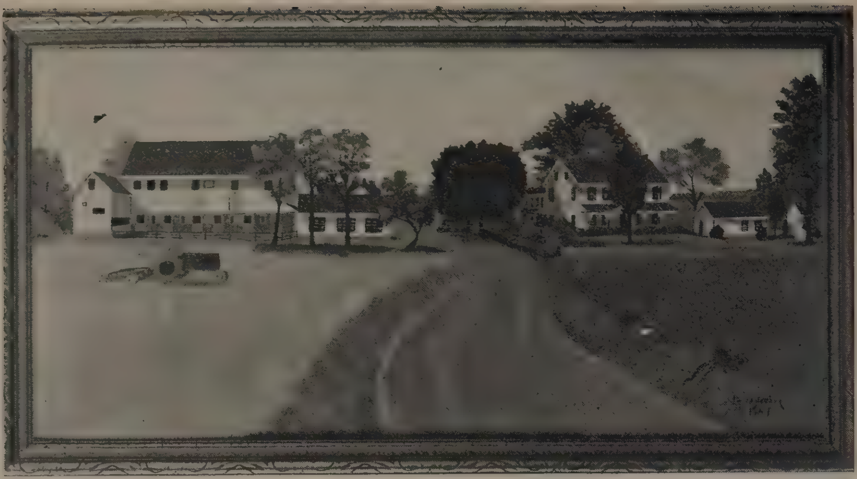
The articles and pictures in this issue on landscape art and quilts suggest something for every live community. It has been said that Mennonites have stressed ethics but have neglected aesthetics. Yet our communities are heirs to a type of art which is perhaps unique. It is described in the word of Arthur D. Graeff: "God had painted brilliant hues on the wings of blackbirds; He had variegated the colors of animals: sorrels, bays, roans, black and white; He had given a brown shell to the chestnut and black covering to the walnut and berries changed from green to red and ripened when black. There was beauty and since God created it, there was no sin in copying it on birth certificates, on dower chests, chairs, pottery, and all of the things with which man surrounds himself in living."

One community will be known for its fine furniture designers and designs. Another community can be outstanding for landscapes and gardens. For example, in the Kidron community of Wayne County, Ohio, the visitor is certain to be impressed by the beauty of the gardens and flower beds that are found on each farmstead of this Swiss settlement. Communities in Pennsylvania are known for their beautiful quilts; in the Shenandoah Valley of Virginia some exquisite coverlets have long made the region famous for a kind of art. Northern Indiana communities are fortunate to have landscape oil paintings of typical scenes in the region.

What can be done to increase the love for the beautiful in our communities? We have choruses to encourage music. Why not art clubs to promote art? Why not more art exhibits in our schools? Why should we think of art as something quite apart from life?

⇨

Are You Interested in Oil Painting?



ABOVE: **The paintings on this page are the work of Linneaus W. Longenecker. Here is a view of the Daniel Eshleman farm between Mt. Joy and the Erisman Mennonite Church in Eastern Pennsylvania. The farm has 95 acres and produces hay, wheat, and corn. The house is about 150 years old and the barn was rebuilt after a fire in 1910. Raymond Eshleman, a son, is now on the farm.**

by Linneaus W. Longenecker

It is commonly believed that any one who would do any amount of oil painting must be one who has a natural talent in mere drawing or etching. One who would be a musical artist must have a natural talent to make the endeavor most progressive in whatever field of music he pursues. A successful minister is one who has a natural talent in addition to all the other requisites that it takes.

Some of the greatest contributions to humanity were made by an individual who found his niche in life by accident. In other words—sometimes it takes altering circumstances to turn us into the field in which we discover our talents and then germinate, grow, and bloom.

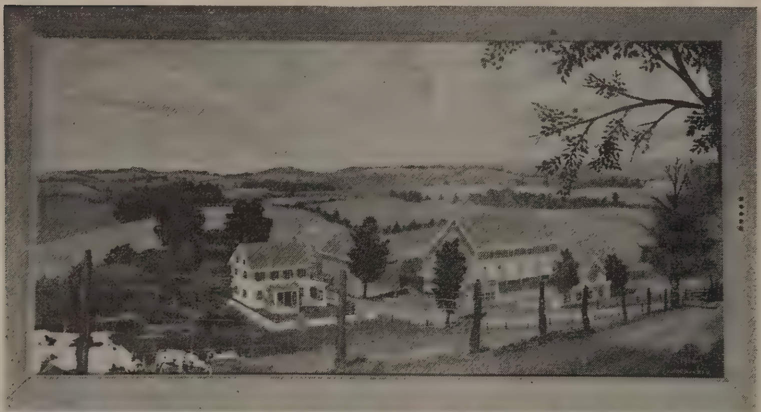
With these facts in mind one must realize, too, that countless are the millions who have never discovered what their God-given talents are. They go through life without the satisfaction of the joy and happiness that comes when we find the place God had intended for us. Then, too, many, by reason of handicaps, such as lack of funds, family obligations, etc., are retarded or even drawn away entirely from the "Acres of Diamonds," perhaps within their reach.

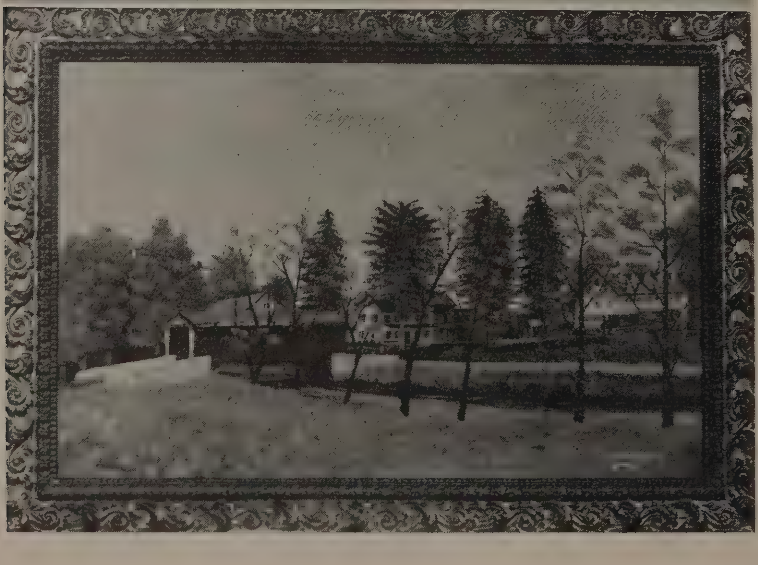
What it takes to do oil painting is no more or less than it takes to be a successful musician or minister. It takes patience, persistent practice, and devotion. In listening to an inspiring sermon our minds are directed to something higher and greater than the one who delivers the sermon. In like manner, when we see a picture, we study it to see what it has to tell us. Our minds are drawn to the objective which the artist wishes to have foremost in the painting. In many paintings we can derive a feeling of peace and quiet and in others we can feel the unrest of the elements. Then, too, in a number we can feel the mood, somber or gay or cheerful, in which the artist may have been when painting it.

To do oil painting (especially if one is going to paint landscapes) it is necessary to learn to fellowship more fully with nature. I cannot conceive how any one can enjoy the purity and sweetness, the ecstasy and mystery of the creation without first of all recognizing the Creator and His plan for nature and ourselves. True, no one can worship the Creator only through the creation but one can receive untold inspiration and understanding in His unfathomed love for men (created in His image) in thus bequeathing him beautiful surroundings on every side.

Let me add that a required factor in doing oil paintings is ourselves. By this I mean that the artist must apply himself in his painting wholeheartedly and totally. Everything that distracts him from his work must be shut out. He must be careful not to hurry. In fact he shouldn't miss his watch if he doesn't have it near. (At least not for a while.)

With these requisites on what it takes to do oil painting one can only add that the University of Experience will be our schoolmaster. The art of color mixing and technique should improve with our work and one should readily learn what shades are needed for the best effect.





LEFT: **Typical of the countryside in Lancaster County, Pa., is the Blaine R. Gantz farm near Milton Grove (above) and the covered bridge at Shenk's Mill near Salunga (below).**

Folk Art of Rural Pennsylvania

A Review of Frances Lichten's Book

By Allan Eitzen

The art of the Pennsylvania Dutch is an interesting subject. The more you fathom this simple culture, the more you realize that it is woven into the very living of the people. Art to them does not have the stereotyped concept that it has to many. The distinctive patterns and designs are apparent in all they do. From the birth certificate to the grave marker, the decorative beauty of the Pennsylvania Dutch is closely integrated with their existence. Embellishing the useful, combining the beautiful with the practical, seems to be the topic of their culture.

At first glance, one can immediately see that FOLK ART OR RURAL PENNSYLVANIA is a thorough study of the subject. Profusely illustrated, it presents a clear and extensive coverage of every phase of rural art in Pennsylvania. The close correlation between the artistic and the utilitarian seems to be the overall theme.

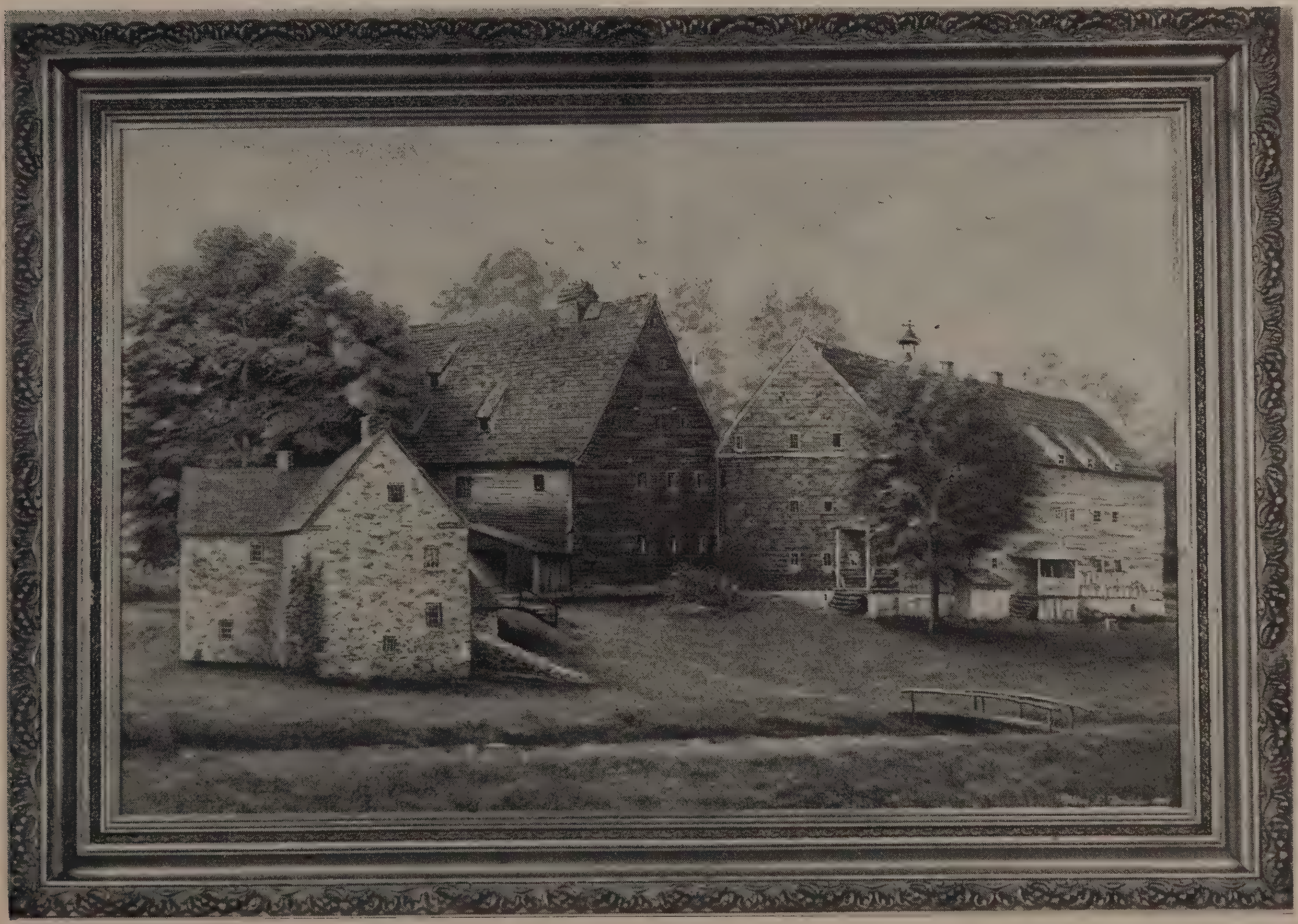
It is pointed out that nature forms are predominant in the designs. The ever-present tulip is easy to distinguish. From the crusts of the hausfrau's pies to the paint on the barns, everything is decorated with the motifs. The love of color is as obvious as the love of design. The author does not fail to emphasize the consistency with which the people carry out their decorative ideas. From pottery to quilts, from toys to kitchen tools, from woodwork to family records, unique art is unmistakably present.

Not only are the forms of nature involved, but nature itself plays a big role in Pennsylvania culture. The people being rural, it is quite natural that they should employ products of mother earth to good advantage. Clay is used to make pottery, toys, and household utensils of all kinds. From the surface of the rich Pennsylvania soil comes flax from which is made embroidered linen goods, straw to thatch roofs and make baskets, wood for cabinets and barns, all in turn ornamented in the typical way. Wool for clothes, stone for grave markers, iron for implements, tin for coffee pots and cooky cutters—all nature's resources are put to good use in the definite Pennsylvania Dutch manner. Nothing of any value is wasted, such as cloth fragments that produce patchwork quilts and rugs, and rags to make paper.

Frances Lichten well represents the idea that the Pennsylvania Dutch have captured the true meaning of art. They show, in their primitive way, how art can be something useful and how it can enhance the ordinary things of life.

The large colorful book, containing almost three hundred pages of interesting and enlightening material, together with the many illustrations make the ten dollars spent on it a good investment. It is published by Charles Scribners Sons in New York, for $10.00. —Allan Eitzen.

This view of the Ephrata Cloisters was painted recently by Milton E. Denlinger. To the left is the Almonry, a two-story stone building from which food and clothing were dispensed by the Society to needy people. In the center is the Saal or chapel and to the right is the Saron or Sisters' house. The Ephrata Cloisters are one of the finest examples of medieval architecture in America.



THE YOUNG COMMUNITY

Indian Cradle Song

Swing thee low in thy cradle soft
Deep in the dusky wood.
Swing thee low and swing aloft—
Sleep as a papoose should;
For safe in your little birchen nest,
Quiet will come, and peace and rest,
If the little papoose is good.

The coyote howls on the prairie cold,
And the owlet hoots in the tree;
And the big moon shines on the little child
As it slumbers peacefully.
So swing thee high in thy little nest,
And swing thee low and take thy rest
That the night wind brings to thee.

—Selected.

Billy's Discovery

Osie Ziegler

Billy was following the tractor while Daddy plowed. He liked to run in the furrows and dig his toes in the soft, warm ground the plow turned up.

"What a funny stone," thought Billy as he stooped to pick up something that lay in the furrow. "Why it's the funniest stone I ever saw. It's got a sharp point on it just as if someone had whittled it out of wood."

"Daddy, Daddy," he called, "come and see the funny stone I found."

But Daddy was too far away to hear him; so Billy put the stone in the pocket of his new overalls. They were overalls just like Daddy's. They had big, gold buttons and all kinds of pockets. Billy could hardly decide which pocket to put the stone in. Finally he chose a big hip pocket, put the stone in, and ran merrily down the furrow to catch up with Daddy.

When Billy came to where Daddy was, the plow had just turned up an old rotting stump. On it were hundreds of ants scurrying around, carrying little white bundles. Billy stooped down to watch them. He thought they had crumbs, but Daddy explained that those were eggs they were carrying.

"Listen, Billy, Mother is calling for dinner. Let's race to the house. I'll give you a head start." How Billy's feet flew! Suddenly he stopped short. He had forgotten to show Daddy the funny stone. Quickly he pulled it from his pocket.

"What's the matter, son? Are you tired?"

"No, Daddy, look at the funny stone I found."

"Oh," said Daddy, "that's an arrowhead."

"What's an arrowhead, Daddy?"

"Why, a long time ago Indians used to live around here."

"Real Indians, Dad?" asked Billy, his eyes getting big.

"Yes, real Indians. They made bows and arrows from wood. On the tip of each arrow they put a stone like the one you found. It was sharp; so when they shot at an animal the sharp stone would kill it. That's how they got their food. That arrowhead has been buried in the ground ever since some Indian shot it long ago, until I plowed it up."

Billy could hardly wait to tell Mother about his arrowhead. "Just think," he said, looking wonderingly at the arrowhead lying in his hand, "maybe it killed a bear."

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THE BOOK OF INDIANS

Don't you think Billy's discovery of the arrowhead stone would have made him ask all sorts of questions? How did the Indians make these arrowheads? What did they shoot? How did the Indians really live in the days before the white men came to America? I'm sure you would like to know the answers to these questions too.

Since there are many scientists digging around in the ground finding the answers to these questions, Mr. and Mrs. Holling C. Holling decided they would visit these scientists and their museums and then write a book for boys and girls in order to answer many of the questions about Indians. And that is what they did. They visited these men and they also visited the present-day Indians in their homes. The book they wrote is called *The Book of Indians* and is published by the Platt and Munk Co., Inc. You can get it for $1.69 (and it's a bargain at that price). Order it from the Mennonite Publishing House.

There were many, many tribes of Indians in old-time America. No book could tell about all of them. But Mr. Holling has divided them into different types living in different kinds of country. He tells about a little boy and girl from the forests, the plains, the southwest pueblos, and the western seacoast. He tells how they lived and then interests us with their adventures. You will enjoy this story and you will at the same time learn much about the American Indians. It is a fine book to read in geography and history classes at school. Your teachers will be glad to get acquainted with this book.

Not only does Mr. Holling write about Indians, but he has drawn little pictures on the margins of each page that add to our Indian knowledge. Perhaps you have met the Hollings' drawings before in *Paddle to the Sea* or *Tree in the Trail.* They are some of the most interesting drawings found anywhere whether they are diagrams, designs, or pictures.* In this book the pictures on each page are brown and there are six full-page colored pictures. In the back of the book there is a glossary that tells us how to pronounce Indian words. All these pages about Indians add up to a book you will want to be sure to buy.

* The three border designs on these pages are found in the book. The company that publishes the book so kindly loaned them to us.

RAINY DAY FUN

When it's rainy and wet outside what do you do? Do you have some special things to do inside? Do you have games and toys saved up for days when the sun doesn't shine? Why don't you write and tell us what you play on rainy days? Then we can make a page in which we share suggestions of what to do on rainy days. Sit down today and write to THE YOUNG COMMUNITY, c/o THE MENNONITE COMMUNITY, Scottdale, Pa.

MAKE YOUR OWN CHRISTMAS GIFTS

In September, 1948, the Young Community had a page called the Christmas Gift Workshop. It told of many things you can make for Christmas. Ruth Carper (who is now in Europe) prepared a folder of patterns for Christmas gifts, such as trains, bean bags, dolls, chairs, and wastebaskets. There are still some of these folders left for this Christmas. So if you wish to receive one, write to Young Community, c/o THE MENNONITE COMMUNITY, Scottdale, Pa., sending a stamped envelope with your address on it.

A Mind to Build . . .

Churches, Schools, Hospitals

Few are the Mennonite communities that do not have a building project of some kind under way. Where there were nine churches building and remodeling in 1936, there were thirty-seven building and remodeling in 1948. More than half of these are replacing former church buildings. In nearly every project the donated labor of local church people helps to erect the building economically and efficiently. Forty-three per cent of the present buildings are being erected by Mennonite contractors and local committees do the planning in most cases.

The story of the growth of Christian Day Schools in our communities is one of very rapid increase in the last decade. In 1928 there was only one such school listed. By 1940 the number had increased to two. However, the report on Mennonite Elementary Schools for 1947-1948 lists a total of thirty-five schools with a total enrollment of two thousand one hundred and eleven pupils. The building of schoolhouses is therefore a common scene in many Mennonite communities.

What are the health needs in rural areas? According to the American Medical Association health in rural areas is not as good as is often thought. In 1943, when eighteen- and nineteen-year-old men were being drafted, twenty-five out of every hundred were rejected in the country as a whole while forty-one out of every one hundred farm boys were rejected. Also, infant and maternal mortality rates are twenty-five to thirty per cent higher in the rural areas than they are in the urban communities.

AN OLD CHURCH REBUILDS

Trissel's Church near Broadway, Va., was first built from logs in 1822. It was later remodeled and enlarged. The white frame building in this picture was erected in 1900. At present a new brick church is under construction and is being supervised by H. D. H. Showalter. Other members of the building committee are Preston Moyers, Carl Showalter, Teddy Rollins, Lewis Strite, and Samuel S. Shank. The 44 x 74 foot church will have seven Sunday-school rooms. In the basement are a kitchen, rest rooms, and a nursery room besides classrooms. A large assembly room provides space for children's meetings.

REMODELING FOR A CHRISTIAN DAY SCHOOL

1. Wilbur Martin is one of the workers on the Hess Christian Day School which opened its doors last month to pupils from grades one to eight. The building has two rooms. Before it was remodeled in the summer of 1949 it was an abandoned schoolhouse in Warwick Township near Lititz, Pa.

A NEW GIRLS' DORMITORY

2. The new girls' dormitory of the Lancaster Mennonite School will have a capacity of one hundred and eighty. The front of the building is one hundred and forty-two feet and the two wings are each one hundred feet by forty-six feet.

3. Allen Horst, construction foreman, installs the doorknob at the main entrance. His brother, Abram Horst, is contractor for the building.

A CLINIC IS BUILT IN THE MOUNTAINS

4. When this building is completed it will serve people within a fifteen-mile radius of Rockingham County, Va., and Hardy County, W. Va. Its capacity will be seven beds and three bassinets. Dr. Charles Hertzler will live close to this clinic which is being erected through gifts of Mennonite churches in Virginia's Northern District. Local people are employed to build it. Mark Showalter is adviser and purchaser of materials; B. R. Vaughan is construction foreman; Charlie Sager is block layer, and H. E. Walls is the carpenter.

THE NEW EPHRATA COMMUNITY HOSPITAL

5. Nearly completed and ready for use is the new Ephrata Community Hospital, erected at a cost of $900,000 on an elevation that overlooks the town and countryside. The contractor, Landis Buchen, and about half of his employees are members of the local Mennonite churches which also contributed generously to the building of this modern hospital.

6. Ivan Weaver is shown in a room of the basement of the hospital from which the building supplies were ordered. Weaver is a Sunday-school teacher at the Groffdale Mennonite Church.

7. Five horse stables are in the same building with the ambulance. These stables will serve the many people of the Ephrata community who still use horse and buggy for transportation.

REMODELING FOR SUNDAY SCHOOL ROOMS

According to an original date stone on the Marion Mennonite Church near Chambersburg, Pa., it was "Built by the congregation of Mennonest 1867." Rebuilt in 1898 it was found too small by 1948 and a building committee was appointed with David H. Lehman as chairman. Now near completion, the remodeled church has "very good accommodations with classrooms in the basement and a good-sized hall for social meeting, singing classes, sewing circle, or other activities . . . ." A study room 9 x 15 has been provided for the minister in the rear of the church.

To remove the limestone rock beneath the church one hundred charges of dynamite were discharged and sixty-eight hours of drilling were necessary. Nearly every member in the congregation labored at some time or other in remodeling this church.

No 4
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THE CHURCH AND ALL OF LIFE

Human life is divided into four areas and it is folly to disregard any one of them. Perhaps the best method of representing them is to think of a pie divided into four equal parts. One piece of the pie we will label as the "worship" or "religious" area of a person's life. Another piece we will label "work" or "occupation"; another piece, "emotional" or "love," and the fourth piece, "play" or "recreation." Every individual life is made up of these four parts and if any one part is neglected, he departs just that much from normalcy. . . . The responsibility of the church is to recognize these areas and to make some attempt to contribute to them.

—Lowell Nissley, in an unpublished manuscript on Mennonite Church architecture.

ALUMINUM FOR BUILDINGS

Aluminum is used for roofing and siding on many buildings and if properly used is quite satisfactory. It is long-lasting and calls for little or no paint. Aluminum is known for good insulating qualities also in that it is somewhat cooler in summer than most other materials. Here are some rules for using aluminum:

1. Have your buildings well braced. You can't depend on aluminum to keep your building standing up.

2. Use at least 100 nails per 100 square feet of roofing or siding. For aluminum roofing use a ring shank aluminum nail with a rubber washer under the head.

3. A good lap at the sides and ends is necessary in order to get a tight, leakproof roof. At least six inches should be lapped.

4. Do not use aluminum siding where manure can come in contact with it. Like fertilizer, lime, and cement, manure will corrode the aluminum.

5. To ground aluminum roofing for protection against lightning use an aluminum conductor.

A Chair Shop of My Own

by Moses M. Horning

In 1940 I worked as a cabinetmaker in a planing mill in a small village of Lancaster County, Pa. I had a few hours of spare time each evening which I decided to turn into a hobby. Being a cabinetmaker my mind turned in the direction of woodwork. One evening I took a few pieces of wood along home and got a pocket knife and started to cut. When I finished I had a miniature rocking chair much the same pattern as the one upon which I was sitting. This was an old-fashioned plank bottom rocker. I made three or four more and got them painted by a man about seventy years old. His wife also asked me to make a settee for her.

This was my beginning in making furniture at home. I went to a good friend and borrowed a small jig saw so that I could make it faster. I got the idea that perhaps I could sell furniture on Saturday afternoons. My wife and I decided to try it in the city of Lancaster. At the first place I tried they smiled at me. (But they handle my furniture now.) The next place was a toy department in a large store. There they took a few rockers on consignment, not as toys, but as novelties. At the third place the owner was gone. The ladies thought the price would be too high, but told me to come again. We did and the owner took them on consignment. In about a week or so I got a card saying he wanted more and that he would begin to stock them. He has been doing that now for nine years. The man is Mr. Harold Shuster of Garden Spot China Company, Lancaster, Pa.

With our first money we bought our own jig saw and returned the borrowed one.

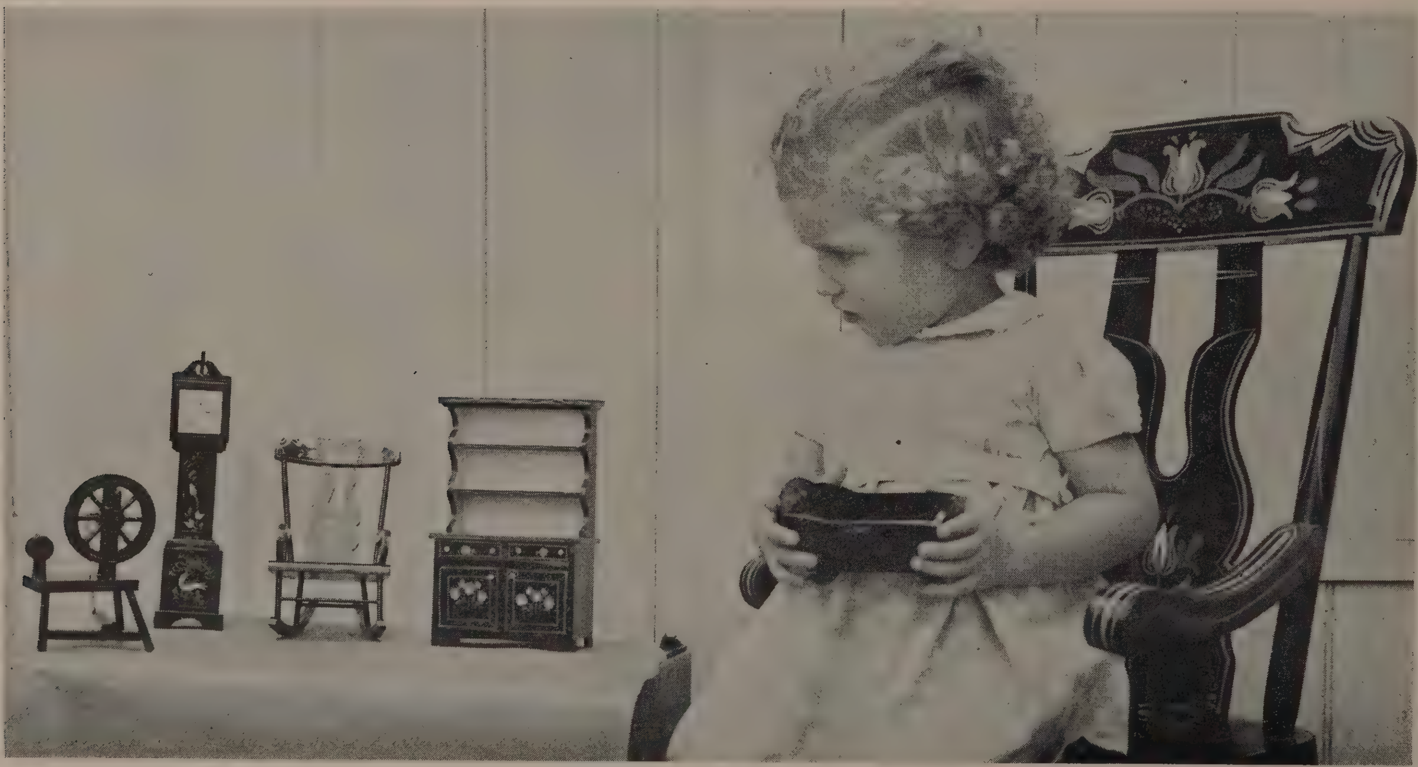
It Becomes a Full-Time Work

The first year we made 248 pieces: rockers, settees, and chairs. Then we added a dough tray and a footstool. Mr. Shuster placed an advertisement in the "House and Garden" magazine. That gave us nation-wide publicity and orders came in from far and wide. In 1941 we moved into half of a double garage and bought more machinery. My wife helped to paint and varnish. Our product was now called Miniature Furniture. By fall of 1941, we built a 10 x 12 foot paint shop. By spring we changed that to 10 x 18.

So far, it had been a part-time job. For health reasons I could not be at the mill a whole day. I decided to quit my job at the mill where I worked and take a chance of supporting a family on what we earned from making Miniature Furniture. I was rejected for the draft in the fall of 1943 and for this I was grateful. I felt I should share my returns from my work by making generous donations to the church.

In 1945 was our peak year. We sold 18,810 pieces of Miniature Furniture. In the same year, we bought a home in the village of Hinkletown, three miles east of Ephrata, now our present location. We had five employees at that time including the wife of a C.P.S. man. We kept on making new pieces

Erla Horning, aged two, sits on a rocking chair and looks at some of the miniature furniture which her father makes in his chair shop. Over 60,000 pieces of this furniture have been shipped to every state and to foreign countries.



until we had twenty in all. After the war there was a decline in the business and in 1946, we sold only 13,331 pieces. In 1947 we looked for a new side line and began to make rose arbors and trellises as well as lawn chairs, children's rocking chairs, and regular chairs. We decided that if we can make Miniatures and child-size chairs, why could we not make regular chairs? At present we are painting designs on all the larger furniture. We still have two girls at work to decorate the Miniatures which at present are selling better again. Since starting in the business we have made 62,942 pieces of Miniatures alone and have shipped them to every state in the union and to other countries: the Bahamas, Hawaii, Puerto Rico, and even to Johannesburg in South Africa. They also have been advertised in various magazines, such as "House and Garden," "House Beautiful," "Mademoiselle," and others.

Painting and Decorating with the Help of the Family

In 1948, we added a 16 x 16 army barrack to our workshop. In the fall we added a modern paint shop and display room. We repaint and decorate many chairs that are over a hundred years old. Usually when a customer brings a chair or set of chairs in he says, "This was my grandmother's parlor chair." Also we repaint old dough trays in tulips after the Pennsylvania Dutch manner. Besides plank bottom chairs, rockers, settees, etc., we also make custom-built furniture.

Our boy is twelve years old and he likes the craft too. He builds trucks out of wood and sells them to school chums or neighborhood friends. Our daughter has learned to decorate chairs and helps her mother in the paint shop. Our two-year-old daughter also has a part. She tries out the little children's chairs to see how well they fit. Sometimes she does this even before the paint is dry. A nephew helps too in the shop when there is no work on the farm at his home.

I am grateful to God for a kind of work which my health permits me to do and in which my whole family can help.

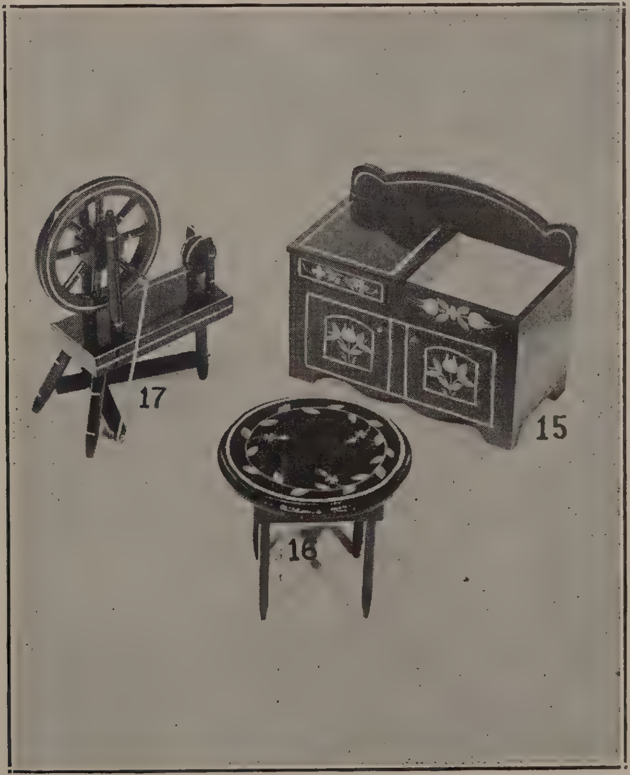
Leroy Horning, aged twelve, made ten trucks like these last Christmas. He sold them to friends who gave them away as Christmas gifts.

HORNING'S
CHAIR SHOP

Moses Horning displays a Pennsylvania Dutch chair and a repainted dough tray outside his neat chair shop. The tulip design is a favorite one on such work.

A dower chest is nailed together by Michael Horning, nephew of the author. Michael works in the chair shop when there is no work on the farm at his home.

Here is a view of a miniature spinning wheel, a Dutch sink, and a center table. The Garden Spot China Co. of Lancaster sells many of these. Other furniture in miniature size are rockers, settees, drop leaf tables, footstools, cradles, and straight chairs.



The Challenge of Closed Rural Churches

by Theodore C. Scheifele

I drove one day through the pleasant countryside of central Pennsylvania and was suddenly aware of the fact that the building I was approaching was more like a church in appearance than the garage it advertised itself to be. I stopped to inquire as to the background of this odd structure for this purpose. I learned within a few minutes that this building once had been a church. Within the next several months I was to see many more strange uses for church buildings. Where once the Word of God was taught, the blessings of His peace and presence invoked upon faithful believers, there were now the, to me, profane sounds of speech and language dedicated to secular pursuits. I was to ask myself over and over again the simple question "Why?" What had happened to cause this transformation in use of a building dedicated to such lofty ideals? I saw former church buildings transformed into stores, garages, funeral homes, restaurants, residences, and, worst of all, came upon one that had been converted into a barroom. I found also abandoned church buildings which were merely rotting to unsightly piles of rubbish. I found the doors sagging open and inside evidences of all sorts of profane practices. Empty window casements stared out upon moldering graveyards which had become little more than refuse piles for the community.

I began to speak to people in the community surrounding these abandoned and closed churches. I sought to discover their reactions to the closing of the church. My experiences in that connection are varied and interesting but would require too much time to tell here. As I look back now upon all that was told me by the residents of the areas around closed churches I uncovered a few interesting facts I should like to share with you.

Why Are They Closed?

It seems best to assay, at the outset, the reasons for the closing of these churches. Naturally in such instances there are bound to be small and petty reasons which are assigned as the cause for the closing of a church. It is strange when one views the entire picture as a whole how significant those little details can become in the total scene. I discovered that about 13 per cent of all the churches I was able to study ceased to function because of quarrels within the organization. Simple little quarrels they were too, over matters that in our daily lives would assume no great importance. It might be asked as to why these simpler items of human disagreement should become so magnified when found in the life of a church. The answer to that question shall have to go until some other time and place.

In another 13 per cent of the cases the church closed because it could not stand the competition of too many other churches in the immediate vicinity. In days gone by the distances we traveled were limited. With modern means of transportation the distances people can and will travel for things they feel essential to their well-being have increased. Some of these churches were just too close to other churches and for reasons of leadership, numbers of followers, and the like lost out in the uneven struggle for survival.

There are two very striking reasons for the closing of churches that must be mentioned ere we leave this matter of reasons why churches close at all. In the first place a little more than 22 per cent of the churches closed due to a shift of population. This was not a case of a decline in the total population of the area. Indeed 38 per cent of the churches that closed their doors for religious purposes were located in townships and boroughs of Pennsylvania which had experienced a 32 per cent increase in population in the years from 1900 to 1940. Here were people and to spare and yet the church closed. In these areas there had occurred a shift in the type of resident in terms of his religious inclinations. Whereas once there had been Scotch-Irish Presbyterians, German Lutherans, or English Methodists, there were now Roman Catholics for the most part. The general economic activity of the community was such that these, usually foreign born, or first generation of foreign-born parentage, people had moved in. This type of shift was especially true where the community had turned from strictly agriculture to mining, quarrying, and the like. The general effect of this shift in type of population was to reduce the number of non-Catholic persons to the level where they could not maintain their churches for lack of membership.

Lack of Opportunity for Young People

In almost 29 per cent of the cases, however, the church was obliged to close quite definitely because of a decline in population. Of the 56 townships in which closed churches were studied, 32 townships, representing 62 per cent of the churches studied, had declined in population 28 per cent over the forty years from 1900 to 1940. The population shift was so great that in one town the population declined from a total of 3,231 in 1900 to 429 in 1940. The reasons behind this decline in population were many and varied. The decline was not a sudden one. It did, however, tend to begin with the younger persons who moved out in search of better opportunities elsewhere. Gradually the numbers leaving increased as the pressure for better opportunities attracted even the older persons. Usually in these areas the population consisted in the main of quite old folks living with the memories of yesteryear. In some instances the decline in population was due to a gradually increasing size of farms in the area. With the advent of mechanized agriculture it became possible for one man to care for a larger number of acres than was possible formerly. I recall one big Scotch-Irish man telling me, with some regret I suspect, that whereas his father raised a large family on 150 acres, his son was now the owner of over 600 acres and did not seem to be faring any better than the father had.

Sufficient for the reasons. A little bit perhaps on the matter of attitudes in terms of the effect of the church's closing upon the community. Living so close to the situation many people did not feel much change in the community. There were quite a few of those, however, who felt that the change wrought in

A BULLETIN ON CLOSED RURAL CHURCHES

A new bulletin recently published by the Agricultural Experiment Station at State College, Pa., tells the story of the closed rural Pennsylvania churches. The authors are Theodore C. Scheifele and William G. Mather. The bulletin is No. 512 and can be ordered free of charge from the above address.

The bulletin should be especially valuable to anyone who wants to learn why churches close, and what happens to the families of the community when the church declines. While the study is confined to Pennsylvania, it should be of interest to rural church people in other states since the closing of rural churches goes on everywhere. It is interesting to note that an "administered closing" of a church by official boards and by the consent of the congregation is better than to allow the church to "die a slow death." When a church is closed officially and by consent of the members there is more chance that the members will transfer to another church and continue to be active.

The bulletin does not give a plan to revive and rebuild these closed churches but it does furnish valuable information for all those who are concerned about the witness of the Christian Church in the country.

their community in terms of a different kind of people living there, and new and different industries locating in their midst had made the community less than a desirable place to be from their point of view. Many persons felt that a mistake had been made in the use to which the church building was put after it had ceased being used for worship. Still others expressed the hope that their church might yet be reopened and spread its influence through the community. There was a general feeling everywhere that in many instances the end of the church typified the end of an era in their lives which they would not ever again recapture.

Who Will Rebuild?

This paper bears the title "The Challenge of Closed Rural Churches" and we must get to that before the space is used up in background information. What is the challenge in this situation? Is there anything that might be done that could alter the situation as it now stands? Let this be said at the ouset: The situation is not a hopeless one. I have driven over the country in which these churches are located. I observed the general situation with respect to possible types of creative activity that might be productive of long-time satisfactions in the lives of persons willing to go into these areas thinking more in terms of tomorrow than today. There is land here. There are streams of water and gently rolling hills. There are some forests and much room to plant more. On the other hand, there is much barren land; barren because of misuse that would take years of patient, loving toil before it would again yield its increase with any satisfying abundance. Some of this barren land is the result of strip mining of coal and the "mining" of the soil by poor agricultural practices. It is likewise true that much of this land, in some sections, is quite good. It has been in a large measure abandoned because it appears in such small plots as to be uneconomical in terms of use by the machinery of mechanized agriculture.

The challenge is simply one of being willing to match hard work with equally hard situations. The closed church spells the illness of modern rural economy rather than the illness of the church. These churches did not close because there was too much wrong with their environment. They closed in the main because there was lost to their members a true sense of values because of an overemphasis on the modern enthusiasm for speed.

There is in my mind a challenge here to any group of people whose ideals and concepts of values fitly regard permanence and creative activity as superior to most other considerations. Again be assured that this is no utopia that is being presented in the areas immediately surrounding these closed churches. To you who may be feeling that the surrender of your way of life is inevitable, due to the pressure of economic forces outside your communities, these areas of Pennsylvania offer, if not a release from the pressure, at least an opportunity to build anew communities and churches.

Dear Reader:

MARRIED COUPLES SHARE IDEAS FOR FUTURE COMMUNITY

The Young Married Couples' Fellowship of the Scottdale, Pa., congregation had a panel discussion at one of its recent meetings. The theme of the discussion was: "Have You Considered Living at Scottdale?"

Winifred Paul spoke on "Looking at the Future" and she gave the group information on the number of children of the married couples, the average-sized family, and occupations of the men. Most of them work at the Publishing House but others are in the hardware business, teaching, truck driving, farming, painting, and garage work.

The group was interested to note that most of the seventy children are under twelve years of age and that the next ten years will see a marked increase in children who will need some kind of part-time employment or activity.

Raymond Wenger spoke on business and farming opportunities in Westmoreland County and the heavily populated area of Western Pennsylvania. He gave the results of an interview with the county agent on farm opportunities as well as his own observations. Dairying and poultry are the chief farm enterprises and food processing and selling may provide possible industries and businesses.

David Alderfer, who has lived in the Scottdale community for some years, spoke on "Resources for Living at Scottdale." He referred to cultural advantages, church life, the near-by Laurelville Camp, schools, and other resources.

A discussion followed the talks. Goals for the future were suggested. These included business opportunities for young folks, farming projects, social and cultural needs, and the subject of vocations in general. The evening was enjoyably spent in discussing the future community and in sharing and exchanging ideas.

COLLEGE ESTABLISHES DEPARTMENT OF AGRICULTURE AND RURAL LIFE

A paper of the Evangelical United Brethren Church refers to a "forward-looking step . . . meet a great need in our church." This step is the establishing of a Department of Agriculture and Rural Life at one of the church's colleges, Westmars College in Lemars, Iowa. The college is located in an ideal agricultural area and has land and some equipment for use by the new department.

A committee headed by the college president planned the new department which begins with a two-year course but anticipates expanding to a four-year course in the future. Courses already offered by the college will be used in the curriculum of this department. Work will be offered in Animal Husbandry, Crops and Soil, and Farm Management.

The organ of the E.U.B. Church which announced this department comments: "Rural ministers can now take basic training in our college, and return missionaries will find courses in agriculture and rural life most helpful. This phase of our missionary work has needed strengthening."

CATHOLICS AND RURAL LIFE

Though 80% of Catholics live in the city there is an emphasis also on rural life in the Catholic Church. Bishops, priests, and lay persons have organized the National Catholic Rural Life Conference. This organization meets yearly and publishes a paper called *The Christian Farmer*. Headquarters of the conference is at 3801 Grand Avenue, Des Moines 2, Iowa. The August issue of *The Christian Farmer* states the aims of the N C R L C as follows:

1. To keep Catholics on the land.
2. To care for underprivileged Catholics on the land.
3. To settle Catholics on the land.
4. To convert non-Catholics now on the land.

Their Rural Life Conference sponsors meetings and institutes throughout the country in behalf of the Catholic rural communities. Farm ownership, tenancy, youth activities, co-operatives, education, health, and rural problems are discussed. In literature which the Conference publishes there is much emphasis on the family farm and sound education for rural living.

The executive secretary of the Conference is Monsignor L. G. Liguitti who in his travels and contacts has observed Mennonite communities. Several years ago he commented in a letter as follows: "I do hope that the Mennonites will keep faith with their traditions. They must remain strong in the countryside if they wish to live on. They must also show the example to the rest of the world."

One of their publications is devoted to the Amish and is entitled: "Keep Them Plowing." In it Rev. Patrick T. Quinlan says: "The finest rural culture which we have been able to observe to date in our travels is that which is to be found today among the Amish people banded together in colonies throughout various parts of our nation . . . They are a people apart and they are a blessing to the nation."

SCHOOL CHILDREN WILL STUDY SOIL PROBLEMS

Some new words will be added to the vocabulary of Illinois grade school children this fall.

Along with talking about reading, writing and arithmetic, your youngsters will have something to say about soil fertility and soil tilth. They'll be telling you about topsoil, plant food elements, sheet erosion and gully erosion. Chances are they'll be pointing out the advantages of contouring, strip cropping and grass waterways. Here is the reason:

For the first time this fall, hundreds of grade school pupils will have a new textbook. Actually, however, it isn't a textbook at all. It's a picture booklet called "THIS IS OUR SOIL," and it is designed to give school children and their teachers the real story of the importance of soil building and soil conservation.

The new booklet has been prepared by Ernest D. Walker, extension soil conservationist at the University of Illinois College of Agriculture, and Albert B. Foster, of the U. S. Soil Conservation Service. It is being issued and sent to all county and city school superintendents by Vernon L. Nickell, state superintendent of public instruction.

The new "text" will be used by teachers who are including soil and conservation classes in their grade school programs this fall. And it will be used in summer as a source of information in the conservation training schools being held for teachers over the state.

REBUILDING MENNONITE COMMUNITIES IN GERMANY

A recent letter from Paul Peachey tells of the resettling of Prussian Mennonite refugees in Germany since not all can be moved to America. About 10,000 of these folks are now in western Germany. Seven hundred have gone to Uruguay.

Already families and individuals are being received into south German Mennonite communities where they work on farms. At Weierhof a resettlement co-operative was organized in June and it will devote its work to resettling refugees in the Pfalz. Co-operative work in building communities is expected to follow.

Farmers and their families took time for vacation and came from different parts of the Corn Belt to attend the 1949 Farmers' Week at Little Eden Camp. The days were spent in listening to talks on how to improve soil fertility and ways to save steps and time in housekeeping. Pleasant hours of fellowship were spent in boating and fishing. The inspirational addresses for the week were on a stewardship theme: "God Is My Landlord."

FARMERS AND FAMILIES SPEND RESTFUL WEEK AT LITTLE EDEN

The one hundred farm people, including children, who spent August 20-27 at Little Eden Camp in Northern Michigan learned many things from each other and spent enjoyable hours together. The cool breezes from Portage Lake and near-by Lake Michigan and the delightful setting of Little Eden Camp were ideal for a vacation. Busy farm families from six states and Ontario found a chance to relax and spend time with friendly neighbors in the cabins close to theirs.

After a restful Sunday with the usual church services the group enjoyed five days (Monday to Friday) of vacation with a few scheduled features. Each morning at 10:30 a lecture was given by Prof. A. W. Klemme of the College of Agriculture of the University of Missouri. These lectures were illustrated and had to do with soils and soil deficiency, crops and their rotation, fertility and fertilizers, food and nutrition. Prof. Klemme gave a lot of up-to-date information and also told the group that he was learning from the farmers that attended the Week. He pointed out that man eats at the fourth table. Microbes eat at the first table, plants at the second, minds at the third, and man at the fourth. Food may be quite deficient by the time the fourth table eats.

The homemaking lectures were quite practical and drew the men as well as the women to the assembly room each evening. Mrs. Verda Kauffman led these meetings which centered on subjects such as: how to save steps in the kitchen, how to store dishes and select kitchen utensils, how to create beauty in our homes, and how to do canning efficiently.

A fine spiritual tone was set for the week by the stewardship addresses of Raymond Byler from Pigeon, Michigan. "God Is Our Landlord" was his theme and he unfolded this subject so well that it was a common thing to hear it discussed by others at mealtime, by the lake, and during the periods of leisure. The Christian attitude toward investment of money was presented in a way that stimulated much discussion.

Rollin Hostetler led the music for the week and selected appropriate songs. He used the new hymnal entitled "Hymns of the Rural Spirit." J. Howard Kauffman led a discussion on government farm policy and its meaning to the Christian farmer. A number of motion pictures on soil conservation, farm management, and safety were shown. Color slides taken by the photographer of The Mennonite Community were also shown.

Besides fishing, boating, tennis, and other games the group journeyed one afternoon to Lake Michigan and on another afternoon visited the Wyse Crate Factory, an example of a small rural industry.

A pleasant week soon sped by and on Saturday morning of August 27 the farmers from scattered points on the map returned to their homes with their families.

Our Contributors:

Daniel R. Heatwole lives at Palmyra, Pa. He was born at Sparkling Springs, Va., and grew up on a Virginia farm. For some years the study and collecting of early American handiwork has been a hobby for him. He is a descendant of the Bishop Funk who figured in the printing of the Ephrata *Martyrs' Mirror* in 1748.

Edith M. Witmer of Elizabethtown, Pa., lives in a region that is well known for its traditional quilts and coverlets. She has experience as a teacher of home economics in high school and college. Besides producing articles on cookery and quilts she has collected sets of rare chinaware.

Linneaus W. Longenecker works in a bank in Mt. Joy, Pa. Ten years ago he began to paint landscape scenes and each fall he exhibits a number of his paintings at an art exhibit in Mt. Joy. In October of 1948 he showed forty pictures that included farms, dogs, horses, and a few portraits of babies.

Moses M. Horning's address is R. 3, Ephrata, Pa. His home and workshop are located near the Hinkletown Pike. During the past ten years he has steadily developed a business in the making of miniature furniture.

Theodore C. Scheifele is a Lutheran minister who wrote a master's thesis on closed churches in rural Pennsylvania. He has recently accepted a position at Thiel College, Greenville, Pa., where he will teach sociology.

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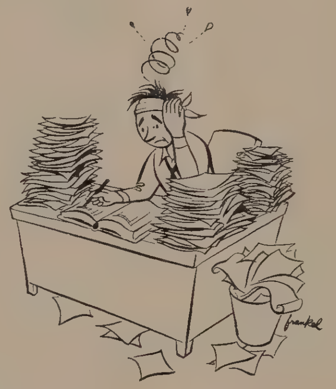
FOR SALE: Modern six-room house with bath, full basement. Forced air heat. Located near Harrisonburg, Virginia. Write: Norman Kraus, Goshen College, Goshen, Indiana.

WANTED: Full-time helper. Splendid opportunity for Christian service. Mennonite Home for the Aged, Frederick, Pennsylvania.



Keeping books for his small business was a headache to Mr. John L. Winter, Greensburg, Pa. Now he writes: "I am very glad to have someone do my book work." We have never seen him, but we do his bookkeeping successfully by mail!

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QUILTS [Continued]

Today many women's magazines and some daily papers carry quilt patterns so that the women of today interested in the handicraft of the past may continue this interesting art. Many communities have experienced quilters to "take over" after the quilt top has been pieced, appliqued, or embroidered. Anyone searching for an interesting and worth-while hobby might attempt making a collection of quilt patches of every possible pattern. Such a collection could easily exceed a thousand in number. For inspiration in starting such a collection, consult this book, "The Romance of the Patchwork Quilt in America," by Hall and Kretsinger, which contains over 700 photographic reproductions of quilt patches. You may find this book in your community library.

Art and Our Church Schools

I was much interested in the report of Dr. Conner, Superintendent of Schools of Allentown, Pa., published in the fifth yearbook of the Pennsylvania German Folklore Society (1940). He described how an interest in Pennsylvania German culture was revived in the public schools of Allentown. Some grades reproduced and translated Pennsylvania German poems; others compiled art scrapbooks of Pennsylvania German designs. Another group wove a coverlet on a hand loom. At the conclusion of his report Dr. Connor said, "The amount of Pennsylvania German music, poetry, and handicraft of artistic value is enormous. In time, much of it will disappear. The public schools owe it not only to the Pennsylvania German people, but to the children in the schools, to utilize their material fully while it is still available. Only by recognizing its beauty and spiritual meaning, and expressing these elements in modern art forms, can we save for ourselves and those who come after us the cultural values in the rootstocks from which the people of our community have sprung."

If public school educators are concerned that Pennsylvania German culture be utilized and continued, certainly our church schools and colleges dare not overlook the values of our rich heritage in art; they should provide ample opportunity for its study and expression in many forms. Quilts afford an interesting study, and an opportunity to express artistic ability. Let us continue this handicraft of yesterday, today.

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FARM BUILDINGS SHOULD BE SECURELY ANCHORED

Ever heard the statement: "Barns don't blow down—they blow up"?

J. G. Andros, extension farm buildings specialist at the Illinois College of Agriculture, says that statement is literally true. Studies made by engineers have shown that many buildings are blown over by the wind because they haven't been properly anchored to the ground.

Another weakness has shown up at the sill, plate, and ridge joints where toe-nailing was used for fastening.

Andros says that there is no trick to anchoring a farm building, but people are inclined to be careless about it because the building seems heavy enough to stay in place. He recommends the following practices for new construction:

1. In concrete walls, use anchor bolts six feet apart which extend down 12 inches into the wall.

2. In concrete block or tile walls, extend the anchor bolts down through at least two courses of block. Fill the holes around the bolts with concrete.

3. In wood-frame buildings, connect the joints at the sill, plate, and ridge with sheet metal connectors. The "Trip-L-Grip" framing anchor made of 18-gauge, zinc-coated sheet steel and provided with nail holes is recommended.

You can use it for fastening studs to sills and plates, rafters to plates, girts to posts, and beam to girders. These anchors can also be used as stud sockets for grain bins and corn cribs, as well as reinforcement for joists and rafters. For more information, see your lumber dealer.

You can anchor old construction with pieces of angle iron. Lag screw the angle irons to the base of the stud and to the foundation wall through the sill plate.

GRANGER ASKS PROBE OF "TOBACCO PROBLEM"

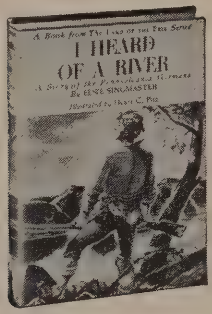
Representative Granger, a member of the House Agriculture Committee, has introduced a resolution (H.Res. 273) calling for creating of a five-member board to conduct a broad investigation of the "tobacco and cigarette" problem. Starting from scratch, the investigation first would look into the effects of tobacco production on soil, before extending into occupational diseases connected with manufacture; effects on moral, mental, and physical health of users; juvenile delinquency and other anti-social results; effects on nonsmokers who are subjected to atmosphere of tobacco users; advertising and selling methods of the tobacco industry, including the possibility of connection between advertising revenues and suppression by newspapers and magazines of unfavorable publicity regarding the effects of tobacco addiction; and economic waste of the tobacco habit, including its effect on the efficiency of tobacco users.

—National Council of Farmer's Co-operatives—July, 1949.

A STORY OF EARLY PENNSYLVANIA

One of the best writers on early Pennsylvania life is Elsie Singmaster. Her recent book is called *I Heard of a River* and, besides being readable and authentic, is beautifully illustrated with attractive sketches. Copies can be ordered from the Mennonite Publishing House for $2.50.

The story begins in the village of Waldheim in the Palatinate and the time is after the terrible Thirty Years' War. The hero is a German Lutheran boy, Hannes Berg, who comes to America with a Mennonite family. It is this migration to America that many Mennonite readers will find enjoyable since this period of their history is dim and obscure.



The ocean journey to Philadelphia is described in color and with adventure. "Across the Schuylkill" and "Through the Forests" are two more chapters that tell of the pioneer life when Penn's Woods was the frontier. These chapters also help to fill the imagination of present day readers about the actualities of early Pennsylvania life. One learns something of the business and trading life of the times.

"I heard of a beautiful river," said Hannes one day. This river is the Susquehanna and it is this stream which lures Hannes and the Mennonite family onward until they reach the place where Hannes looks down on the broad river and across to the green banks on the other side.

A few episodes do not reveal the spirit of nonresistance on the part of those travelling with the Mennonites. However, with these exceptions the book is a worthy record and tells a story that should be familar to thousands of present day Mennonite people who can be grateful to Miss Singmaster for this charming story about their ancestors.

AGRICULTURE CLUBS AT LANCASTER MENNONITE SCHOOL

Boys who attend the Lancaster Mennonite School have a chance to learn some of the latest and best in farming. Two agriculture clubs have been organized at this school. One is for freshmen and during the past year had 16 members. The other club is for sophomores, juniors, and seniors and last year numbered 22 members.

Once a week the clubs meet to discuss farm life and rural affairs. A program committee arranges for each meeting. Farm accounting, farm management, poultry, dairying and the

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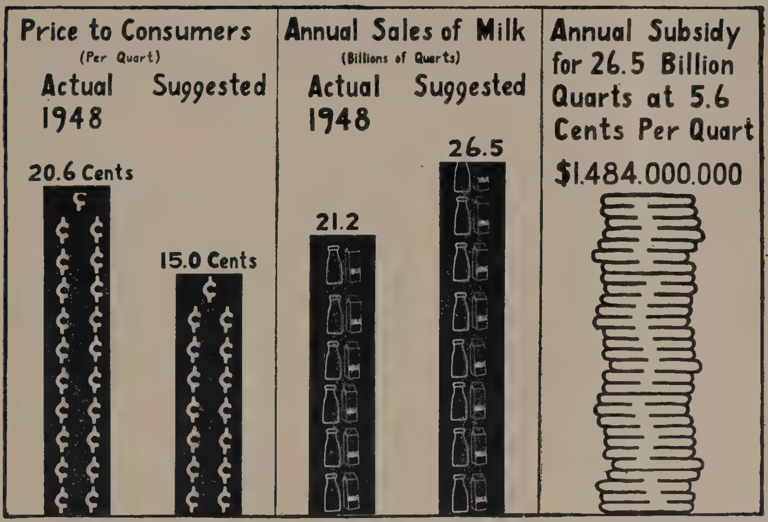
like make up the topics for discussion. One club raised corn on 2½ acres and fed 3 steers.

Field trips make up an interesting part of the year's program. Farms are visited and their methods observed. Other places for field trips include the New Holland Machine Co., Red Rose Experimental Farm, Red Rose Feed Mill, and the Coatesville Co-operative Market.

During the past year Harvey Bauman was sponsor and leader of the clubs.

AN ESTIMATED COST OF THE BRANNAN FARM PROGRAM



Sources: Statement by Secretary of Agriculture Charles F. Brannan at a joint hearing of the House and Senate committees on Agriculture, April 7, 1949. U. S. Department of Agriculture.

Prepared in Department of Agricultural Economics
College of Agriculture
University of Illinois

Secretary Brannan's Statement	*". . . if it is necessary to get milk down to the area of 15 cents a quart at retail in order to have maximum consumption and use production payments to assure farmers of fair returns, I think both farmers and consumers will want to do it."*
Actual and Suggested Price to Consumers	American consumers paid an average price of 20.6 cents a quart for milk in 1948, or 5.6 cents above the 15 cents a quart price suggested by Secretary Brannan.
Actual and Suggested Sales of Milk	Secretary Brannan suggested to Congress a 25 percent increase in the production and consumption of milk. In 1948 American consumers bought around 21.2 billion quarts of whole milk, or 5.3 billion quarts *less* than the amount suggested.
Annual Subsidy of $1,484,000,000 to Milk Producers	A subsidy of 5.6 cents a quart on 26.5 billion quarts would amount to $1,484,000,000 annually without including any increase in unit production costs or any costs for administering the program.
Comparable Subsidy to All Farmers	Market milk producers received less than one-twelfth of the total cash farm income in 1948. If it became necessary to subsidize all American farmers at the rate suggested for milk producers, the annual cost to the government would be around $19,000,000,000. If all farmers were subsidized at half the rate suggested, the annual cost would be around $9,500,000,000.

Roland W. Bartlett, Professor
Agricultural Economics
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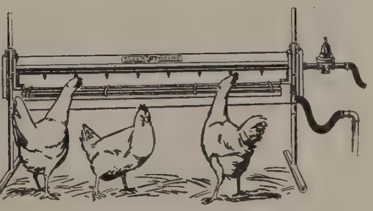

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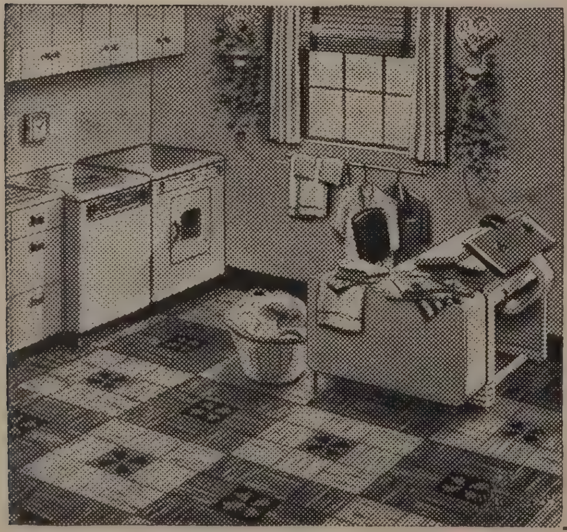

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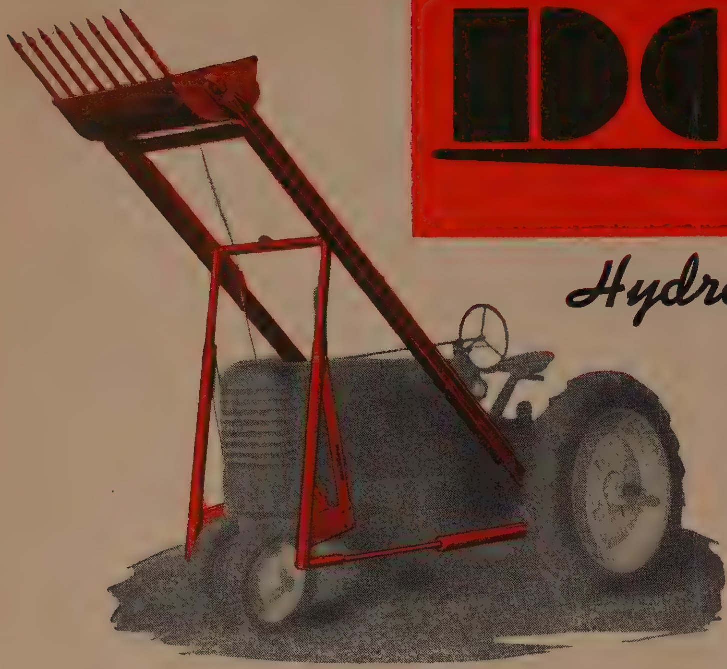

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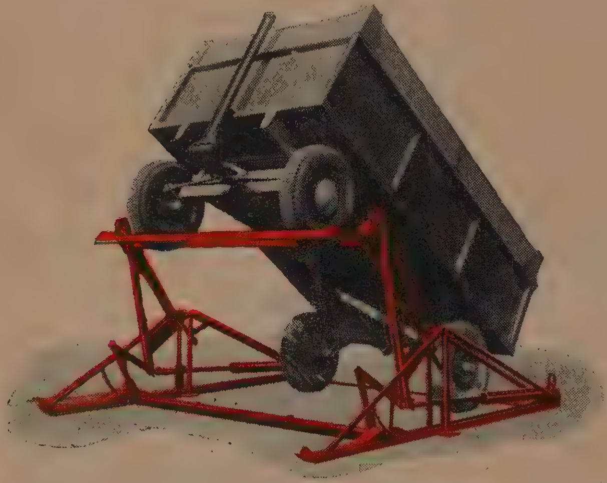

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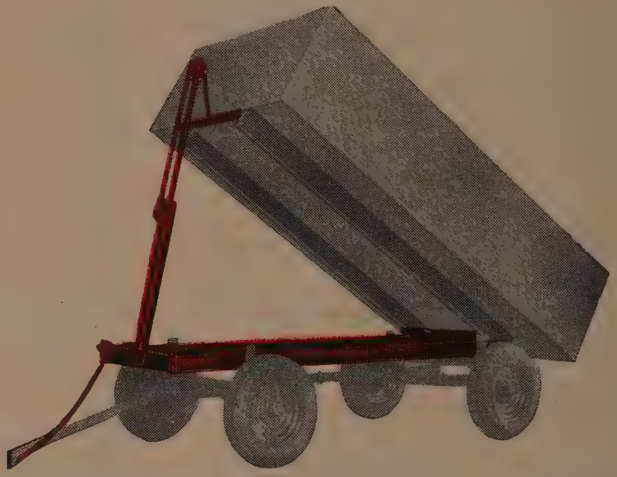

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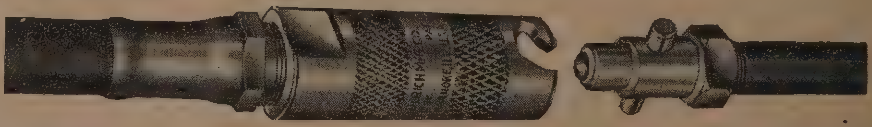

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THE MENNONITE COMMUNITY

NOVEMBER

1949

VOLUME THREE Scottdale, Pennsylvania NUMBER ELEVEN

MENNONITE COMMUNITY

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A Thanksgiving Blessing

Lord, today we bow our heads
In humble gratitude
To thank you for the loving hands
That have prepared this food.

Help us to share our blessings
With those who are in need
And daily show our thanks to you
In word and thought and deed.

—GEORGIA TUCKER SMITH.

Rachel Stants returns thanks at the breakfast table before she begins her day of school. Rachel is six years old and is the daughter of Wendell L. Stants. She lives at Reagantown, Pa.

The Poultry Industry of Elkhart County

by Ernest G. Lehman

Elkhart County, leading poultry county of the state, and one of the highest ranking of the Midwest, has many divisions of the poultry industry within her borders. Raising of broilers, laying hens (both for food consumption and hatching eggs), the raising of turkeys, and turkey laying flocks, ducks, and geese, are named in the order of their importance. There are fleets of trucks for transportation, trained "catching crews," dressing stations, hatcheries, and many allied industries such as: carton factories, equipment for poultry houses, building material, feed mills, and many others. On the streets, in the homes, and in churches, is seen a by-product of the poultry industry—clothing made from the attractive feed sacks.

To realize that the poultry industry has grown at a remarkable rate in Elkhart County, one needs only be reminded that the 1940 poultry census shows only slightly more than one-half million (500,501) chickens raised in the county. This figure (due in part to the wartime demand for meat and eggs) had risen to about one and one-third million (1,313,962) by 1945. These figures include broilers. Today Elkhart County is producing three million of the six million broilers produced annually in the state of Indiana. To this figure of present-day census must be added a laying flock capable of laying the close to three million eggs set in Elkhart County hatcheries each year, and another flock which can and does lay another one and one-half million dozens (18,000,000 eggs) annually for eating purposes.

There are several rather sizable flocks of ducks and geese in the county, but this department of the poultry industry has not been developed extensively, in most cases being more or less of a hobby for "pin-money."

Turkey raising has attained commercial importance, the amount produced varying from about 25,000 to 50,000 annually with a peak of 80,000 reached in the mid-war years.

Obviously the great capacity for hatching baby chicks comes from the demand created, mainly by producers of broilers in commercial plants; but the production of these broilers came about in the beginning of the industry in this area because a by-product of a popcorn storage elevator seemed to offer an excellent feed at a reasonable price.

Though many broilers were sold as the by-product of laying flocks in years past, it was about 1936 when the large and other discarded kernels of popcorn were used as part of the feed of the first sizable flock of broilers in the county—a flock of 2000. This flock was raised by Leland Schrock in Middlebury in his spare time while working at the popcorn plant.

Other flocks had been raised perhaps as early as 1930 (when Levi Bontrager built a building especially for broilers), but none of this size had yet appeared. Roy Mishler became one of the first big-time producers when in 1939 he erected buildings north of Middlebury with a capacity in excess of 9000 birds. At the moment many houses are being built with capacities ranging

Ready markets and sound methods aid the poultry industry in a Midwestern county.

from 1000 to 20,000. One of the largest broiler houses in the county has just been completed on the Joe H. Weaver place east of Goshen. It is 48 by 224 feet, all on one floor, and houses 16,000 birds.

The Basis for Elkhart County's Poultry Industry

In accounting for the extensive poultry industry in Elkhart County, we find a most favorable position concerning markets; being centrally located between Chicago, Detroit, and Cleveland—each city bidding against the other for the available supply. While the weather is not entirely ideal for poultry raising, this handicap is controlled to a certain degree by mechanical means, such as ventilating fans, automatic heat control, and in the construction of the poultry houses. Two other important factors are feed and transportation. The feed comes from the corn, wheat, oats, and soybeans grown largely in the Midwest and therefore quite readily available at a reasonable price (comparatively). Meat by-products are also available as an ingredient for poultry feeds. Many good brands of commercial broiler feeds are available but most operators mix local grains with concentrates to get the most economical mash feed. Competition among feed mills for the broiler feed business is very intense, insuring the most favorable feed prices and services to the feeder.

There is a good deal of friendly rivalry among broiler raisers. Each tries to have the heaviest bird on the least amount of feed. Birds are usually sold at from ten to thirteen weeks of age. Most producers are happy to have a three pound average for their birds at twelve weeks of age. Some batches of broilers reach this average at about eleven weeks. An all cockerel flock may average close to three and one-half pounds when between eleven and twelve weeks of age if not stunted by colds, coccidiosis, or some other of the broiler raiser's plagues.

This broiler plant is on the farm of Leland Schrock near Middlebury. It was formerly a barn. Present capacity is 8,000 broilers. The cost of building new broiler houses is between one and two dollars for each bird housed.

Daniel Bontrager feeds his broilers. Note the feed carrier on an overhead track to the right, also the rather rare "drip-type" fountains. Of a total of 11,000 broilers, about 8,000 are in this building with radiant heating.

Inside view of the Farm Bureau processing plant at New Paris shows chickens starting on the dressing line. (Left) Between 1000 and 1500 birds per hour can be dressed.

Outside view of the processing plant at New Paris shows a large, new building. Frozen storage is a part of the plant's equipment.

Leland Schrock is feeding some of his broilers. He constructed this building from native lumber and covered it with asbestos shingles. Some broiler houses are three stories in height. Such houses cost less but make it necessary to install an elevator at additional expense.

The Bonneyville Feed Mill northwest of Middlebury supplies many poultry farmers. The mill was established in 1832 and is the oldest feed mill in continuous use in Indiana. Water is used to drive the electric generators which supply current for the motors.

Turkeys on the range belong to Tobias Eash. The growing of turkeys reached its peak during the mid-war years when 80,000 were grown.

Broiler raisers produce a pound of meat with from three and one-half to four pounds of feed—the average being around three and six-tenths pounds of feed used to get a pound of gain. Some of the better operators use slightly less than three and one-half pounds of feed per pound of gain.

Children of the operator are sometimes allowed to feed and help care for the birds. Unless great care is used to properly train them for these chores a great deal of feed may be wasted and disease signs may pass unnoticed with a possible heavy loss resulting. However, the Christian parent feels he is raising children as well as broilers and feels that the responsibility given the child is good training. Sometimes children are further trained by being given a pen of birds or a portion of the flock as their own.

Types of houses for flocks vary from the "tar paper shack" to the ultramodern tile, cement block, or aluminum structure, the key ideas in the construction being the comfort of the flock and the convenience of the operator.

Cost of building a broiler house varies with the type of heating installed and with the materials used. Another factor determining the cost is the amount of construction the operator does personally. Most buildings are costing from one dollar to two dollars for each bird housed. It is very easy to spend too much and still hope to remain on a sound financial basis.

Broiler houses vary from one to three stories in height. Multistory houses cost less but make necessary an elevator and cause a great deal of work going up and down stairs. Two of the newest houses in the county are one story—wide and long. Each of these two is forty-eight feet wide and two hundred and twenty-four feet long.

Methods of Poultry Raising

Usually one and one-fourth to one and one-half birds are housed for each square foot of floor space—except in summer when the load is usually somewhat less because of heat. Too great a load encourages disease and its spread. Too small a load is uneconomical, considering the size of the investment in building and equipment.

The popular form of heat used by the broiler raiser is hot water. The pipes, of black iron, are run back and forth in or near the center of the building and run the long way of the building—forming a hover. A booster pump near the boiler cuts in or out through the action of a thermostat (usually under

Fred Kauffman and family stand outside their 18,000 capacity broiler plant. The aluminum covering reflects rays in the summer and keeps the building cooler.

the hover and near its center) as is required to maintain the proper temperature.

Automatic stokers keep boiler temperatures within set limits in most installations, though some are oil fired. Costs of heating vary as to the severity of the weather and type of heat used. Most operators spend about four cents per bird for winter brooding.

Individual coal, oil, electric, and even bottled gas brooder stoves (bottled gas in summer only) are still used by some for some of the larger flocks and are very successful but require a great deal more time and effort to service so that correct temperatures can be held.

Several large broiler houses in the county employ radiant heat. The hot water is pumped through the pipes in the concrete floor by thermostatically controlled pumps. The pipes, of wrought iron or copper, are laid in panels so that as few or as many panels as required may be in operation. Not too much is known about the best methods of installing and operating radiant heat systems. Expense of installation is greater than that of the usual hover system, but ease of cleaning, drier litter (with consequent less danger of disease), and other advantages make it seem a most desirable type of heating.

Fred Kauffman and Daniel Bontrager, both of near Goshen, Indiana, have large plants using radiant heat for brooding.

The more modern of broiler houses employ electric fans, usually twenty-four to thirty inch sizes, to aid in the control of temperature and humidity in the building. Careless attention to humidity and ventilation can cause undesirable litter conditions and disease losses; therefore, a fan is a very profitable investment.

Three or five gallon water fountains are still used in some small and medium-sized flocks but larger flocks of birds make automatic fountains a necessity. The modern houses are being built with a system for carrying away overflow water from the fountains—this is one of the most important new items of construction as any one who has cleaned out wet litter from an overflowed fountain will tell you. New construction should proceed only after the most careful thought and study of the most efficient equipment now available.

Finding Markets Is Important

Marketing of broiler and other fowls is usually through one of the local buyers, the Farm Bureau dressing plant, or through

Fred Kauffman feeds his broilers inside his aluminum-covered plant. Radiant heat is used in this large building. This form of heat is more costly to install than the usual hover system but it makes cleaning easier and because it keeps litter drier there is less danger of disease.

White Rock pullets are on the open range of Weaver's Hatchery. Tours to hatcheries, feed mills, and laboratories are sponsored as a means of lifting the level of the poultry industry. Friendly rivalry between broiler raisers goes on.

Joe Swartzendruber is at work in his brooder house located north of Goshen. The modern brooder houses in the area use electric fans to control temperature and humidity. The fans are usually twenty-four to thirty inches in size and they are considered a good investment.

Harvey N. Miller of Middlebury is a buyer of large broilers or fryers. Forty-five hundred make a large load for one truck. Broiler raisers produce a pound of meat from three and one-half pounds of feed. Some of the better operators use less than three and one-half pounds of feed per pound of gain.

the representative of some large Chicago or Detroit poultry company's agent.

Harvey Miller (Miller's Produce Co.) and Levi Bontrager (Middlebury Produce Co.), both Mennonites from Middlebury, Indiana, buy many of the broilers in the county. Most broilers are marketed during the early part of the week.

The Elkhart County Farm Bureau is constructing a poultry dressing plant in New Paris, Indiana. Delivery of steel has slowed construction of this plant. It will have a capacity for dressing from 1000 to 1500 birds per hour. Frozen storage capacity will be adequate for even such a large dressing capacity. This new plant should act as a good "governor" on market prices and thereby help the producer even more.

From one third to one half of the employees of the Farm Bureau poultry operations are Mennonites or of Mennonite extraction, the manager telling the writer that he wants dependable employees who neither drink, smoke, nor use offensive language—therefore, the many Mennonites. (How about this, boys and girls; would you qualify?) How good it was to hear this from so large an organization.

Harvey Miller also runs a feed mill and a dressing plant in connection with his broiler buying business.

Feed companies, poultry products companies, hatcheries, and broiler organizations are all co-operating actively in Elkhart County to lift the poultry industry into higher and more efficient levels. This is done by tours through large feed mills, hatcheries, and laboratories. A local supplier of poultry medicants and the Lederle Laboratory of Ashland, Ohio, sponsor trips to the Ashland Laboratory to help solve and control the disease problems of the industry.

Working Together

The broiler men of Elkhart County are organized for mutual benefit of themselves in their field (the Poultry Association of Elkhart County), Gerald Kreider of Goshen, Indiana, being the president of the organization. Martin Basset, also of Goshen, is vice-president. John Reed (Goshen) is secretary-treasurer. Some nine other men comprise the board of directors. The purpose of the organization is to promote the entire poultry industry of the county, but especially the broiler phase. Most meetings concern themselves with costs of production, and the control and prevention of disease. One member of the board, John Raber, is also head of the broiler section in the State Poultry Association. Naturally, the county agent is happy to serve wherever and whenever possible. The services of the Extension Services of the University at Purdue are also used frequently.

The members of the Elkhart Poultry Association, in cooperation with the feed mills, are financing an advertising program for the purpose of promoting the interests of the poultry industry, especially that of Elkhart County. This program is the principal project of the Association at the present time.

Broiler raising, or the production of eggs for human consumption, or hatching, are usually profitable ventures. However, the operator must be ever alert, and industrious, or mediocre sucess, even failure is certain.

Remember: The operator of a flock of 500 birds will not get rich, but one with 10,000 may lose all he has, or can borrow.

(1) The Farm Bureau Co-operative Hatchery occupies a neat brick building in Goshen.

(2) Clarence Lambright's laying house is southwest of Middlebury and is filled with "Hy-Line" chickens.

(3) Near Wakarusa is the Weaver Hatchery, home of "dependable chicks."

(4) Perry and Mahlon Bontrager, brothers, own the Middlebury Grain Company.

(5) Joseph and Robert Weaver's broiler plant with its capacity of 16,000 is the largest single floor poultry building in Elkhart County.

(6) Martin's Feed Mill is located near New Paris.

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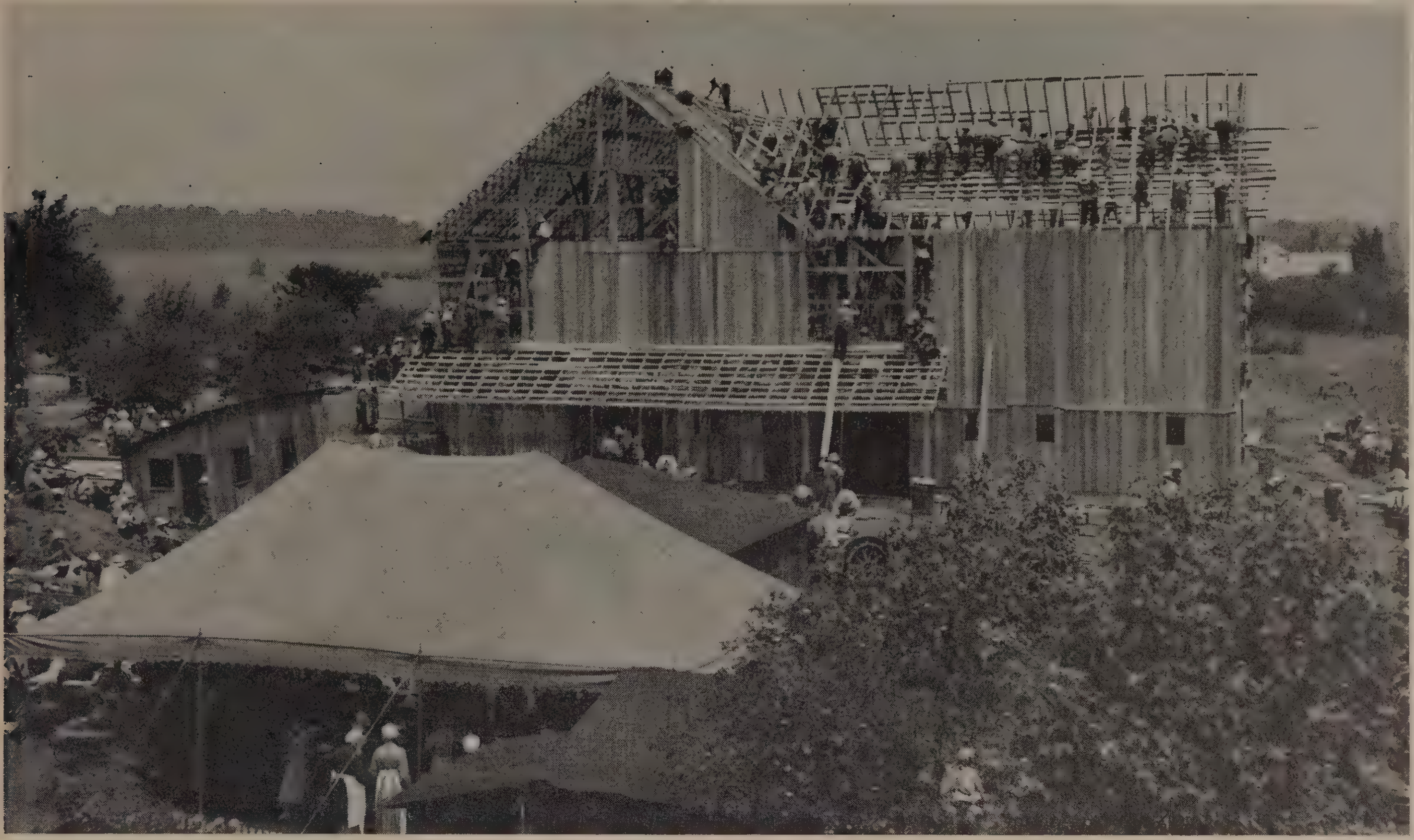
Co-operation Builds a Barn in a Day



OVER SEVEN HUNDRED NEIGHBORS HELP TO BUILD BARN

Five hundred and sixty-nine men and one hundred and eighty-nine women rebuilt Ben Weaver's barn when it was destroyed last summer by lightning. While the men put up the barn the women prepared a meal in the large tent in the foreground. The scene in this picture is a common one in Holmes County, Ohio, and other areas where there are Amish people.

In featuring the above scene recently LIFE magazine commented that though fire destroyed a barn it "did not destroy an old help-thy-neighbor custom among farm folk." When Ben Weaver's barn burned down after lightning struck it on July 9 he lost not only a barn but six horses, cattle, and machinery. Soon after the disaster Amish neighbors in the Mt. Hope, Ohio, community came and laid the footings and foundations for a new barn. Some men came every day after that to cut trees, saw logs, and cut timbers and braces for the new building.

When the day for raising the new barn came whole families left their work at home and turned toward Weaver's farm. While the women folks prepared a meal of chickens, sandwiches, cakes, and salads the men went about the job of building the barn. By 9:30 in the morning the frame was up and by noon most of the siding was on. Though hundreds of men worked close together for the entire day no accident was reported.

At noon two cafeteria lines were set up under the large tent to feed the hungry men. By evening the barn was completed, including horse stalls, cow stanchions, grain bins, mows, hay track, barn doors, and roof. The men gathered their tools and with their families turned homeward.

In the WOOSTER DAILY RECORD of August 8, 1949, Stanley Tschantz records the story of this barn that was built in a day. He comments in closing that: "It was under this same system of community co-operation that the Amish turned out wheat for the food train for overseas relief. Their per capita contribution led all other groups in the state."

WAYNE COUNTY IS VISITED BY DEPARTMENT OF AGRICULTURE LEADERS

This year the Apple Creek community of Wayne County was the scene of Ohio Conservation Field Days. On August 23 and 24 it is estimated that 25,000 visitors viewed the plowing matches and listened to speeches by H. H. Bennett, Chief of Soil Conservation Service, and Charles Brannan, Secretary of Agriculture.

More than one hundred tractor-drawn wagons were provided for a five-mile tour of the Apple Creek State Farm. Almost 15,000 people were able to see the contoured fields, grassed waterways, and diversion terraces. The State Farm has been practicing a conservation program for the past ten years and so farmers were able to see results and not merely plans.

And How's Your Light?

by Louise J. Peet and Faith Madden

About four out of five farms now have electricity, but few of them have good light. It's time we began to provide lighting according to our needs. Make the lighting in your home work for you. Fit it to your family activities and your work.

Do the lights in your house go dim every time the milker goes on in the barn? When you plug in the iron, must you "plug out" some other appliance to keep the fuse from burning out? Good electrical wiring—with plenty of outlets—is the key to good home lighting.

Common Faults

Many kitchens are lighted with a single ceiling fixture. Do you work in your own shadow at the sink, cupboards, or at other places in your kitchen? This is a common lighting fault in many homes. And the same fault is common in our living and dining rooms. The glare of direct overhead lighting is not ideal for family reading or for children's homework. It leaves the sides and corners of most rooms dark.

In bedrooms a bare bulb on a dangling cord is often the only source of light. No one likes to gaze directly into the sun. Yet we force ourselves to do much the same thing with our artificial lighting. When lighting is poorly planned our eyes must adjust to unnatural situations. It's hard on the eyes; and it's unpleasant.

Unlighted or poorly lighted stairways and hallways are likely places for accidents. The same goes for larger rooms. Lighting should reach the sides and corners as well as the center.

What is good lighting in one room of the house may not be suitable in others. But in any room or in any house, there are a few principles which we can use in studying our lighting problems.

Fit the light to the need. You want plenty of direct, concentrated light in some places in the home. In others you want light with a comfortable, pleasing effect. Reading and sewing take a good light, as do the major work areas in your home.

The kind of lamp you buy should depend on what you intend to use it for. Most homes lack proper lighting. Here is Pete Rediger of the Rediger Hardware in Milford, Nebraska, selling a lamp to a customer.

The effective use of light in any room depends partly on the reflective qualities of the walls and ceilings. Dark colors take up light like a sponge. As a general rule, a room will be lighted most satisfactorily when the ceiling reflects 65 to 70 per cent of the light, the walls 35 to 50 per cent, and the floors 10 to 25 per cent of the light in the room.

Balanced Lighting

The quality of the light is just as important as the amount. Glare, a sharp contrast between light and dark areas, comes with unshaded lamp bulbs or with shades that are too transparent to diffuse the light. It may also come from a light-shaded lamp placed against a very dark wall.

Fixtures and lamps of low glare (termed low-brightness) are particularly important in living rooms, dining rooms, and bedrooms. That's because we often spend many hours working or reading with the fixtures or lamps within our line of vision.

Higher-brightness lighting may be used in the kitchen, laundry, halls, and bath—where we are ordinarily occupied at tasks that do not take in a direct view of the light fixture.

Direct and semi-direct fixtures provide the greatest amount of light per watt over the areas directly beneath the light fixture. They create the sharpest contrast between lighted and unlighted areas of the room.

Generally diffused lighting fixtures give light in fairly equal proportions in all directions. Unless the light globe is fairly opaque, some glare may come off the light source, however.

Semi-direct and indirect lighting throws the light almost entirely up to the ceiling to be directed downward from there. Thus you obtain less light per watt in the center of the room. But you have illumination over the larger area. With such lighting the shadows are less sharp. Shallow rather than deep reflectors give you the best use of light.

Kitchen Lighting

The light in your kitchen should be distributed generally about the room. You will also need light directed specifically into the important work areas of your kitchen. Do not automatically put a light fixture in the center of your kitchen ceiling if you need light on one side of your kitchen more than others. Provide two lights if necessary.

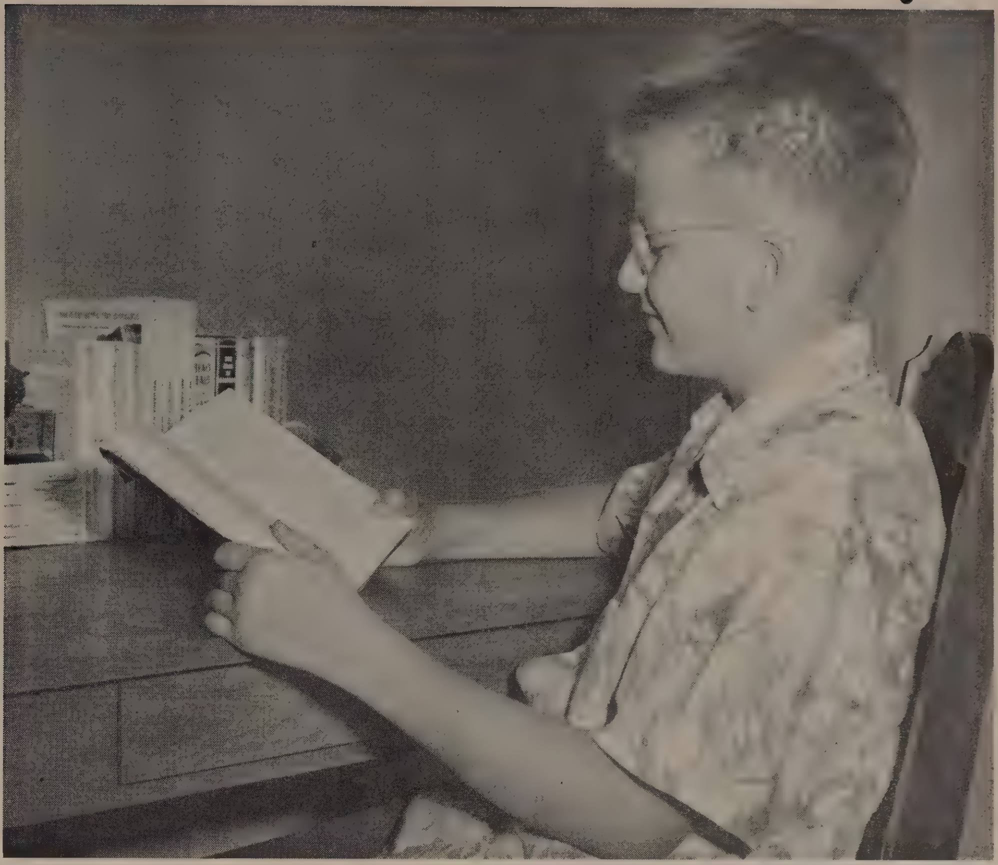
Fixtures directly over the sink, range, or work counter and dining area are usually worth the expense. For laundry work you need light directed down on washtubs, ironing board, sorting table, and other work areas. Here direct lighting is put to good use.

Dining Room

Here also you will probably want a ceiling fixture. When suspended over the table, it should be hung with the bottom of the fixture 30 to 36 inches above the table top.

If your table has a general purpose use after dinner, be sure the downward light of the fixture is diffused by a good reflector. Plan on plenty of other lighting aid around the room. Wall brackets will help with some over-all lighting, as will built-in lights. They should be used in conjunction with the ceiling light, however.

Many improvements in home lighting are at hand and wait to be used.



Reading, sewing, and close work call for especially good light. Dark walls and ceilings are poor reflectors of light. Children need the best of light as an encouragement to read.

John Stoltzfus, 12, of Manson, Iowa, is shown reading a book. He is the son of Nicholas Stoltzfus, minister and farmer in the Manson community.

Living Room

Ceiling fixtures are not used as much as they were, but it's always a good idea to have the outlet there, covered over, even if you prefer to use table or floor lamps. There are many types of fixtures to choose from. But those which cast light to the ceiling and side walls to diffuse downward throughout the room are preferred.

Provide plenty of switches so that you can light up the room immediately from any intrance or turn off the lights at any exit. Provide enough outlets (every 10 feet is recommended) to permit rearranging your lighting without use of extension cords. These are a fire as well as a trip hazard.

Place table and floor lamps so that they are not more than 30 inches from where you will work.

Balanced lighting is the important thing to remember in your living room arrangement. Thus you make good lighting available to all members of your family, and at the same time cut down on sharp contrasts of light and dark.

Today, the "certified" lamp has the backing of more than 100 lighting manufacturers who have done much research to improve home lighting. It may cost a little more than the usual type lamp. But it gives you the best in lighting and at the same time looks nice. You will find it in many styles, each one designed for specific uses in the home.

Bedrooms

You'll need a ceiling fixture, preferably of the indirect, diffused type of lighting. Amplify this with lighting aids at dressing tables and mirrors.

For bedroom reading have a good "certified" bedside lamp on a table. This is better than a lamp that clamps to the bed, and that lights only a small area. Pin-up lamps over the bed are all right, if wisely chosen and arranged.

Bathroom

Peak lighting is needed at the mirror.

Today, the best result is achieved by two brackets—one on each side of the mirror. Lights should be shaded except for the 15- or 20-watt fluorescent lamps spaced 30 inches apart.

Lighting over the mirror is not good. Best lighting comes from light all around the mirror.

Unless the bathroom is very small, it needs a ceiling fixture. But never place it near or over the tub—nor place any light outlet where it may be reached while you're touching water. Provide light switches outside the bathroom door or just inside the door.

Other Needs

For entrances you need light which gives down-light on the steps, and which will light the faces of visitors without glaring in their eyes.

Lantern-type fixtures are useful for this and also in halls with open stairways. Shallow closets (less than 9 feet square) may receive enough light from the adjacent room. If you have a deep closet, provide an outlet for at least a 60-watt light controlled by a switch at the door or an automatic switch.

Fluorescent Lighting

Many families have asked about fluorescent lighting. It has distinct possibilities for home use, though more research is needed.

Here is one caution—be sure you get a large enough light. Don't count on a single, small fluorescent to replace a 100-watt filament fixture. You won't be getting as much light over the same area. Use a 40- to 60-watt fluorescent light. If you don't want a long tube, get two or three short tube lights.

Fluorescents are cheaper to run, but right now they're harder to replace. Tubes wear out much more rapidly if you continually turn them off and on. For best usage, leave the light on even if you're to be out of the room for a half hour or more.

Much that we do around our homes calls for the best in artificial lighting. There have been great improvements in this field during the last few years. It's time we begin making use of them.

Chinese Cooking

by Christine Weaver

These genuine Chinese dishes were brought from China by Ernest Shank who served as a relief worker in that country.

Dr. Lin Yutang says in his book, **My Country and My People,** "The question has often been asked as to what we eat. The answer is that we eat all the edible things on earth. We eat crabs by preference, and often eat bark by necessity. Economic necessity is the mother of our inventions in food. . . . All one can say is that we are very catholic in our tastes, and that any rational man can take anything off a Chinese table without any qualm of conscience. What famine dictates is not for human mortals to choose. There is nothing man will not eat when hard pressed by hunger, and no one is entitled to condemn until he knows what famine is."

Food is an important item in Chinese life: to the poor because it is such an item of uncertainty and to the rich because they spend such a large part of their lives eating. We find detailed descriptions of food when we read Chinese novels, and the poet is not too delicate to write:

"The bamboo shoots are fresh and my rice bowl is too small.
The fish is delicious and my wine intestines widen."

The culinary art in China depends on the art of mixtures. The Chinese mix flavors much more than we western cooks do, and I would suggest that you not turn up your nose at the common cabbage, for instance, until you have eaten it in a Chinese dish with small bits of pork or chicken. The flavor of the meat has gone into the cabbage and the flavor of the cabbage into the meat and then add a bit of soya sauce, a bit of hai giao, a piece of fresh ginger—and you are eating a concoction that would tickle the palate of emperors and kings! Although the Chinese acknowledge the fact that certain foods, such as fish, are better cooked only in their own juices, for the most part the dishes they prepare are superior for flavor, fragrance, and texture because of the blending of these same qualities.

My own experience has only been with Szechwan food, and we find that in a country as large as China the food habits do vary a great deal. One of the outstanding characteristics of Szechwan food is the use of very hot condiments, **hai giao** and **hua giao. Hai giao** is a red powder which resembles the red pepper we use in America. **Hua giao** is used in both the whole and powdered form, and when one bites into a whole bud of **hua giao,** his tongue smarts and he is left with a feeling that his tongue has been anesthetized! Fresh ginger, powdered ginger, onions, garlic, soya sauce, and Chinese vinegar are other common seasonings found within a Chinese bowl, scarce suspected, but animating the whole.

The Chinese are artists of vegetable cookery. One is seldom served limp, over-cooked vegetables which have turned an unpalatable green-brown. The whole family's food is prepared in one large **goe,** a large iron bowl that fits on the open charcoal fire of the Chinese mud stove. A small amount of vegetable oil is poured into the **goe,** the chopped vegetables are added, and stirred as one would scramble eggs. The vegetables retain their natural color and some of their natural crispness. Home economists in America have, for years, been trying to teach the value of not over-cooking vegetables. I find that Chinese cooks have long ago mastered this art, but are blissfully ignorant of the extra vitamins they are retaining by the process.

Meat, Vegetables, and Fruit in the Chinese Diet

Pork is the main stand-by for meat in China, but beef, mutton, fowl, and fish are also used. In Hochwan we sometimes think our beef is water buffalo, our mutton is goat, and only our pig is pig. Every family with any money at all owns a pig, and it takes its place in the family circle with as much self-confidence as the son and heir. One often sees a pig lazily drowsing at the front door, with a small child sitting beside it or perhaps snugly sleeping beside it, absorbing some of the pig's warmth.

The pig comes to the table in every form imaginable—stomach, intestines, skin, kidneys, lungs, ears—and even flashes an Ipana smile at us if we happen to lift the lid of the soup kettle on the right day! It is difficult for the Chinese to understand why we turn a yellow-green when a nice dish of intestines is set before us, or why we hestitate a moment before eating the pig's ear, still covered with black bristles! The very best part of the pig, to the Chinese, is pure fat. They love it and save it for a special tidbit to serve their guests. The common man's diet is quite fat-free because fats are expensive, but he manages somehow to buy it for feasts. Vegetable oils—rape, peanut, soybean, etc.—are used more than animal fats because they are less expensive. The vegetable oils have a characteristic rancid flavor and odor which the Chinese like. It is just as typical in China to walk down the streets and smell the rancid oils in the food shops, as it is to walk down an American street and breathe the delicious fragrance of fresh bread and pastries.

Szechwan lacks nothing in variety of vegetables—she has all we grow in America plus many others. Some of those others include lettuce hearts, soybean sprouts, **di gua** (a white, sweet, root vegetable), chestnuts, bamboo sprouts, water chestnuts, lotus roots, all kinds of sea weeds, horse beans, besides many other varieties of the bean and pea families. Some of these do not really belong to the vegetable family, but are used as such in China. The foreigner's chief complaint about Chinese vegetables is that they are allowed to mature too long before harvesting, and of course the fact that all vegetables must be cooked before we dare eat them.

West China citrus fruits are plentiful and delicious. Besides oranges and tangerines, pomelos are also grown. They resemble a grapefruit, but are larger, have a thicker skin, and do not have as much juice as a grapefruit. The rest of our fruits are similar to those of the Midwestern states, except for the absence of berries. The Chinese, frugal farmers that they are, feel that berries take too much space for only producing once a year. Chinese persimmons are luscious. When I eat a nice golden persimmon, all dripping with flavor and sweetness, I forget all about the milk, cream, and butter which we miss so much in our Chinese diet.

Two Kinds of Chinese Meals

China being a land of extremes, one also finds them in foods. To illustrate, I will describe two Chinese meals we have eaten recently in Chinese homes. The first was in a wealthy home, and was what the Chinese call a feast. The second was in a common home, typical of what the ordinary people eat. An ordinary meal consists of only rice and a few dishes, but a feast often has twenty dishes or more.

The Chinese table does not have a cloth; so on the bare table-top each place was set with a pair of chopsticks, a small china spoon, and a small dish the size of a salt dish, for sauce. The first dish served was a plate of cold meats, including chicken, Chinese sausage, cooked pork, and slices of century eggs. Century eggs are made by covering eggs with a lime mixture and allowing them to age. The inside turns into a gelatinous texture, and the color is varying shades of black, green, and yellow. Needless to say, they don't start our digestive juices flowing, but our Chinese friends love them and some of the foreigners have developed a taste for them.

This first plate was set in the center of the table, the host said "chin," and we all picked up our chopsticks, dipped in the common bowl, and began to eat. The next dishes were meat and vegetable dishes. Then came a dish of fat pork with browned sugar over the top. After that, a whole fish, head, tail, and all, done in a sweet-sour sauce. A dish of pigeon eggs floating in a sweet soup was the next delicacy, followed by that favorite of foreigners—sweet-sour pork. I am including the recipe for the latter.

In the middle of the meal came the dish that compares to our dessert. That day it was eight precious pudding, the

[Continued on page 31]

Chinese Recipes

SPRING ROLLS

4 large, thin membranes from fat of lard
1 cup cold ham, sliced fine
¼ c. onions and celery, sliced fine
⅛ c. bamboo shoots, sliced fine
¼ c. mushrooms, sliced fine
4 tsp. soya sauce
1 tsp. salt
⅛ tsp. pepper

Fry onions, bamboo shoots, mushrooms, and ham in a frying pan with a little vegetable oil or lard. Season mixture with pepper, soya sauce. Remove ingredients from the pan. Spread the mixture evenly on each of the lard membranes. Roll them up as jelly rolls. Be sure to roll tightly. Drop each roll into deep, hot fat. As soon as a roll turns brown and crisp, remove and drain, and serve immediately.

MEAT BALL SOUP

½ pound pork
ginger
several green onions
chop fine above ingredients and add
1/3 c. water
1 tsp. vinegar
2 tsp. white soya sauce
2 tsp. dark soya sauce
1 tsp. salt

Mix well and form into balls the size of small walnuts. To chicken broth add 2 cups spinach. When boiling vigorously, add the meat balls which will not break if a little hot soup is poured over them before dropping them in. When the balls are done, they rise to the top.

WALNUTS AND CHICKEN

1 young chicken
½ pound walnuts or almonds
10 large black mushrooms

Fry nuts in a pan until slightly brown and crisp. Remove meat from chicken bones and cut into small cubes and fry in hot pan with a little fat. Fry mushrooms in the same manner as the chicken. Add mushrooms to chicken, with small pieces of ginger chopped fine, 2 tbsp. soya sauce, and salt and pepper to taste. To this mixture add browned nuts. Stir well and serve hot.

SWEET-SOUR PORK (serves 3)

½-¾ pound pork, cut in inch squares
½-¾ cup pineapple (not used in Szechwan)
½ cup finely chopped red pepper
½ cup finely chopped green pepper

4 heaping tbsp. brown sugar
2 tbsp. lard or bacon fat
6 tbsp. dark Karo
7 tbsp. vinegar
3 tbsp. pickle juice
1 tsp. ginger
3 tbsp. cornstarch

Caramelize brown sugar; add pork fat immediately. When two are mixed as much as possible, add Karo. Then add vinegar, soya sauce, and ginger. Cook until all lumps are smoothed out. Mix cornstarch with water or meat stock to make a thin, smooth sauce. Stir enough into mixture to have a heavy, syrupy sauce. Add pepper, pineapple, and last of all, the pork. *To prepare pork* (about 20 minutes). Roll pork in flour and cornstarch and fry until golden brown. Add to the sweet-sour sauce and leave on the fire only long enough to heat mixture through. Not more than five minutes. If mixture gets too thick, add more vinegar.

EIGHT PRECIOUS PUDDING

1½ cups rice
1/3 cup barley
⅛ cup candied lotus seeds (substitute dates)
⅛ cup almonds
⅛ cup seedless raisins
⅛ cup fried peanuts
⅛ cup candied cherries
1½ cups brown sugar

Cook rice and barley together in one quart of water. Take a large deep mold or bowl with plenty of surface and arrange eight precious fruits and nuts in some kind of pretty design at the bottom of the bowl. Add the sugar. Now pour rice and barley, which have been drained, into the bowl, and steam for at least one hour. Turn out with the design on top. (In China it is served without a sauce, but a lemon sauce would go well with this pudding. The Chinese use glutinous rice.)

Editorial

COVER SCENE

Mervin Yoder, aged 5, fills his bucket with oats to feed to the chickens on his father's farm at Tofield, Alberta. Mervin's father is Ernie Yoder, a dairy and poultry farmer.

A BIBLE LAND SCENE OF TODAY

The land of ancient Palestine according to Deuteronomy 8:7-9 was once watered by brooks and fountains "that spring out of valleys and hills." It was "a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness."

The picture of Palestine on the next page was taken in recent years and shows the ruins of an old building and broken terraces on the hillsides. The land at present perhaps cannot support half as many people as it was able to support in Bible times.

"FAR FROM THE TOWN'S EMBROIL"

In 1910 the two hundredth anniversary of the coming of Mennonite farmers to America was celebrated and for the occasion Lloyd Mifflin wrote a sonnet. The sonnet was called "Pioneers of Peace" and described the Mennonite farmer as one who stands

"Among the sheaves far from the town's embroil."

Already in 1910 this picture was changing. The wars, booms, and depressions that were soon to come have made Lloyd Mifflin's sonnet quite dim. Along with the city businessmen, farmers the country over run their affairs with the aim of making the most money. To do this they form organizations which lobby, demand protection and aid from the government, and manipulate markets to their personal advantage.

Commenting on this trend William G. Mather, a rural sociologist, says: "In taking his seat beside the businessman, the farmer has shown a tendency to accept the whole thing as it is—money aim, ruthless methods, doubtful ethics and all." To illustrate his point he cites the pressure to tax competitors of butter, the efforts to monopolize potato and egg markets, and rural traffic in the automobile black market during and after the war.

The farmer, wherever he is and whoever he is, faces the task of making his living in a world that uses methods that are often quite contrary to Christian teaching. For this reason the article in this issue by Shirley E. Greene should be of interest.

THE BIBLE AND MODERN PROBLEMS

The newspapers that we read each day would have more meaning to us if we read them in the light of certain Bible passages that are generally skimmed over.

When someone's home is quarantined they will find that in Leviticus 13:46 this idea was already a law in ancient Israel. Disinfectants are as old as Leviticus 2:13 and 7:19. Personal hygiene and public health are the concern of Deuteronomy 23:13-15 as well as the local board of health.

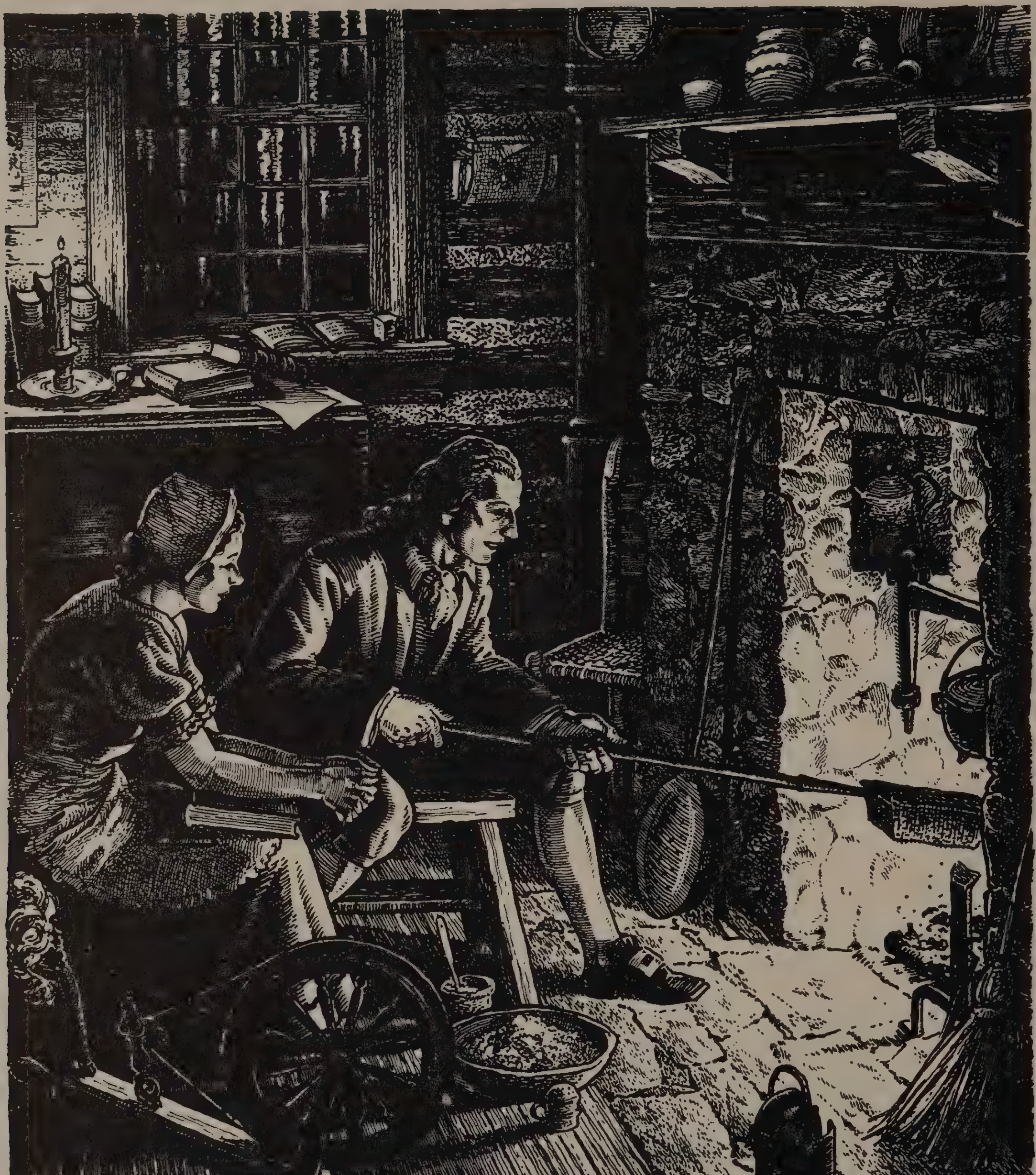
The conflict in industry would be seen in a different light if men everywhere realized that the Ten Commandments (Exodus 20) provided a vacation of twenty-four hours for the workingman every seven days. This vacation was for the high purpose of rest and worship. The rights of laboring men to just pay were a part of the law in Deuteronomy 24:14. Compensation for the worker was provided for in Exodus 21:26, 27.

Social security was provided for the widow, the orphans, and the strangers (migrants and displaced persons). Deuteronomy 26:12, 13. Minority people were never to be oppressed according to Exodus 22:21. The poor and struggling were to be loaned money by their prosperous neighbors and were not charged interest. Exodus 22:25. It is important, too, to note that all these laws were to secure the *rights* of the widow, the orphan, the poor, the borrower, the laborer. These provisions were not merely handouts from rich landlords, big trusts, and welfare organizations. They were expressions of God's will.

A United States senator was once talking to a group of ministers on the country's problems of agriculture and land ownership. Very appropriately one of the ministers referred the senator to Deuteronomy 8 and other Old Testament passages as excellent guides for us today in the principles they embody. Instead of absentee land ownership and the holding of land by a few, Micah proclaimed that every man was to sit under his own vine and fig tree.

The Bible still sheds much light on our modern problems.

THE YOUNG COMMUNITY



The First Thanksgiving

by Ruth Carper

How quiet the town of Plymouth was on this November morning! William Allerton sat by himself in front of Mistress Hopkins' fireplace. He could almost have imagined himself alone in the wild new land of America, alone with the Indians and the *Mayflower* rocking in the bay.

But the venison roasting over the fire filled the log cabin with such an aroma that loneliness quickly fled away. All the town, except William and Mistress Hopkins' sick baby, had gathered together in the meetinghouse. It was a day of solemn praise. William had watched them go into the meetinghouse, all the men, women, and children who were left after the long, hard first winter.

The summer had been pleasant and fruitful. Crops had grown well. Stout log cabins stood on both sides of Leyden Street. There was a meetinghouse in which they could worship God as they found best. There was much to be thankful for in the new land; so everyone rejoiced when Governor William Bradford set aside a day for praise and thanksgiving.

The whole village of Plymouth had been busy for weeks in preparation for the Thanksgiving feast. The men brought in wild turkey, ducks, geese, and deer in abundance from the forest. The women baked and stewed and roasted. The boys gathered extra firewood and cut trenchers from hard poplar wood. The girls helped to grind Indian corn for bread and got pumpkins ready for pies. Now the great day had come. It was the first Thanksgiving.

Of all the boys in the town, it was William's lot to keep watch in Mistress Hopkins' cabin by the common house on Leyden Street. The friendly Indian chieftain Massasoit and his braves had been invited to the Thanksgiving feast. William kept a sharp watch in the direction of the forest, ready to notify Captain Standish when they came. But to William's disappointment, the braves were slow in arriving. Little Oceanus Hopkins, the baby born on the *Mayflower* voyage, awoke and fretted until William rocked him to sleep again. William grinned a little. His brave position as sentinel had turned out to be that of nursemaid and kitchen boy.

Nevertheless, he surveyed with pleasure the huge pile of carved poplar trenchers, the pewter pitchers and spoons, the crockery bowls, all standing in readiness. With still more pleasure he caught whiffs of the savory roast turkeys and crusty bread and pumpkin pies lying in wait. But the venison now roasting, which Massasoit had sent for the feast, was the most delicious of all. William had never seen so much food in his life. In the homes of all the best village cooks there was an array equal to this, waiting till the meeting should be done. At the Allerton log cabin there was a kettle of his own corn ready, Indian corn which his friend Squanto had taught him how to plant when the oak leaves were like "a mouse's ear."

He cast another quick glance out the door, but instead of seeing Indian braves as he had hoped, he saw the people thronging out of the meetinghouse. The solemnity of the morning changed to hurry and bustle, shouting and laughter. Out of the houses streamed men, women, and children carrying huge steaming kettles, and roasts, and bowls, and pewter pots, and loaves of bread. They were carrying them to the common house; he saw some of the men and boys setting up trestles for the tables. "Come over here, William," shouted his friend Richard White. In passing the door he heard Mistress Hopkins say, "William Allerton is dependable; have him do it." And before he knew it, William was not helping at the lively job of putting up tables. He was posted to watch the fires and the cooking food, and to be on hand for errands. For a moment William was sorry he was dependable; it had gotten him little excitement today, of all days.

All of a sudden a shout went up from the boys and they ran down the street. The news had come that the braves, led by Massasoit, were almost there. And William, watching from his place by a pot of succotash, saw them come. Massasoit was first, eagle claws and an English medal gleaming on his stalwart chest. All the braves followed, dressed in deerskins, some painted in yellow, red, and black. They looked bold and fierce as they filed up Leyden Street toward the common house. While Governor Bradford and Captain Standish met their chief men, the braves gathered about in groups here and there.

Soon everyone was ready for the feast to begin. The common house was tense with excitement, as the women made their last preparations within. Then silence reigned. Elder Brewster raised his hand in blessing upon the Thanksgiving feast and gave thanks to God for His providence and care in the new land of freedom. A picture of the bleak, sad winter before flashed through William's mind and was gone. Joy was here, and plenty, and the promise of good days to come. All breathed their thankfulness in one accord and the feast began.

Between the many errands and the serving of food, William watched the gala scene from his post by the fires. Suddenly he was glad he had been called to work as errand boy. His friends were busy with their eating, but he could look around on all the festivities, and see the Indian braves at close range when he took them food. He saved the details in his memory to tell to his friends.

In a moment of leisure, William turned to gaze at Massasoit, seated at the table with Governor Bradford and the leading men of the colony. He sat there calmly, with the bearing of one who was used to courage and command. "He is a brave man," said William to himself. How he wished for an opportunity for a closer look!

Suddenly he noticed that Massasoit was through with his venison steak. The women who had been watching the main table so carefully were all busy elsewhere. Here was his opportunity. William quickly took some of the corn he had raised himself, and a fat roast turkey, and hastened to the place where Massasoit sat. Massasoit said nothing as he looked up and took the food William offered, but William noticed with what satisfaction and rapidity

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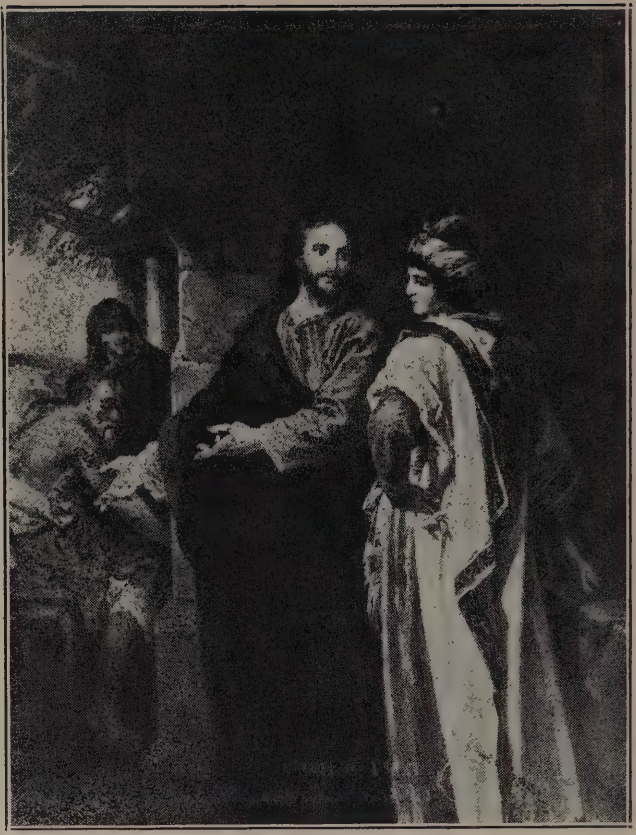
Mennonites And Materialism

by Emma Sommers

"Where are the prophets who will rise and speak to those who 'may go away sorrowful, for they have great possessions'?"



Materialism is not a distinct characteristic of our modern world. True, it is found in abundance on every hand, but it is an old characteristic found among all people. Plato and Marx had their theories for those things that can be seen. The strange thing, however, is the fact that this philosophy has crept into the thinking of those who call themselves the children of God. It certainly is the opposite concept which is taught in the Word of God. The prophets preached against it. Isaiah said, "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." The prophet Amos speaks of those whose value on material things, power, and pleasure seems to supersede the value they have placed on the things of God. ". . . that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of musick like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."

The New Testament, which is God's final revelation, sharpens and makes plainer this idea as expressed by the prophets. Jesus in the Sermon on the Mount says in words so easy to understand and yet so hard to keep from attempting, "Ye cannot serve God and mammon." The wise advice to Timothy should be read more seriously by today's Christians. "Godliness is indeed great gain when accompanied by contentment: for we brought nothing into the world, nor can we carry anything out of it; and if we have food and clothing, with these we should be satisfied. But people who want to be rich fall into temptation and a snare, and into many unwise and pernicious cravings, which sink mankind in destruction and ruin. From love of money all sorts of evil arises; and some have so hankered after money that they have gone astray from the faith and have caused themselves many pangs of sorrow."

Not only did Jesus and His disciples teach a life of love "in honour preferring one another," but the Christians in the early church lived this simple life in a world living just the opposite. The Swiss Brethren in the sixteenth century taught a life of simplicity and Menno Simons once wrote, "Others boast of following the Word of God, and of being the true Christian Church, and never realize that they have entirely lost the evidence of true Christianity. For although they have plenty of everything and many of their own people fare sumptuously and live in voluptuousness, in superfluous expense, going about in silk and velvet, gold and silver, and all kinds of pomp and pride and furnish their coffers well-filled, yet they suffer many of their poor afflicted members, although they are their fellow believers, have received one baptism and partaken of the same bread with them, to go begging, some of them suffering from the bitterest want, hunger, and need, and so many of their aged, sick, lame, blind members are compelled to beg their bread at their door."

The love for material things with its money, power, and prestige is a temptation to many people, especially in a day when people are measured by the car they drive, the houses they live in, the clothes they wear instead of the thoughts they think or the power that motivates their actions. It is true, this should not be found in the Christian brotherhood, but the philosophy of our present-day American society has affected our thinking. And just because we claim to hold to the New Testament teachings on the doctrine of simplicity or because our forefathers placed great emphasis on the higher value of the non-material over the material, we need not think that our Mennonite Church of the twentieth century is immune to the sin of materialism.

The farmer who wants the bigger farm, the wife who desires the more modern home, the daughter who asks for the finer silks, and the son who drives the newer car may or may not be enveloped in the desire for material gain. Motives cannot be judged, and yet maybe their actions and their speech betrays them.

Observed in Mennonite Communities

A certain non-Mennonite friend of mine was visiting in a prosperous Mennonite community and he could not weave into one unified pattern the modern homes, large farms, and general manifestations of having abundance of this world's goods with the simple clothing the people wore because they believed in simplicity. His question was, "What do these people really believe?" Another interesting thing he observed was the pleasure which the people received from the compliments on their material gain.

A returned missionary stood with one of his American brothers and looked out of the church window. As they stood together they observed the fine new cars driving into the churchyard. "And what would your African brethren say if they saw this?" asked the one man. "They would wonder why this church couldn't send them $30 a month to support a Bible teacher."

Is there any significance in the fact that our church is composed largely of rural people who during the past year made more money than the previous year and yet who gave less to the cause of Christian missions than the year before when their income was less?

The Simple Life and the Peaceful Life

Materialism is the chief cause of war. It shows the selfish nature of people and the immature nature of Christians. When our boys were in C.P.S. we could give money and we can give money to cut down our income tax. But where is our motive as Christians whose highest concern is not for ourselves, but for God and the whole well-being of the brotherhood?

It is with a deep sense of satisfaction that I can enter the home of a Christian friend and know that the large worn hole on the carpet is not there because someone is a careless or shiftless housekeeper, but it is there because the needy in Europe, the education of their children, and the work of the church have been their higher concerns.

There was a time when most Christians asked, "Is it God's will?" Today most of them ask, "How much will it cost me and will it pay?" There was a time when our forefathers asked no interest on their money, made no class distinctions, rebuked the attitude of power, and interpreted literally the Sermon on the Mount. Materialism is threatening the Mennonite Church. Where are the prophets who will rise and speak to those who "may go away sorrowful, for they have great possessions"?

Quotations on Materialism

"May we look upon our treasures and the furniture of our house and the garments in which we array ourselves and try whether the seeds of war have any nourishment in these our possessions or not. Holding treasures in the self-pleasing spirit is a strong plant, the fruit whereof ripens fast."

—John Woolman (1720-1772).

"We need examples of people who, leaving to heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek—not greater wealth, but simpler pleasures, not high fortune, but deeper felicity; making the first of possessions, self-possession."

—John Ruskin.

"Do we measure our standard of living by the elegance of our plumbing, the spotlessness of our hardwood floors, the sumptuousness of our Sunday dinners and the quality of our silverware, the length of a new black coat or the number of shoes in our wardrobes, the model of the cars we drive, the size and opulence of our farms, the costliness of our burial, down to the very coffin in which we are returned to mother earth?"

—Alta Schrock.

"Hardly anyone will set a lavish table if her own neighbor is cooking beans and corn bread, meal after meal. Hardly anyone will hang expensive drapery at her window if her own neighbor and their children are shivering under thin covers and crowding together into one bed for warmth as the winter grows keener."

—Mildred Binns Young.

The Struggle Between Agriculture, Labor and Business

by Shirley E. Greene

"The fundamental answer to national prosperity is not an eternal struggle over the division of the pie, but the co-operation of all hands to produce a larger pie."

Having lost a common enemy with the collapse of Germany and Japan, the unity of wartime America quickly disappeared in the smoke and dust created by battles between the three great economic groups—capital, labor, and agriculture. Even the fervently promoted fear of Russia has not been enough to hold these warring groups together. Capital condemns labor for demanding too high wages and for striking. Labor condemns capital for trying to weaken labor's bargaining power and for making huge profits.

Both condemn agriculture because food prices are high and because some farmers conspired to hold their products off the market until the back of O.P.A. was broken. Agriculture in turn condemns labor because strikes hold up delivery of farm implements, and capital because as always they find too great a spread between the price of farm produce at the farmer's gate and at the consumer's table. And each condemns the government for not doing enough for it and for doing too much for the others.

Who's to Blame for What?

Who really is to blame for what? A little perspective on the problems and the methods of these three major economic groups may help. Let's begin with agriculture:

Agriculture's economic goal is high and stable prices. In pursuing this goal the farmer encounters certain problems. Basic is the fact that he typically sells in an abundant market and buys in a scarce market. When prices on manufactured articles go down, industry restricts production and bolsters the price. When farm prices go down, the farmer tries to raise more in order to bolster his income. The more he produces the lower goes the price in a vicious circle. A second major problem of the farmer is posed by the large number of handlers, transporters, processors, packagers, advertisers, financiers, wholesalers, and retailers who stand between his gate and the consumer's table, each setting his own percentage of profit for the service he renders. There are other problems but these will illustrate.

Farmers Borrow

In face of these problems agriculture has learned two techniques. The farmer invented neither of them, but borrowed both from other economic groups. One is economic organization which for the farmer takes the form of the co-operative. By this means the farmer attempts on the one hand to push his control of his product further toward the ultimate consumer, and on the other to reach out further toward the original producer of his feed, seed, fertilizer, gas, oil, and other supplies.

The farmer's other technique is political pressure. Through his national farm organizations he maintains a constant and powerful lobby in Washington and in the states. The purpose of the lobby is to promote legislation favorable to agriculture and to thwart all proposals inimical to the farmer. The farmer has not only his lobby; he has also powerful friends in the government itself, both in the Department of Agriculture and in Congress.

The Same Techniques by Labor and Capital

Turn now to labor. Labor's economic goal is high and assured wages. Labor also encounters problems: the determination of the employer to pay as little as possible and the (in ordinary times) abundant supply of labor which belittles his bargaining power, to name but two.

Under these circumstances, labor adopts precisely the same two techniques as agriculture: economic organization and political pressure. Labor's economic organization is the union. Through it, labor seeks to strengthen its bargaining position, and to limit the labor supply. In the same block with the Washington office of the National Grange is to be found the Washington office of the C.I.O. The A. F. of L. and the independent unions are there also. P.A.C. is merely a new form of the old game. The labor lobby, like the agricultural, seeks to promote labor's interests in legislation and to prevent injurious legislation from passage. Labor also has its Department of Labor and its labor Congressmen.

Look now at capital. Capital's economic goal is high and continuous profits. Capital, like the others, encounters problems; for example, the costs of labor, the costs of material, and the pressure of competition upon prices. What then does capital do? Precisely the same thing as agriculture and labor. It organizes economically in the corporation, the trust, the trade association, the monopoly, and the cartel.

It lobbies politically through the Washington office of the U.S. Chamber of Commerce (whose building, by the way, is less than a block removed from the offices of C.I.O. and National Grange) and the N.A.M. Their political objectives are the same and their methods are the same. They also have their friends in Congress, in the Department of Commerce and at other strategic spots in the government. (Remember the $1.00-a-year men? Few of them were farmers or laborers.)

Three Self-Interest Groups

What we have then is a battle between three self-interest groups. Each has its selfish goal—prices, wages, profits, or, to summarize, a larger percentage of the economic pie. Each has its selfish weapons—economic organization and political pressure. Which is more blameworthy: Capital lobbying through a high tariff to protect its profits at the expense of the consumer or monopolizing aluminum to the same end? Or labor featherbedding, or practicing the slow-down or the stretch-out? Or an agricultural co-operative cornering the milk and butter market of New York City to the tune of a $20,000,000 profit at the expense of the consumers in the metropolitan area?

Granted some groups are more successful than others at this self-seeking game. Capital has been at it a lot longer in organized fashion than the other two. It has its friends more firmly entrenched in the government than the other two. It has more resources to contribute to both political parties. It is the creditor for a major portion of the public debt. In many and subtle ways its power is exerted. Reports of corporate profits in 1947 make pretty thin the claims of capital that labor is now so big and powerful that it must be cut down to size so that "poor, old capital" can regain "equality of bargaining power."

Granted again that agriculture, except during World Wars I and II, has come out on the short end of the deal pretty consistently despite its co-operatives and its lobby.

The Motivation Is One

Yes, there are differences in experience, skill, and success in playing the game of self-interest, but the basic motivation of the three groups is one, and it is a motivation which can lead only to conflict and ultimately to national destruction.

Too rare are the farm spokesmen who proclaim that farmers must discover their common interests with labor and learn to co-operate with organized labor. Too rare are the labor spokesmen like Walter Reuther of the United Automobile Workers who nearly splits his organization by saying: "We don't want an increase in wages at the expense of increased prices of motor cars. We are consumers as well as workers." Too rare are the capital spokesmen like Paul Hoffman of Studebaker who seems conscientiously to be trying to think through the implications and mechanisms of an abundance economy all across the board.

Combining Three Insights

The solution to this economic trilemma lies in combining three insights which have thus far been utilized as mutually antagonistic slogans.

"Full production," says the N.A.M., "is to be our salvation." Let strikes cease; let farm restriction programs be abolished. Produce, produce, produce! And of course they are dead right. The fundamental answer to national prosperity is not an eternal struggle over the division of the pie, but the co-operation of all hands to produce a bigger pie.

"All very well," says the C.I.O., "but abundant production will never give us prosperity unless with it is combined an equitable distribution of purchasing power so that the masses of men, laborers and farmers, can buy and consume that which has been produced." And they are equally right. It was the dislocation of purchasing power resulting from too high profits, too low wages, and too low farm prices that produced the depression of 1929 and, if that balance is not correct, will produce the depression of 195—.

Economic Statesmanship

"One moment," interposes the American Farm Bureau Federation. "You may produce abundantly, distribute equitably, and consume national prosperity for a time, but unless you learn to conserve the earth's resources, soil and mineral, you will sooner or later wind up with a pile of sand and a pile of rocks, and no nation ever prospered on sand and rock." And they are right too.

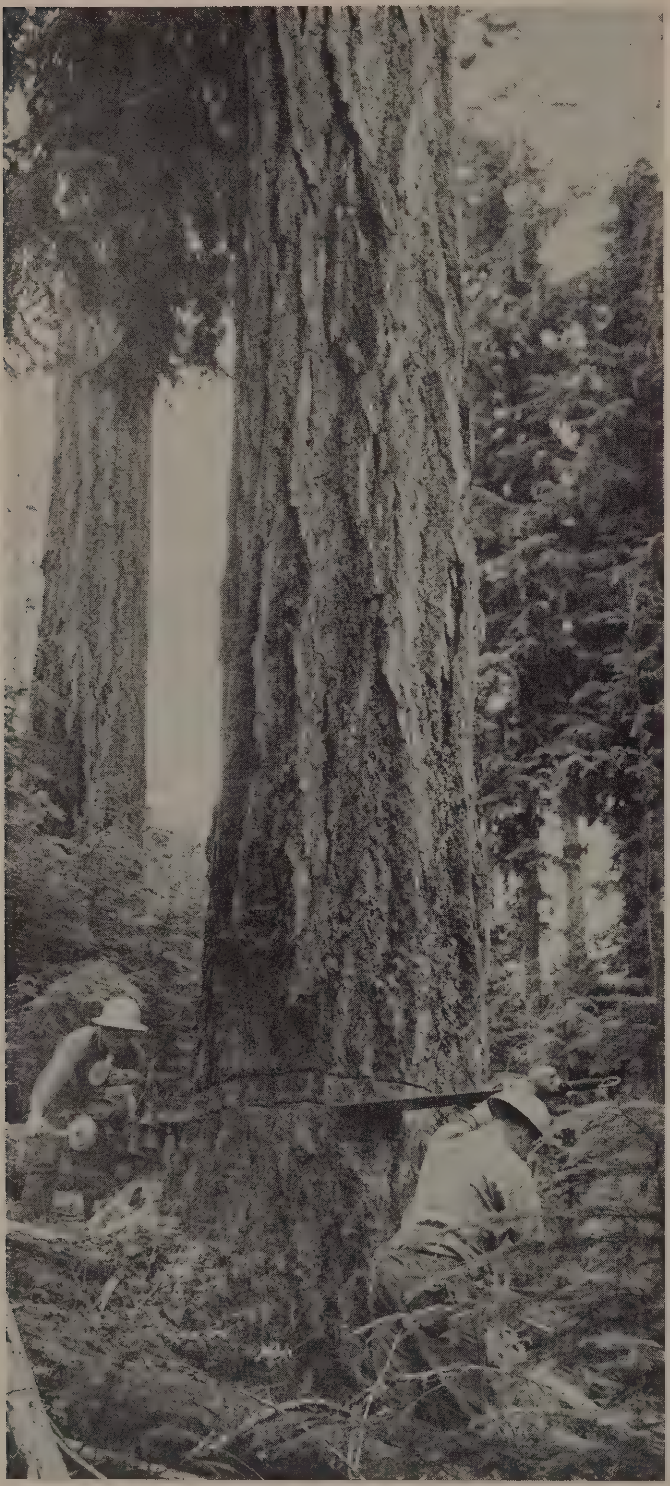
When will the leaders of American economic life exchange their narrow and fatal self-interest philosophy for an economic statesmanship which sees that the group welfare can only be secured as the general welfare is promoted? Probably only when the rank and file rise up in revolt against leadership of the narrow-minded type and put persons with broader understanding at the head of their organizations.

Industry, farming, and labor are symbolized in this picture of the Mennonite community near Maugansville, Md. In the center of this farming community are the offices and factory of the Fairchild Aircraft Corporation which employs thousands of people.

Farm Wood Lots Are Important

by G. A. MacDonald

Trees such as this take many years to grow but two skilled lumberjacks with a gas-powered saw can fell one in a matter of minutes. The picture below was taken near Sweet Home, Oregon.



The country over trees are being cut, burned, and destroyed by insects and disease faster than they are growing.

Everyone knows by now that our country, in common with most of the rest of the world, is facing a growing scarcity of timber. But what few of us realize, according to Department of Agricultural foresters, is that in this country the key to a sufficient timber supply for the future is not so much the timberlands of big industry but the farm wood lots and small holdings of other private owners, such as businessmen, doctors, lawyers, investors, and others who do not live on the land. It is to the timber crop on these small holdings that we must look if forest products are to be supplied in the traditional abundance that has meant so much to our country.

If you own a wood lot from which the best trees have been cut, and which is now in pretty sad shape, full of gnarled stems and brush, with scarcely a good fence post in the making, you'll probably knit your brows over this new emphasis on the strategic position of the wood lot and the small forest holding.

However, their new public importance is a fact, say the foresters, and a most significant one to all of us. First, to farm woodland and other small owners who, if they go at the job of handling their properties well, have a good opportunity for both profits and public service. Second, to many wood-using industries already feeling or facing the pinch of wood shortage. Third, and in the long run, to millions of veterans and their sons and daughters who need and will continue to need lumber for homes.

The explanation goes back, of course, to the three centuries during which we lived wastefully in an era of timber abundance and thought nothing of it. Now, because we didn't realize soon enough that timber is a crop, we have entered upon an era when we've got to depend more and more upon the **timber we grow each year.** And even at that, we aren't growing enough. In fact, we are NOT growing timber as fast as we are cutting it and losing it by fire, insects, and disease. Comprehensive surveys by the Department foresters show that the annual growth of all timber is now only two thirds of the amount they believe needed in a prosperous United States in the years ahead. What's more, the current growth of saw-timber—that is, of trees of sufficient size and of species right for making lumber—is only about half of what we should be growing. Yet it is estimated the country will need more than 40 billion board feet of lumber a year for the national housing program and other purposes during the next ten years.

Department foresters believe that annual growth can be increased sufficiently to meet our needs by good cutting and other forest practices, including adequate protection from fire, insects, and disease. But today two thirds of all cutting on private lands is poor or destructive, and one third of this private land is not given organized fire protection. A most important problem, then, is to increase the percentage of good cutting, whether on farm wood lots or other small holdings, or on big industrial forests. The essence of good cutting practice is not felling every tree as soon as it is big enough to make a 2 x 4, but progressively harvesting the crooked, bug-killed, diseased, crowded, and ripe trees, while at the same time always leaving enough good, growing trees to provide for future harvests. That kind of cutting can mean steady and increasing timber production over the years and regular, better income for the owner. So long as a tree maintains vigorous growth, it is earning money, collectible at harvesttime.

However all that may be, the record shows that we have somewhat less than 60 per cent as much saw-timber standing in the United States as we had in 1909, and about nine per cent less than the Forest Service estimated we had in 1938. But even a random glance over the situation in the timberlands tells the story better than figures can and turns up innumerable little-known facts that point the finger at the underlying reasons for the growing timber scarcity. For example, because the bigger trees have been progressively cut out, without providing for adequate replacement, the average size of trees being cut today for lumber in the East has become smaller and smaller. Again, it is not uncommon in the South to find pine logs so small that fifty or more can be carried in one truckload being hauled to mill, where in the old days ten or twelve would make a load. Entire counties in the North Carolina Piedmont are covered with low-quality hardwood because present-day small mills have practically exterminated the valuable pine. Army buyers found another telltale sign of the times during the war when they had literally to scour the country for good quality hardwood. Buyers from Memphis, New Orleans, Louisville, and elsewhere combed the South and had to ship the logs they found 100 to 800 miles for manufacture. The Northwest presents still another of these red-lighted signposts. There the Douglas-fir plywood industry, dependent on high-grade logs, already faces a scarcity, though it is comparatively a newcomer among forest industries.

Every Woodland Owner Should Be Concerned

This dwindling of the supply of various valuable species, and the decline of accessible saw-timber in general, coupled with the widespread failure to leave stock on vast areas of the forest land on which we must depend for future timber, should concern every owner of forest land, and indeed every one who stops to think what wood means to our economy, security, and comfort. Department foresters say we must build up our growing stock through good cutting and other forest practices, not only on public lands as we've been doing but upon more and more of those private lands where we have not done so—if we're to prevent intensification of current timber scarcities.

After all, some 90 per cent of the timber cut comes from the privately owned lands. Fifty-seven per cent of our commercial forest land is owned by some 4,200,000 farmers and other small private owners. Of the 460 million acres of commercial timberland, 260 million is in their hands. These small properties average 62 acres but include all those running up to 5,000 acres. Of the cutting on these small holdings, only a very small percentage can be classed as good. In contrast, a comparatively large amount of the cutting by large owners, principally the lumber and pulp industries, is good, as is also most of the cutting on the public forests. Largely as a result of this poor cutting in the past, farm woodlands, though they comprise about 30 per cent of all our commercial land, now support only 15 per cent of our saw-timber stand.

Plan for the Wise Use of Woodlands

Here, then, is the opportunity—and indeed the responsibility—of the farm woodland and other small owners. By adopting good cutting on their lands, they can, under demand and price conditions that may be expected to prevail for a long period ahead, put themselves in the way of earning far more income from their woodlands and of doing proportionately more than any other group to raise the timber output of this country. Say the foresters, "Let those sound, straight little sticks grow. Make money from the culls meanwhile. Someday, the trees left to grow will pay the boy's way through college. And if now enough of you do woodland business that way, America won't be plagued with timber shortages a generation or so hence."

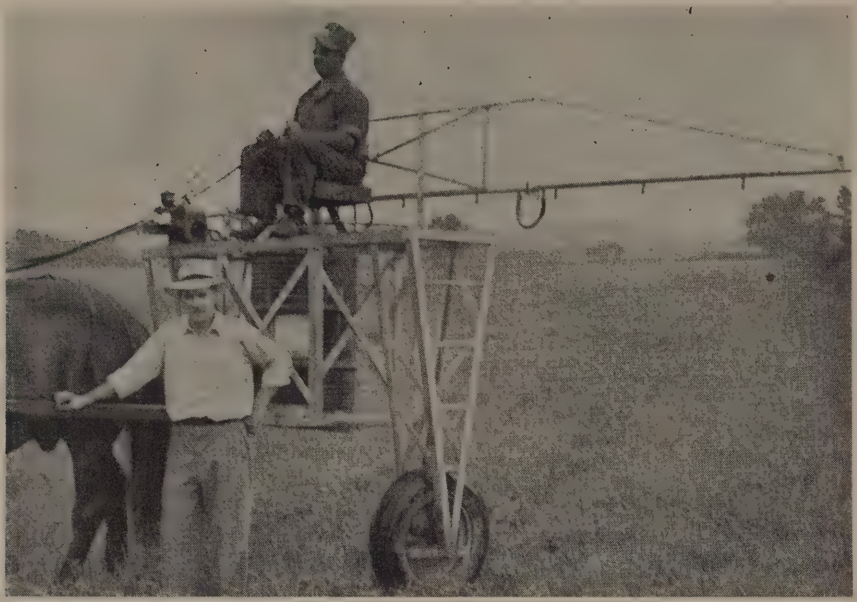
In much of the timber-growing area today, a farmer or other owner can obtain advice as to how he can turn his wood lot from a run-down unproductive acreage into a thrifty producing forest. Foresters from the state forestry departments, the state extension services, and the Department of Agriculture are often able to give the owner some assistance in marking his timber for cutting, and to advise him how to market his product to best advantage. Private consultants are frequently available to handle all operations when the owner is not in a position to take care of the work himself. Many more foresters are needed, however, for work with the small owners.

Department of Agriculture foresters feel that a comprehensive and aggressive forestry program is imperative if present shortages are not to become a permanent handicap to national prosperity and a threat to national security. The program's broad goals are to get good forest practice on all lands, to build up forest growing stock particularly in the eastern United States, to push access roads into the untouched timber of the West, to find ways to use more of the large amount of timber that now goes to waste, to plant as much as possible of the 75 million acres now thinly stocked with inferior trees or denuded, and to assure adequate protection for all forest land. To accomplish these aims, the program would intensify education. It would increase public aids and services including research to private owners, establish public control of cutting and other forest practice on private land, and expand and develop national, state, county, and municipal forests.

Ninety per cent of the country's timber comes from the privately owned lands of farmers and others. This photograph from the United States Forest Service shows two farmers in a lumber region measuring logs.

Youth Invents Sprayer at Maugansville, Maryland

by Ida Jo Martin



Maurice Martin of Maugansville, Md., stands by one of the sprayers he has invented. He thought of the idea for such a sprayer when Japanese beetles and corn borers destroyed his corn crop. Maurice has built ten sprayers this past year. The boom consists of fourteen nozzles, sprays eight rows at a time, and can be used on corn that is seven feet tall.

Japanese beetles are on the increase in the eastern United States and are becoming a real threat to corn crops. In the midst of this area a young Mennonite farmer has shown ingenuity and initiative in combating the plague. He is Maurice Martin of Washington County, Md., the heart of the rich farm lands of the Cumberland Valley. His invention of a horse-drawn corn sprayer has attracted much attention locally.

Several of the practical features of this sprayer are found in its low cost, which makes it available to more farmers, and the effectiveness of its work. Maurice thinks this is more successful than spraying by plane since with this method you can spray near the fence rows and around obstructions such as electric wires and trees.

More than a year ago Maurice started working on his first sprayer. It all began because the Japanese beetles and corn borers were destroying his corn crop. He conceived an idea for a horse-drawn sprayer which would reach above the corn. Since there was a machine shop at home he was encouraged by his father, the well-known orchardist Daniel S. Martin, to take time out to work on the machine.

His first attempt was put to good use throughout the county, for over 600 acres of corn was sprayed during the year 1948.

During the past winter he was busy working out ideas for a newer and better sprayer, one which he pronounces 100 per cent improved over the first. Last year the boom was made of aluminum which resulted in many breaks. The improved sprayer is using seamless steel tubing. This boom which consists of 14 nozzles is long enough to cover eight rows and can be used to spray corn which is seven feet tall without breaking it down.

The DDT solution is pumped from the fifty-gallon tank by means of a small Briggs and Stratton motor.

Before this corn season arrived Maurice had built ten of these sprayers. Eight of them have been sold and are being used throughout the county. He says he enjoys working with machinery and that it was lots of fun and he is glad the machines are a benefit to the community.

Church Women Give Help to a New Hospital

A front-page story by Eva Carper in the *Warwick River Tide* tells how women from the Warwick Church, twenty-seven in all, gave a day to scrubbing and cleaning floors of Patrick Henry Hospital. This is a new, local hospital that the Federal Government made possible when Camp Patrick Henry, near Newport News, Va., was demobilized. Edna Hertzler and June Weber supervised the work which also included the hemming of stacks of draw-sheets.

The account tells of plans to landscape the hospital grounds and Mrs. Ayleene Guthrie, the superintendent, is hoping to have the support of local church people to beautify the grounds and to arrange for a hospital chapel. Vesper and Sunday services are planned for. The story quotes Mrs. Guthrie as saying, "There must be more to hospitals than beds and medicine bottles, and more to living than beefsteak and potatoes."

Eva Carper closed the story by saying: "We were glad to meet Mrs. Guthrie, to work with her and to hear her plans. We hope that we can help make her new home a happy one and that we can give her more lifts in her work at the hospital."

A Community Helps in a Flood Disaster

by Merna Brenneman

On Friday, June 17, Stokesville, Virginia, was a prosperous little community. On Saturday, June 18, Stokesville was virtually gone, and in its place remained acres of rocks, debris, and unbelievable devastation. "Where is Stokesville?" we asked a man who was walking along the road one evening when we were hunting the community for the first time after the disaster. "I don't know," he replied. "It used to be up the road here about a half mile." Beyond a doubt, we knew where it was. We had been seeing it for several miles scattered along the river banks, strewn by the sides of the road, and lodged against trees.

Household goods lay buried, or nearly so, in masses of debris, and furniture stood in the fields. Stoves, washing machines, cream separators, rugs, bedspreads, mattresses, clothing, refrigerator racks and trays, and many innumerable items had all become a part of the landscape. Twisted tin and parts of buildings hung in trees and rested against trees where they had been washed. Bridges were washed away. Hard-surfaced roads were completely gone in some places and only deeply rutted, mud tracks remained. Huge gullies were washed in the land, and farming soil had washed away, leaving large fields of river rocks. Only a few scraggly cornstalks were all that remained of many family gardens. Automobiles and trucks that had been rolled over and over in the mud or demolished by floating logs, etc., were left beyond repair and description. Here and there were corners of foundations or other marks to indicate where buildings had once stood. Families whose houses had remained standing had moved their furniture and personal belongings onto their front porches or lawns to dry. Everywhere there was mud and sand and debris to be cleared away. About twenty families had seen their homes and all that they owned washed away. Many more had lost much property and livestock and seen their household furniture ruined by water.

What Had Happened?

About five o'clock on the evening of June 17 North River began to rise. The rise was not caused by the heavy downpour of rain which came in that area, but by a cloudburst on the mountains farther up the river. (It is reported that 14 inches of rain fell in about that many hours.) Fortunately for those people the water did rise early enough in the evening for them to become aware of danger before it was too late to escape. In spite of the large number of homes that were washed away, no lives were lost. Some, however, did have remarkable deliverances from death.

In one home were a father, mother, grandmother, and three boys, 17, 14, and 10 years of age. About 10:00 p.m. the house moved off its foundation and washed 15 feet against an apple tree. The tree was all that kept the house from being carried farther and dashed to pieces. The water was four feet deep on the first floor of the house, and in the morning the family waded out of water waist deep in order to escape. The house is now nothing but a shell with many doors and windows missing and a foot or two of mud, newspapers, and magazines on the floor. Even the earth is completely gone from under one corner of the house. It is almost unbelievable that a family could have remained alive in that house overnight.

Another woman told us about the experience of her family. They watched their chicken house wash away in the early evening. The large barn across the road from their house went about midnight. At any moment they were expecting to feel the house moving also, and her own words were: "I never expected to see daylight." No doubt, many people were caused to do serious thinking when they were not expecting to see another day.

One family had just recently spent thousands of dollars to remodel their large home. The house was tilted and twisted so terribly that it could never be repaired, and it sold for $300 to a man who tore it down. Furthermore, the beautiful new lawn, which had been mowed only twice, was left looking like a river bed. There is now no trace of a lawn, but only gullies and mounds and rocks and sand. Shrubbery, newly planted, was swept away, and large trees were left lying on their sides when the soil under them was taken.

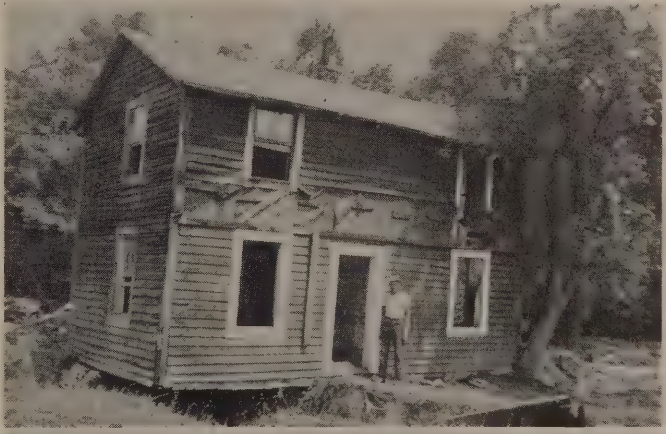
The Community Acts

Very soon after the flood the Salvation Army set up equipment at the Community Church to feed the people and direct

[Continued on page 29]

James Emmett standing by the door of his former home in which the family stayed all night during the flash flood. The entire house was moved against the apple tree at the right. In all, about twenty families saw their homes and possessions washed away.

This temporary house, now owned and occupied by Mr. and Mrs. Jack Huffer, is one of the six houses built by members of the near-by community. These pictures were taken by Aldine Brenneman, a minister in a near-by Mennonite congregation.



Book Suggestions for Christmas

by Melva Kauffman

Here is a list of good children's books that will make worth-while Christmas presents; parents, teachers, aunts, boys, girls—and all, will want to give such interesting gifts. Every child should find at least one good book among his Christmas presents. Order from the Mennonite Publishing House, Scottdale, Pennsylvania.

LET'S LOOK INSIDE YOUR HOUSE. By Herman and Nina Schneider (Author of *Let's Find Out, Now Try This,* and *How Big Is Big*). Scott. $1.50.

This is a picture science book about water, heat, and electricity. The house you live in is a wonderful house. You press buttons for light, turn faucets for water, and set thermostats to control the temperature in the rooms. Everywhere in your house from the doorbell at the front to the water drain in the kitchen there are things that seem like magic to the people who use them all the time.

The authors of this book try to explain this magic in a series of safe, easy-to-do experiments that show how thoroughly science has come into your home and made your daily living easier. You can see with your eyes how water flows up by itself, how real faucets work, how water can carry heat, what happens to cooled steam, where warmed air goes, and what makes the wind. No complicated expensive scientific materials are necessary—just round up a milk bottle, a key, a dry cell, some wire, a nail, a few ice cubes, and you're ready to begin finding the answers.

This book and the pictures help you make step-by-step experiments. The book won't give you the answers. It lets you have the fun of finding them out yourself. At the end of the book (page 40) you will find a picture quiz that sums up all the things you have learned from *Let's Look Inside Your House.*

Parents (especially fathers) have been enthusiastic about the Schneider picture science books (four in all) because these books help them to answer children's endless stream of scientific questions in a way a child can understand. Both Herman and Nina Schneider are trained teachers, and Herman Schneider is at the present time acting as a science co-ordinator in the New York City Public Schools. (Ages 7-11)

IN THE BEGINNING. By Robbie Trent. Westminster Press. $1.75.

The story of Creation, how the lost Holy Book was found during King Josiah's reign, the boy Daniel in captivity, the rebuilding of the city walls under the supervision of Nehemiah, and a King David story are among the Old Testament episodes which Miss Trent tells for kindergarteners. The book is beautifully illustrated by Nedda Walker. Miss Trent is the author of *Star Shone.* (Ages 3-5)

A PICTURE DICTIONARY OF THE BIBLE. By Ruth P. Tubby. Abingdon-Cokebury Press. $1.50.

Here is a book to help you with the unfamiliar words used in the Bible. It contains clear, simple definitions of nearly four hundred Bible words which often puzzle boys and girls. Many of them are pictured to further clarify their meanings. Ruth King has illustrated 145 words. "Extortion" is an example of one of the difficult words. The definition tells you that extortion is taking something from a person against his will. "Parchment" is the skin of a sheep or other animal dried in such a way that one can write on it. "Verily" means truly. "Usurer" is one who lends money and charges interest for its use. The book should help to make young boys and girls independent Bible readers. No more hard, meaningless terms to slow up understanding! Both text and pictures have been carefully checked for accuracy by Protestant, Catholic, and Jewish scholars. (Ages 7-12)

ANYWHERE IN THE WORLD. By Irma E. Webber (Author of *Up Above and Down Below).* Scott. $1.50.

Why do trees look dead in winter? What happens to grasshoppers in the winter? Why doesn't the rabbit get cold? What does hibernate mean? Why do jungle trees grow so tall?

In this science book for young children, Dr. Webber explores the fascinating ways in which plants and animals are especially adapted to live where they do.

Starting with plants and animals of the temperate zone, Dr. Webber first establishes the basic idea of adaptation. Some die every year when cold weather comes, but first they drop a seed or lay eggs that grow the next warm season. Some look dead in the winter but are only resting. Some store up food for the winter; others are protected from the cold by a heavy winter coat.

The idea of adaptation is then applied to the Arctic, the jungle, and the desert. The camel, the banana tree, and the polar bear are also specially equipped to live where they do.

But man has learned to live all over the wide world. Instead of adapting to his environment, he can adapt the environment to his own needs.

Books like this one are important. They encourage young children to look at the world around them and make simple generalizations about what they see. This is the beginning of an understanding of the wonderful world.

Dr. Irma E. Webber is a distinguished botanist who has been associated with the University of California, Carnegie Institute, and the U.S. Department of Agriculture.

A more recent book just off the press in March of this year is *Bits That Grow Big*. It is the story of plant reproduction told in simple, nontechnical language. Both books are illustrated in color by the author. (Ages 6-10)

TUMBLEWEED BOY. By Eleanor Hull. Friendship Press. $1.75.

Fourteen-year-old Colly Harper had the normal ambition to find friends and a chance to "amount to something." His wandering life as the son of a migrant family made it difficult, but Christian influences helped him to understand that "a boy isn't a helpless tumbleweed after all. A boy can always climb!" (Ages 11-15)

STORY OF CREATION. By Elizabeth Honness. Westminster Press. 65¢.

The author has collected for primary children some of the favorite stories from the Book of Genesis—Abraham's moving from Ur to Canaan, Esau and the mess of pottage, Joseph and his coat of many colors, also Joseph in Potiphar's house, how he explained the dreams of Pharaoh, his plan to feed the people during the dry years, and his reunion with his brothers. The book is illustrated in color and black and white by Robert Robinson. (Ages 6-9)

ABOUT PETER PLATYPUS. By Enez Hogan. Dutton. $1.25.

When Peter Platypus heard his grandfather say, "Platypuses are peculiar—Platypuses are not like any other animal in the world," Peter didn't even know what "peculiar" meant—but he wanted to know what the other animals in the world were like. It is that curiosity that starts Peter off by himself to see the animals of the world. You will enjoy each animal's reaction when he sees Peter. Anyone looks peculiar when seen for the first time, and especially when he comes from a different part of the world. Peter, although an animal, responds to the jibes and insults thrown at him because he is different much the same as children do who find themselves in similar circumstances.

Miss Hogan, author of the Nicodemus book series and Twin book series, adds this worth-while title to her long list of books. This is not one that belongs to any of the series books of which many of you are acquainted, but it is one you will enjoy equally well. (Ages 5-7)

FREDDIE GOES TO FLORIDA. By Walter R. Brooks. Knopf. $2.50.

If you eight to twelves want reading that's just plain fun, then you'll choose this rollicking tale of the Bean Farm Animals' trip to Florida.

Said Charles, the rooster: "Doesn't matter how cold and rainy it is, it has to be done." He was referring to his job of rising early and crowing to wake up the farm. In a meeting of all the farm animals in the cow barn, it was decided to follow the example of the swallows and go south for the winter. It was the wise old Scotch collie that reminded the enthusiastic group of their duty to Farmer Bean. Jinx, the cat, suggests just in time, to draw lots to see who shall go and who shall stay before a severe quarrel and possibly a fight developed.

Following the animals en route to Florida by the map which the Robin has drawn, and stopping at such places of interest as the white house stirs up plenty of adventure. Walter Brooks has a way with words as all readers of his books know. The sparkling style of *Freddie Goes to Florida* is full of rhythmic repetition and play on words which sends the reader into frequent gales of laughter.

Kurt Weise's drawings are not based on the snapshots taken by Freddie in Florida, but they are extremely suitable to the story, to say the least.

The book was first published in 1927 with the title *"To and Again."* It was recently reissued with the new title and new illustrations. (Ages 8-12)

THE FIRST THANKSGIVING

[Continued from page 19]

he set about eating it. He looked at the grave courageous face of Massasoit, glad he had been able to serve some of his own first American corn to this great chieftain and friend of Plymouth.

William was very hungry when he at last had time to join the feast. The celebration continued with games and races, and the Indians liked it so much that they rolled up in their blankets that night to stay until the next day.

When the last tallow candle was snuffed out and William jumped into his feather bed in the loft, the happenings of the day thronged through his mind—the feast, the fires, the brave Massasoit, Elder Brewster's blessing: "For providence and plenty on every hand . . . for a peaceful welcome . . . for bounteous freedom. . . ."

The new land was good. God was good. William fell asleep eager for the days to come.

A COMMUNITY HELPS IN A FLOOD DISASTER

[Continued from page 27]

the relief work. The church was situated in the midst of the area of destruction and was one of the few buildings not damaged. Perhaps the Community Church became a "Community" Church in a more real sense than ever before.

Mennonite people from Park View investigated the need for relief in the area (which is about twenty miles southwest of Harrisonburg) and brought back the report that there was something to be done. An interested group met in one of the homes in Park View to consider the possibilities, and it was decided that the Mennonites of the Shenandoah Valley would undertake the building of several houses, with each district raising money.

Plans were made to begin the work as soon as possible, funds were quickly raised, and at this writing the six homes are all completed and, with one exception, families have moved in. The families secured land on higher location. However, there was some delay at the beginning until deeds and contracts could be drawn up and lumber obtained. The Red Cross is aiding those who owned their own homes; so all the six homes that were Mennonite-sponsored were for families who had been renting. Five of the homes that were built are 14 x 16 feet, and one for a larger family is 14 x 20. Some of the families intend to enlarge the homes at their own expense. Labor to build these houses was, for the most part, free and was donated by Mennonite men of the valley. A large group of workers came out each day that was required for the building. Furniture for the homes was donated also, and the Salvation Army collected it and distributed it among the needy.

Through contacts made with those for whom houses were built, it was learned that, in general, they were not a church-going people. We should pray for these people that since their lives have been miraculously spared, they may begin to trust Him who is able to silence the storms and control the floods.

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Our Contributors:

Louise J. Peet and Faith Madden contributed the article on "And How's Your Light" to *Iowa Farm Science* from which consent was given to reprint in *The Mennonite Community.*

Christine Weaver is formerly from Elkhart, Indiana, and is now a missionary at Hochwan in West China. Before going to China she had training and experience as a dietitian.

Ruth Carper of Denbigh, Virginia, is at present in France where she is helping to care for homeless children. Some of her duties are to translate Sunday-school and summer Bible school materials into French. She is also teaching a class in English conversation.

Emma Sommers grew up on a farm near Kokomo, Indiana. She wrote the paper on materialism as an assignment in a course in the Mennonite Community while a student at Goshen College.

Shirley E. Greene of Merom, Indiana, is a Congregational-Christian minister who has studied the rural church and its problems in many parts of the country. He sponsors church meetings where the ethical questions of agriculture are discussed. His article first appeared in *Town and Country Church* and is reprinted by permission of the editors.

G. A. MacDonald is in the Division of Information and Education of the United States Forest Service. He prepared the article on farm wood lots by special request.

Ida Jo Martin lives in Maugansville, Maryland, and is mother of two young girls. Besides her household duties she writes a weekly column for a local newspaper.

Merna Brenneman lives at Park View near Harrisonburg, Virginia, and wrote the story on the Stokesville disaster from firsthand observation. She is a secretary and typist and at present is attending Eastern Mennonite College.

Melva Kauffman was born at Hesston, Kansas, and has taught in rural schools. At present she teaches education subjects at Hesston College. Her training includes special study of children's literature.

Ernest G. Lehman lives at Middlebury, Indiana, and wrote on Elkhart County poultry with a background of several years in this area. Before his present work with poultry he taught school for twenty years. His experience also includes the sale of farm machinery at Portland, Oregon.

Dear Reader:

LETTING YOUR LIGHT SHINE

Sir Harry Lauder tells how one evening he watched a lamplighter engaged in lighting the street lamps in a Scottish town. Quietly he went from one lamppost to another, leaving on each lamp a light to guide the traveler's feet. As he disappeared down the street one could trace his movements by the long trail of light he left behind him.

"Your business and mine," says Sir Harry, is to so live that, after our personalities have been lost in the shadows, we shall leave behind us a trail of light that will guide the steps of all who come after us."

A trail of light is the best evidence that we have been walking with Christ. "Let your light so shine before men, that they may see your good work, and glorify your Father which is in heaven."

—Russell Hoy in *The Ohio Farmer*

OHIO FARM LEASES

This is the title of Research Bulletin 683 and is published by the Ohio Agricultural Experiment Station, Wooster, Ohio. It can be secured for the asking.

A good lease should: (1) provide for and allow profitable farming; (2) give fair returns to landowner and operator; (3) guarantee good upkeep of farm; and (4) provide for a long-range leasing if possible.

In Ohio there are two methods of farm renting: cash and share. Formerly it was the custom for farm leases to begin on April 1; now March 1 is the usual date. On the average an Ohio tenant stays about six years on the same farm.

ORRVILLE COMMUNITY TO BEGIN HOSPITAL

The building of the Dunlap Memorial Hospital at Orrville, Ohio, will take place within the next year according to plans announced lately by the board of trustees of the Orrville Hospital Foundation. A construction company of Massillon and Cleveland will build the Hospital. It is estimated that the hospital will cost about $542,000.

Gifts from George T. Dunlap, retired New York publisher and former partner of the Grossett and Dunlap firm, are making possible the erection of the hospital, though according to the *Orrville Courier-Crescent* "at some later time the residents will be given an opportunity to make additional contributions."

SMALL POTATO CROP IN PENNSYLVANIA FOR 1949

The late potatoes in Pennsylvania had an almost rainless June followed by a hot July. As a result the production estimate is for 15,450,000 bushels or about 4,000,000 less than last year. The prospect is for the smallest harvest in fifty-one years in the state. The national production has prospects of being the second highest on record. The crop is expected to be one fifth less than that for 1948.

The heat and drought in Pennsylvania also reduced the amount of snap beans, cabbage, and celery.

[Continued on page 32]

CHINESE COOKING

[Continued from page 15]

recipe for which I am also including. Then followed such dishes as a steamed whole duck, including the head, and served in a bowl with its own juice, fried pig skin, egg rolls, do fu (soybean curd), and chicken and walnuts.

When we were finally served individual bowls of rice, we knew we had only one more dish to come, and that would be soup, for soup is always served last. The Chinese have mastered the art of making soup. Their chicken soup is superb, but this particular soup was made with small meat balls in broth with bits of green pea vines, and it was delicious.

When we had finished our meal, our hostess brought us individual hot washcloths for our hands, wrung from steaming, perfumed water. Then we retired to another room where we were served tea and watermelon seeds. After that it was proper to bid farewell to our host and hostess and depart.

The next meal I want to describe was served in a small, bamboo and mud hut, with a dirt floor. The room they invited us to enter contained a bed, a table, small bamboo stools, and a small mud stove. A few Bible pictures and scrolls with Scripture verses hung on the wall. The meal was most simple, with rice, two bowls of meat and vegetables, and a large bowl of turnips in broth, served from a large pot that was boiling away on a little charcoal burner. It was only a very common meal, but meant more to us than all the feasts we have attended. Why? Because we felt the same Christian bond of fellowship that we enjoy on similar occasions at home. As we sat there eating and watching the pot of turnips merrily boiling, I thought of the old proverb, "The pot boils, friendship lives."

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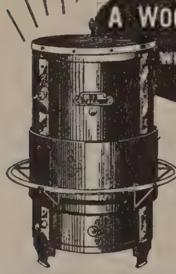

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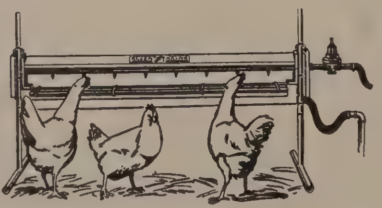

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SMALL POTATO CROP

[Continued from page 31]

Peaches were ripened ahead of time and before Labor Day most of the 1949 peach crop was moved from farm to consumer. Most of Pennsylvania's peach crop is grown in Adams, Franklin, and York counties. Thousands of people in and near these areas have formed the habit of combining a week-end pleasure trip with buying peaches and apples direct from the growers.

LARGE TURKEY CROP

The national turkey crop this year will be the second largest on record. A total of 41,107,000 birds are reported from the different states and this is twenty-nine per cent more than last year. The record of 44,000,000 was set in 1945. Growers in 1948 enjoyed a seller's market. Turkeys were in short supply and birds obtained were the highest on record.

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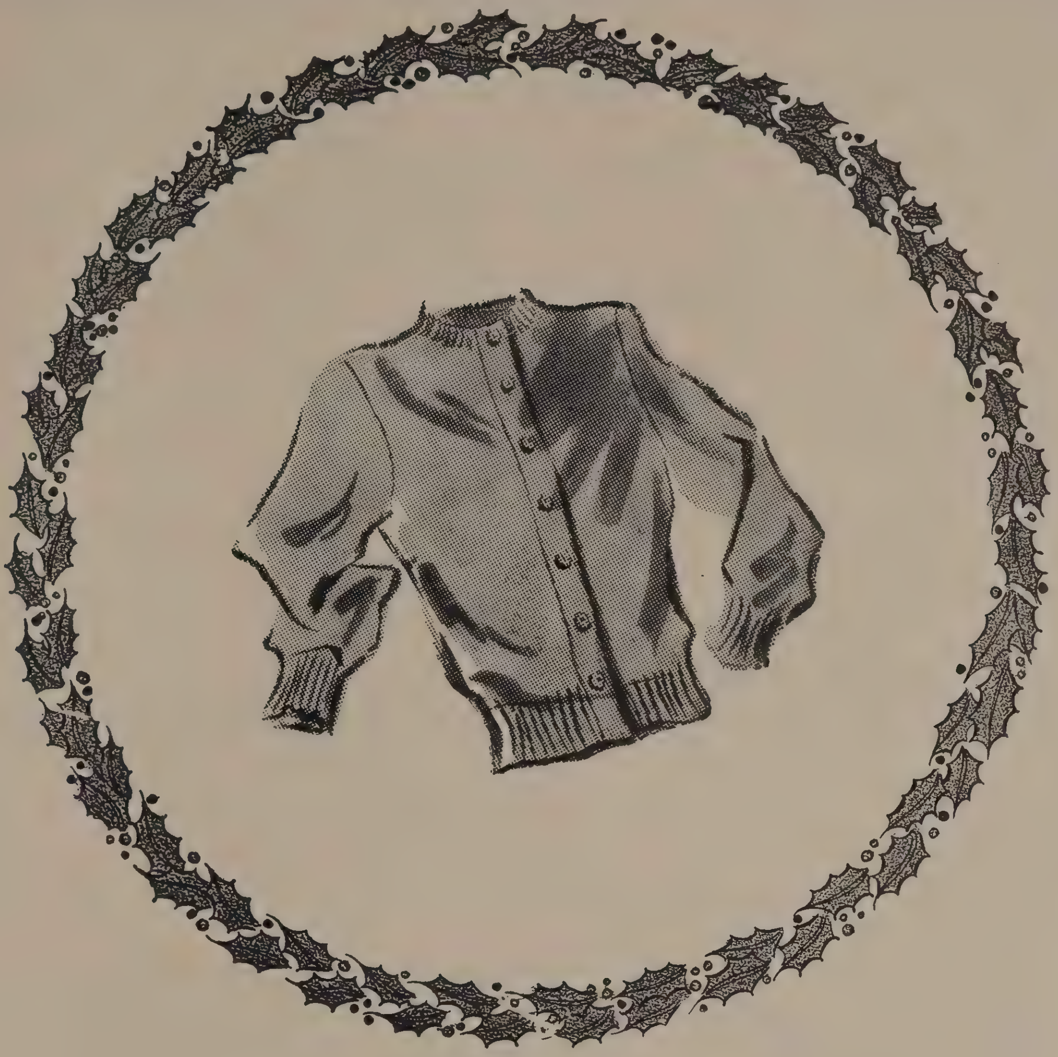

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Ready-Made Suits	$45.00 to $59.00
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Black Gabardine Topcoats (water repellent)	$45.00
Collar Buttons—one-piece pearl	15¢ ea.; $1.50 doz.
Black Rayon Scarfs	$1.95 and $2.50
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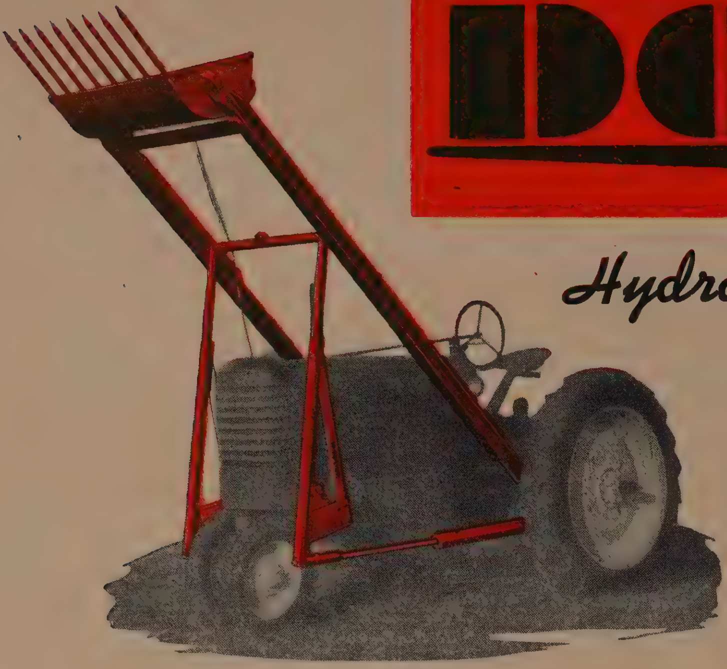

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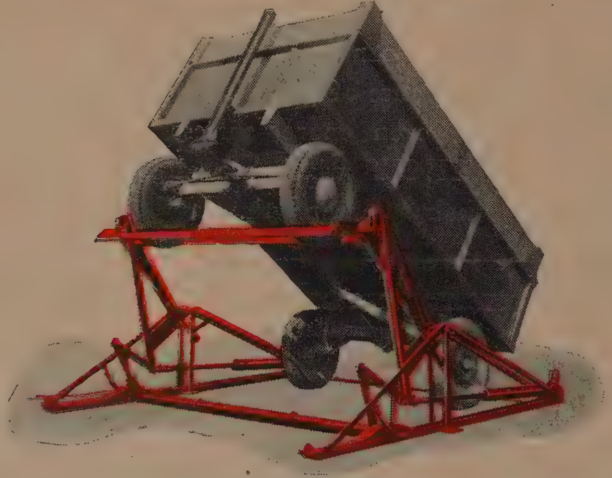

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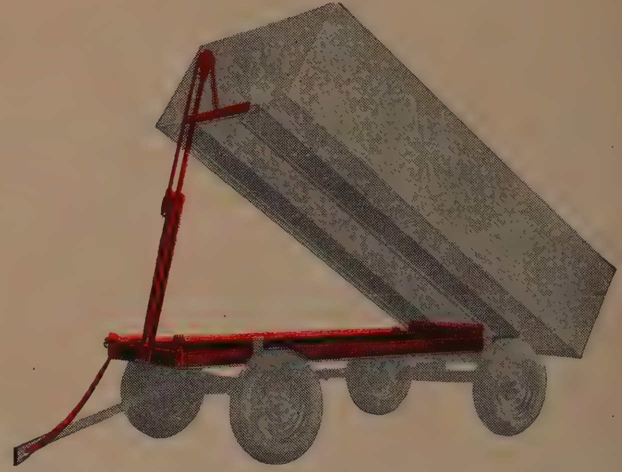

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THE MENNONITE COMMUNITY

DECEMBER

1949

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Our Contributors:

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Work

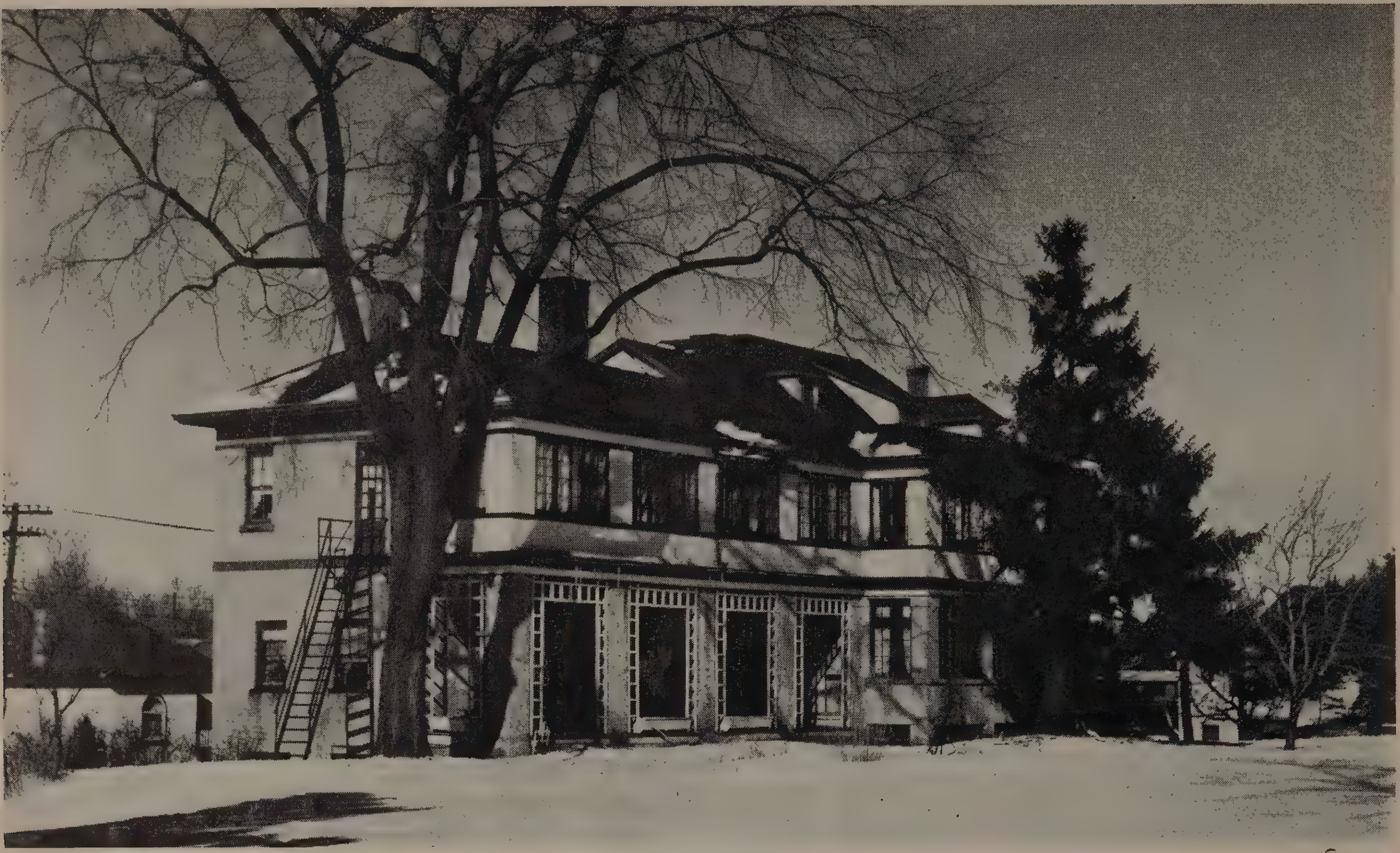
A Poem on Growing Old

Let me but live my life from year to year,
With forward face and unreluctant soul.
Not hastening to, nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To youth and age, and travels on with cheer.
So let the way wind up the hill or down,
Though rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

—Henry van Dyke.

BRAESIDE HOME
125

With the coming of winter snow falls on the steps to the main entrance of the Braeside Home at Preston, Ontario. The Home was originally designed as a rest home and a health center. Located on the side of a hill near the Speed River, it now serves as a home for aged people.



The old people have been called "the treasures of the church."

The Braeside Home is a three-story building and the grounds around it are beautifully terraced. It was built in 1912 and purchased by the Mission Board of the Ontario Mennonite Conference in 1942. Besides guest rooms the Home has quarters for a nurse and a dispensary room. There is also an automatic elevator in the building.

The Braeside Home

by C. F. Derstine

John A. and Dora Cressman are in charge of the Home. Here they are shown while off duty in the living room of their apartment which is on the first floor.

"Braeside Home" is a home of the aged. It had its origin in the warm hearts of two Christian ladies, who handed the sum of $2400 to minister Samuel Bowman, as early as 1912. This sum continued to grow by additional gifts until 1943. The late Josiah Cressman lent a considerable impetus to the project when he donated the proceeds of his home, near Kitchener, Ontario.

Names are meaningful. "Brae" is the Scotch for hillside. Such is the situation of the home. It is set on a hill, in the city of Preston, Ontario, with the Speed River flowing near by into the Grand River at Blair, Ontario. The former owners requested that this name be continued, and made a very large consideration possible in the low purchase price.

The Location

"Braeside Home" is beautiful for situation. Close by is main street of the city of Preston. It is located on a corner. The site consists of six lots, with frontage on three streets. There is a large grassy lawn, flower beds, and garden—with stately trees. Transportation facilities are convenient, there being half-hour bus service passing the Home, and a railway terminal within two blocks. Around the corner are several of the

Province of Ontario's noted health and rest institutions. One of them is now being changed into a "Home of the Aged." This will be a large institution, if the objectives of its sponsors will be realized.

The Building

The building is a three-story one with thirty-three rooms. The grounds are beautifully terraced, so that the upper lawn and garden are on the level of the second floor.

The first floor consists of the office, the superintendent's living room, the reception office, two dining rooms, a large kitchen with a built-in refrigerator, and the laundry. There is also a dumb-waiter leading from the kitchen to the other floors. On the second floor besides four guest rooms, two of which have private baths, are the ladies' sitting room, the superintendent's bedroom, five maids' rooms, two other bathrooms, and a shower room. The third floor has thirteen guest rooms, the men's sitting room, the dispensary, and the nurses' living quarters. Each guest room has a basin with hot and cold water on tap. The main part of the building has a fourth floor which provides more rooms. There is also an automatic elevator in the building. An excellent heating plant keeps the building in comfortable condition.

History of Braeside Home

This home was formerly named "Braeside Lodge." It was an institution designed as a rest home and health center. It was built in the year 1912, at the cost of $53,500. Later improvements added considerable value to the place. It would have been possible to sell this building to other groups for a higher price, but the owners preferred to keep its service on the higher and more Christian levels of life. For this reason they offered the building at the sum of $12,000 to the Mennonite Church for a home for the aged.

For more than twenty-five years, individuals and groups in the Mennonite Church of Ontario had been urging the establishment of such a home. By the year 1942 the fund had reached $7,000. Other sites were given a fair consideration; one of them had been offered freely but was not deemed suitable. In 1937 an organized effort was made by the church conference by the appointing of a committee to study the question and to introduce it to the Mennonite churches of the conference district. "Braeside Lodge" was inspected in 1942 and the inspectors were favorably impressed. The Ontario Government Inspector reported favorably. The Preston City Council offered to reduce the assessment to $8,000 if the buildings would be used for such purposes as the housing of the aged. In June, 1942, the Ontario Conference at Zurich, Ontario, acted favorably. The Mission Board of this conference was commissioned to purchase, finance, and bring into operation as a home for the aged, the afore-mentioned property. The outcome of this and subsequent actions is the present home for the aged.

The present staff consists of: Superintendent, J. A. Cressman; Matron, Dora Cressman; Cook, Rhea Schisler; Assistant Cook, Susannah Brubacher; Housemaids, Helen Lindhorst and Sophia Vale; Nurse, Mrs. Ed. Swartzentruber; Maintenance, Walter Helmuth. (Bro. and Sister Helmuth are serving under the Service Unit.)

The supporters, the board, the staff, and the "guests" have sought to make the institution a real home, a truly family circle. For this reason the word "inmates" was barred. The conventional names in the home, father, mother, sister, and brother, are impossible. Consequently, the word "guests" has become the usual expression. Truly, the effort is made to have a house in which love abides and friendship is a guest.

There are at present 26 guests in the Home, this being the capacity. Their ages range from 55 to 93 years. Six of these are under 70 years, ten between 70 and 80 years, eight between 80 and 90 years, and two over 90 years.

The denominational affiliations are: Mennonite, 13; United Missionary, 4; Evangelical United Brethren, 2; Presbyterian, 2; Lutheran, 2; Pentecostal, 1; United, 1; Christadelphian, 1.

Live Long and Like It

Improved living conditions, health education, medical science, and a falling birth rate have given us a population in which older folk are preponderant. The average life expectancy, which in 1900 was 48 years, by 1930 reached 60 years and is now 67. Now that more years have been added to life it is up to us **"to add more life"** to the years of old folks. This is why a wise man prayed: "Lord, keep me alive as long as I am living." This is partly the responsibility of others as well.

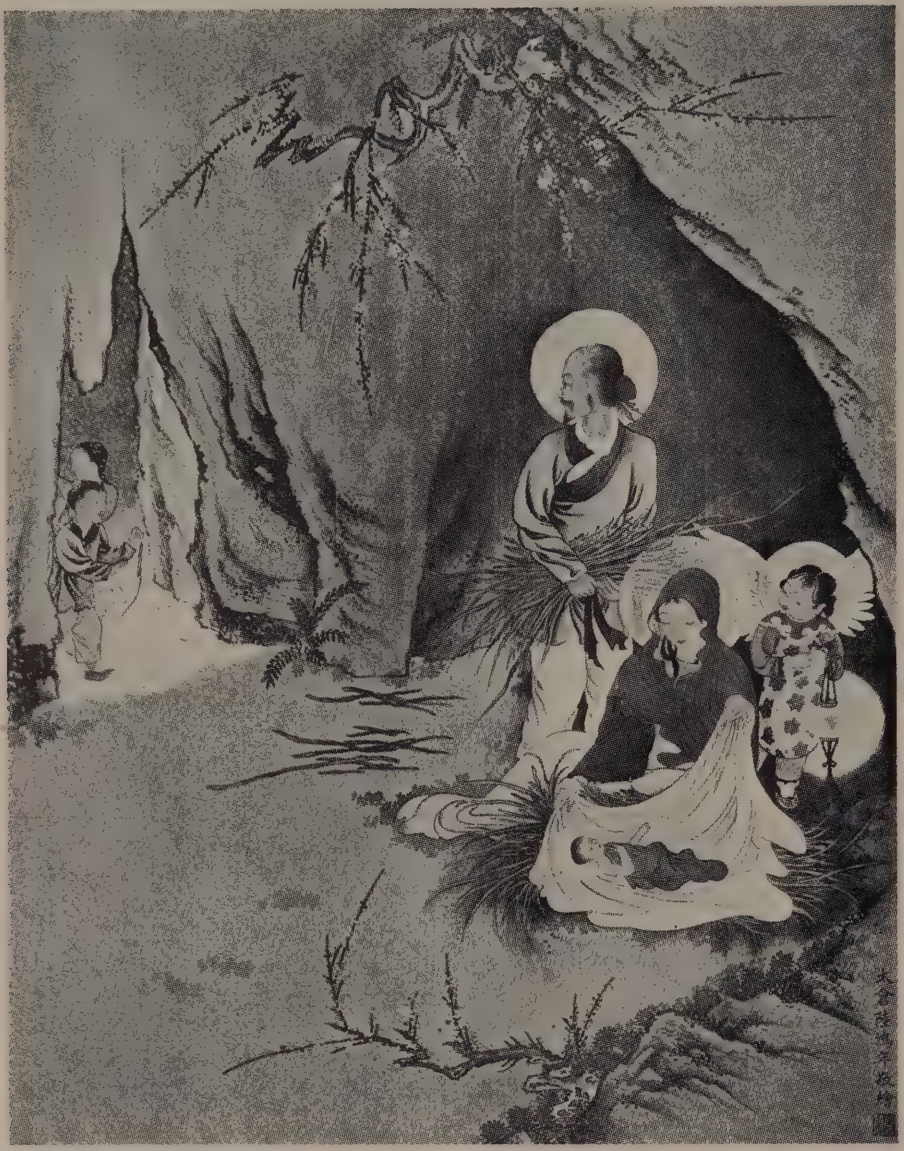
The home provides church activities; Bro. Merle Shantz is pastor, and other ministers assist. Programs are rendered.

[Continued on page 33]

Food for the twenty-six guests is prepared in this kitchen and is served in the two dining rooms. The kitchen has a built-in refrigerator.

Guests at the home range from fifty-five to ninety-three years in age. Walking is the chief pastime for the men. The women knit, crochet, piece quilts, and braid rugs.

THE YOUNG COMMUNITY



An Old Christmas Carol

Oh, wake ye, little children,
  And be of goodly cheer.
Yon sun so high along the sky
  Hath shone two thousand year.
And once it saw a little child
In manger lying undefiled,
And all about the cattle mild
  Did lovingly draw near.
So wake ye, little children,
  And be of goodly cheer.

Oh, wake ye, little children,
  And let each heart be gay.
Good will to men they caroled then,
  And why should ye delay?
Awake, awake, and rise and sing,
And greet ye every living thing,
For man and beast did greet your King
  On that first Christmas Day!
Then wake ye, little children,
  For this is Christmas Day.

—Selected.

A Chinese artist painted this picture of the Christmas story. See baby Jesus wrapped in "swaddling clothes" while Mary takes care that no harm comes to Him. Joseph is bringing more straw to soften the baby's bed. Even the little angel helps by holding a light. Children are coming in the doorway of the cave to see the baby. The scene is the same as we usually see in Christmas manger pictures, but this Chinese artist has given a touch of his country to everything. The people are Chinese or Oriental people. Usually our artists paint Mary and Joseph like we are (we're Occidental). But when Chinese boys and girls read the story of Jesus don't you think this is the kind of a picture they imagine? And why shouldn't Jesus be painted as a Chinese? He came to save all people, you know. He is the Saviour of the children in India, Japan, and China just as He is our Saviour. He fills the need of yellow, black, brown, and white people. He can help old, old men or little children to live Christian lives no matter where they live and how they dress. Don't you think it wonderful that people of every nation can picture Jesus looking just as they do? It makes us want to rejoice with the psalmist—

Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
For God is the King of all the earth.
Psalm 47:6, 7a

Make Your Own Christmas Decorations

Decorations for your Christmas tree. These decorations could also be hung in windows.

1. Buy colored cellophane straws, cut them in short lengths, and string them.

2. Cut stars out of silver or gold paper (save such paper from old Christmas greetings) and hang them by black thread. Use the star pattern on this page. Stars of many sizes and lengths look nice dangling in a big window.

3. Tie blown-up balloons on your tree.

4. Use the three patterns below to make colored bells, trees, and angels of three dimensions. For each bell figure cut out three bells and fold them in half as the dotted line shows you. Paste one half of the back of one bell to a second bell. Paste the other half of the second bell to half of a third and paste the remaining halves together. Do the same for the tree and the angel.

5. Make various cone decorations by pasting or stapling semicircles (half circles) of colored papers which were made with a compass.

   a. Decorate one cone with circles. Scallop a circle and cut out a round hole so that it will slide down over the cone. Do the same with a smaller circle.

   b. Fringe cones of several different sizes and fit them into each other.

   c. Cover bright paper cones with cones made of white doilies.

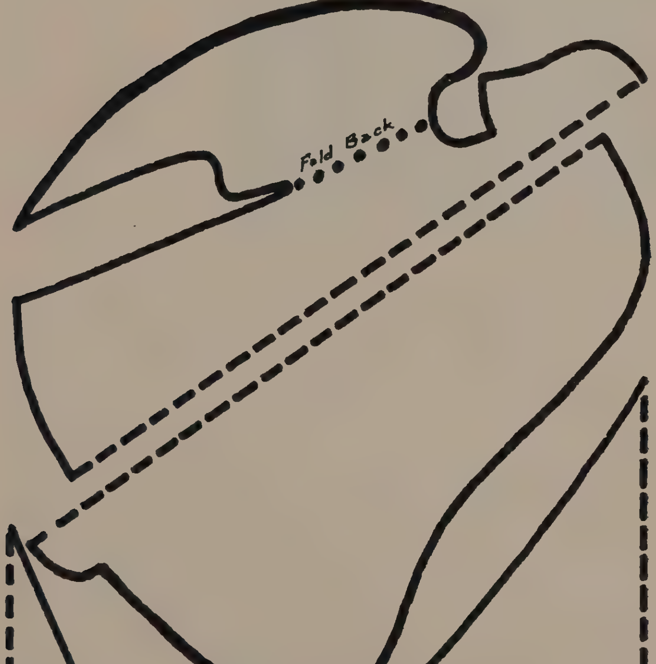
6. String popcorn for your tree.

7. Paint the tips of pine cones white and hang them with black thread.

8. With paper scrap strips fold long springlike chains, such as found in a jack-in-the-box. Don't make the strips wider than one-half inch.

A Christmas Wreath

Cut across the grain through the entire thickness of a bolt of crepe paper. Thread needle, and knot two ends together. Take running stitches through center of unfolded strip, pushing paper toward knotted end of thread, to form gathers. In adding extra lengths, lap one over the other. After end of strip is reached, push paper more toward knot. When gathers are as tight as possible without causing paper to tear, fasten thread. Beginning at knotted end, twist paper around thread in one direction and with as many twists as possible. When paper is completely twisted, join ends of wreath. Really it looks like something you bought in a store!



Music in the Home

by F. Rose Buckwalter

The character of a home is like the quality of its music.

Our homes are either a haven of rest and joy or they only emphasize the stern and hard realities of life. We have these things with which to contend and how they would get us down and sap from our spirits all the courage and strength which we may possess. Joy and gladness and peace have no better expression than in song. "Music hath charms to soothe" may sound trite, but it nevertheless is a truth of the ages. Even in sorrow or keen disappointment, singing, though accompanied with tears, will comfort next to the sweet words of the Bible. Little children from babyhood respond to the rhythm of a lullaby or motion song. Wise is the mother who stores her mind and heart with a wealth of such treasure and who loves to take time to train baby lips and bodies to the sheer pleasure of singing. The mother whose heart is full of song will be better able to cope with the difficult problems of life and discipline of children. The following poem expresses my thought on this high calling:

The Supreme Art

There's many an unpainted picture,
There's many an unwritten song,
Deeply hidd'n in the heart of our nature,
In the throb of the hurrying throng.

We long for the brush of the artist,
We sigh for the pen of the sages,
While before us unpainted, unwritten,
Are purest and loveliest pages.

In childhood's untarnished adventure,
Are pictures of precious delight,
If we blend in the growth of their nature
The colors of love and sunlight.

Dear mothers, come paint on your canvas,
Come write out your unwritten songs,
Oh, sing with sweet music and gladness
The joy that to childhood belongs.

When we speak of music in the home there are a number of things which this includes: vocal, instrumental, radio, and recordings. Many homes today have all these, and most homes have at least some. Pity those who have no interest in any.

Singing is first on my list because it has always been the greatest asset to my home life. In my childhood home it had the greatest emphasis. Singing eased the burden of hard work even for the little girls who washed the dishes to its accompaniment. It made delightsome many a task, even to hoeing weeds in the garden or field. Memory still lingers around the old doorstep where with big brother we sang the song of the whippoorwill in the evening twilight after the work was done. Most sacred of all those memories are the times we sisters stood around Father's chair as he held the book and with him we sang song after song of the hymns of Zion.

Human nature is rhythmical. God made us so. We respond unconsciously to it in some way or another. In this natural tendency we should seek to use and cultivate it to glorify God as well as in any other natural gift we have been given. The musical instrument, as old almost as the world, has developed out of this need in human nature. To totally deprive a very musical child of any instrument whatsoever is not only discouraging to the child but hinders the development of his natural gifts. A child can do much for himself in his imaginative nature by using other things as musical instruments, but the skilled training which could be given to replace that desire would do far more for the happiness and well-being of his nature, even if it is just a mouth harp which he uses. It requires great skill to play a mouth harp well.

Our greatest hymns were written by people who knew and understood music in its smallest detail, both vocal and instrumental. Many of the sweetest songs we love are excerpts from some great oratorio, as "The Messiah" or "The Holy City." These are instrumental compositions which have been built around some of the grandest passages we find in the Word of God. We miss part of the meaning when we do not hear the instrumental background in which these words are couched. This is understood by those who have a musical education and know how to appreciate its spiritual emphasis.

We learn better in our homes to appreciate the best in music if we allow our education to follow, not the line of least resistance, but that of choosing the very best, however difficult. I feel sorry for the young people of a home who know and sing only the "cowboy" type of music. They can never appreciate the greatest and best in the classics or even the hymns and songs of our church. This should be a matter of concern with parents.

The radio and also recordings can do much in our homes in the educating of our tastes. If parents are unable to control the use of the radio, just keep it out of the home until the family can use it wisely. There is much good music on the air even though there is more which is not good, but it isn't necessary to keep the radio turned on from morning until night. We can be thankful for the control knob. It is wise to have the combination radio and phonograph, for then one can always refer to the recordings when nothing worth while comes over the air. There are many valuable recordings of the highest type of music. There is so much of the best that we need never stoop to anything trashy or low. It is possible to procure good Gospel songs as well as the classics, records such as "The Messiah," or the great soloists as Marian Anderson and others. Our church colleges are prepared to make a number of quartet and chorus recordings for sale to the public. There are surely enough good records on the market, even for little children, that we can avoid training them to prefer and enjoy the popular hits of the day. A little child can more easily learn to love and appreciate such grand hymns as "Nearer, My God, to Thee" if his mind is clear of cobweb jingles and jazzed up tunes.

A FAMILY QUARTET

The family of Melvin Wolfer at Sweet Home, Oregon, goes a long way in furnishing its own music. The four children are shown here singing in their home. They also sing at public programs in the school and church. Sally Jo sings soprano and Donna May sings alto. Junior's part is tenor and Robert sings bass.

The importance of all this depends on my attitude to it in comparison to other things. To me it is all important that the love of music and its study be one of the chief pursuits in my home. The character of a home and those who come from it is revealed by the type of music which they love and which you hear them singing. There are today many outside interests which may absorb the time of the young, and happy is the parent who has laid a good foundation of interest for the noblest and best by much singing and listening to beautiful music.

We are too apt to consider everything else of more importance than the musical education of our children. Why should the three "R's" always have the balance of emphasis? A child who is taught to read notes from the first grade will be able to read a song at first sight just as he reads a book. I am for music teachers in the schools who teach the best there is in music.

We need music for the soul just as one woman said, "I plant flowers for the growth of my soul." People who sing when life doesn't go by like a song will not so suddenly break physically, mentally, and spiritually as he who has no song in his soul.

The influence of music in our homes, on ourselves, and on others, will always depend on the emphasis we put upon it. If father and mother sing much, then it is most probable the children will do the same. When children are singing or enjoying their music lessons they are usefully employed. It is a recreation of a certain type to them. Their minds are wholesomely engaged in worth-while activity which will develop them in the finer things of life. There can be that possibility of delving into a certain type of music which would lead to evil and would cause others to be influenced in the wrong paths. But almost everything in life around us has possibilities for good or evil. The teacher who follows his or her subject to its climax can leave God out of every subject. So it is with music. But to find the best is the duty of the Christian. There is so much of this type that we have no room for the second grade, much less for the evil.

Group singing at the worship hour is one of the finest ways of keeping family ties intact and also of worshiping God as a unit. Group singing at other times of leisure is also a welding process in the home. Children singing together in quartets and trios have a splendid activity which is very wholesome. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Also in another place we read, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Is our music and singing to bring honor to ourselves or is it the expression of a heart of praise to God who put music in our hearts?

As parents it is our privilege and duty to so live ourselves and so direct the music of our homes that God will be glorified in it.

Co-operative Principles and Practices

by J. Harvey Yoder

"Our Mennonite communities should have the elements that make for success in co-operation."

Co-operation has been termed "The Golden Rule in action." It is a way of life that concerns two or more people. Co-operation and individualism are commonly thought of as being opposed. Rather they are complementary. To a certain point the individual effort is necessary, but to fully accomplish the individual aim the co-operative principle must be employed.

In the comparatively simple life of our forefathers, rugged individualism had its day. But even in that day co-operation had a firm place in the community life of our Mennonite ancestors. To this fact witness the records of barn raisings, exchange of help in farm work of many kinds, sharing of losses in fires and accidents, and many such activities where the individual interest was subordinated to the common good.

Co-operatives and co-operation are comparatively recent terms but the principle has been used throughout the history of mankind. Since the days when the Rochdale system was inaugurated the co-operative movement has grown rapidly and is now used in many phases of community life. Its success has caused strong opposition from those who saw in the co-operative way a loss of opportunity to profit at the expense of the individual. As a result, a strong propaganda program has been abroad against co-operatives in general. Legislation has been sought to curtail and hamper the operation of co-operatives. However, federal and state legislation has been favorable to the operation particularly of agricultural co-operatives. It is now estimated that nearly one half of the agricultural products

On the evening of August 9, 1949, lightning struck on the farm that belongs to Jonas Bauman's widow near St. Jacobs, Ontario. This picture shows the barn nearly burned. The barn had been insured with the Mennonite Aid just three days before the fire.

Seventeen days after the fire nearly five hundred men from the various churches in the district came together to rebuild the barn. The timbers were all laid out the night before so that the men could go to work immediately. This picture was taken at 9:45 A.M. when the new framework was already far on the way to being erected.

produced in the United States are handled in some way through co-operatives.

We may well consider whether the co-operative way is desirable or needed in our Mennonite way of life. Needless to say, the conditions in which we find ourselves are vastly different from those under which our parents and grandparents lived. The tendency today is for mass production, consolidation, and the assembly line methods where the individual is only a cog in the larger unit. As we see this tendency increasing among us we may well inquire what may be done to meet the threat to our community life as we have had it for generations.

The Purpose of the Co-operative

With the changes that have come about in our American way of life in the past three or four decades, we have also moved in the direction of individualism. This is perhaps especially true in our communities that have become largely industrialized. In many places no longer is the common good of primary importance but the individual struggle is to advance individual and often perhaps selfish interests regardless of other individual or community interests.

Under these conditions it has become increasingly difficult for even our farmers to function efficiently both in marketing their farm products and in purchasing their needed supplies.

Let us consider a few of the principles that underlie co-operatives:

1. A co-operative must supply a need that is not met by some other agency now existing.
2. It must operate for the good of all its patrons.
3. Its service to its members is in proportion to their patronage.
4. It is not controlled according to capital invested but all members have equal vote in its management.
5. It is an agency to accomplish by united effort what often the individual could not do.
6. It may be a means whereby those who might be able to operate successfully as independent units, could be of much service to others in the community.
7. It is a nonprofit organization and returns to its patrons its receipts after deducting expense of operation.
8. To be income tax-exempt it must treat members and nonmembers alike.
9. If on a tax-paying basis, it may deduct from income tax assessment the amounts returned to its patrons as patronage refunds.

In this area of big business the small operator is at a disadvantage in the world's markets. An individual producer may be good as a producer but may not have the ability or opportunity to market to an advantage or to purchase his needed supplies economically. To such the co-operative is the medium that functions for him leaving him free to operate in the work for which he is fitted.

As members of a community, we have many interests in common. The co-operative is but one expression of those interests and implies a loyalty to each other and to their association. The success of a co-operative depends largely on this loyalty.

Co-operatives in Mennonite Communities

The co-operative has been of service in some of our Mennonite communities but to a rather limited extent. This may be due to some extent to the propaganda against them and partly to a fear it might lead to entanglement in the unequal yoke. A lack of understanding of the operation and possibilities of co-operatives may also be a factor. Many co-operatives have been begun only to become failures. We will not discuss here the causes of these failures. The factors that make for success have been pretty well established and need to be carefully studied in any attempt to organize a co-operative group.

The ability to work together for the good of all, the willingness to defer to the opinions of others, and the desire to bring benefits to others, are in my opinion some of the factors that make for success. Sound business principles must of course be followed. There is no area in human life where a man's true character reveals itself so clearly as in his business relations. There is therefore much opportunity for the exercise of charity and forbearance and deference to others. The operation of a co-operative in this spirit will be a factor to unite and bind together more closely those who are thus associated. It will promote a better understanding of each other's problems and difficulties. It will also provide a center or medium through which community interests may function.

May it not be in order then for our various Mennonite communities to consider whether there is not some phase of their community life where co-operative organization would be an advantage or help to it? In times of prosperity such as we have now, the need for co-operation is not felt as keenly as during hard times. It has been said that "Co-operatives are born in depression and die in prosperity." This need not be, however, and I believe that today there are many places and many activities in our communities that have a need for co-operative work. While some co-operatives have failed, many have been of much help to neighborhoods as well as to individuals. It would seem that our Mennonite communities should have the

[Continued on page 29]

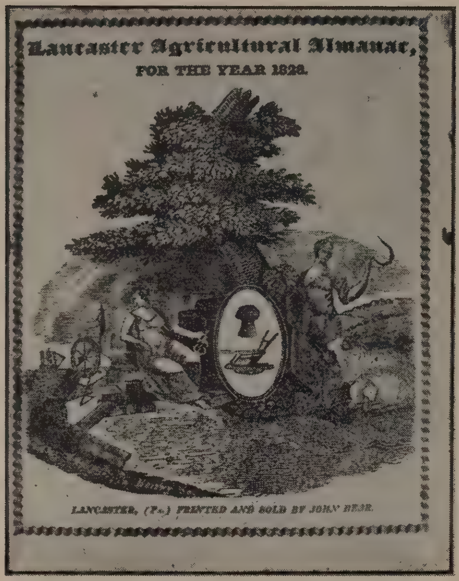
Nearly one hundred women fed about three hundred men at mealtime. Most of the women who came brought along some food. The meal was served on a table in the lawn that surrounds the brick house.

By 6:00 of the next day the new barn had its roof on and the barn doors were nearly ready to put in place. Since the insurance in Mennonite Aid did not cover the entire loss the remainder was met by offerings from the churches near by.

Almanacs Through the Years

by Gerald S. Lestz

The treasures of the almanac are still to be had.



Lancaster Agricultural Almanac,
FOR THE YEAR 1828.

LANCASTER, (Pa.) PRINTED AND SOLD BY JOHN BEAR.

Almanacs have hung by the kitchen fireplace in Mennonite homes for generations. Here is a reproduction of the Lancaster Agricultural Almanac as published by John Baer in 1828. Note the sailboat to the left.

Did you know that Columbus used an almanac as he sailed on the voyage which ended in his discovery of our continent?

He did.

Did you know that Benjamin Franklin won his early fame with "Poor Richard's Almanac," which he published under the pseudonym of Richard Sauders?

He did.

Did you know that George Washington first received the title, "Father of His Country," in an almanac printed at Lancaster, Pa., in 1779?

He did.

Did you know that Abraham Lincoln once used an almanac to establish the innocence of a man accused of murder?

He did.

The almanac has played an interesting part in the history of nations as well as of individuals. Its origins date back thousands of years and its uses have been manifold. The almanac you buy today carries on an ancient tradition, yet keeps up with the current day.

Ahead of Its Day

In fact, the almanac is **ahead** of the current day, for it gives you information which tells the positions of the planets and the stars a year in advance!

If you study the almanac pages, and learn the significance of what they tell you about the skies overhead, you can learn much of personal value. You can then look above you and identify the wondrous sights that are shared the world 'round.

"Consult your almanac daily. Make it a habit, and you'll always know, 'Who goes there' in the heavens," says Maurice T. Brackbill, in his informative volume, "Evenings with the Stars."

Almanacs in America date back to the earliest days of publishing in the New World. Time was when almost every town of any size had its own almanac, or several competing almanacs. Through the years, most of these have disappeared, until today there is only relatively a handful of these publications still in existence.

Since all almanacs would apparently give the same information on the planets and the stars, you might ask, on what basis could there be any competition?

The answer to this is that in addition to this information on the heavenly bodies, each almanac presents reading matter designed to instruct and entertain the purchaser. And since each publisher has sought to make his almanac a distinctive product, these annual volumes have served an important role in American home life.

By the Kitchen Fireplace

To have an almanac hanging by a string next to the kitchen fireplace or stove has been a family custom from the earliest days of the colonies. It was indeed a custom carried over from European homelands. In many early households, historians relate, the Bible and the almanac were the only reading material of the settlers.

One of the earliest and best known printers of almanacs in America was Christopher Sauer, who opened his print shop at Germantown, Pa., in 1738, and started publishing an almanac the following year. This was "Der Hoch-Deutsche Americanische Calender," and was printed in German.

Many almanacs printed in German were issued both before and after Sauer's but virtually all disappeared at the time of World War I. At least one is still being published, by John Raber at Baltic, Ohio.

John Baer, of Lancaster, Pa., who printed the first folio Bible in America, began publishing almanacs in 1825. The German edition of Baer's Lancaster Agricultural Almanac ended about thirty years ago, but the English edition has appeared annually since 1825 and is probably the oldest in Pennsylvania in continuous publication.

Readers of **The Mennonite Community** are all probably familiar with the **Family Almanac**, published by the Mennonite Publishing House at Scottdale, Pa. Now about to enter its eighty-first year, the **Family Almanac** contains a variety of helpful articles and a complete directory of the ministers of the Mennonite Church. This almanac differs from others in that it attempts a Christian approach to the problem of the almanac.

Anything Under the Sun

If you were to make a listing of topics covered in almanac articles over the centuries, you would find virtually everything of interest to man. The original American almanacs contained mainly agricultural instruction, court calendars, recipes, religious reflections, philosophy, and almost always a touch of humor. A number presented historical articles, sometimes continued from year to year, illustrated with wood blocks.

Dr. Russel W. Gilbert, of Susquehanna College, made a study of items appearing in Baer's Almanacs over a long period, and found the list "amazing." Here are just a few: nutritive qualities of charcoal, influence of the moon on agriculture, gold hunting in California, railroad signals, the great April snow storm of 1873, ventilation of sleeping rooms, care of the teeth, how to make scrapple, the typewriter on the farm, carrots as a cure for night-blindness, and the family budget.

Almanacs provided a vast treasure of information at a small price in the days before daily newspapers and weekly and monthly magazines appeared. In many cases they served as schoolbooks—and the triangular multiplication table they presented is still a standard item for some of the current day. Today's almanacs carry on in the same vein, bringing their readers selected reading which is of interest throughout the year to every member of the family.

Almanacs hold the attention of many farmers because they contain information on the phases of the moon as well as additional data which serves as a guide to planting. There are countless owners of outstanding farms who regulate their agricultural activities by "the signs," and can show excellent crops to substantiate their beliefs.

It is true that many persons—scientists and laymen—scoff at "the signs." Nevertheless those who follow these rules handed down from generation to generation laugh right back and point to their results in blooming acres and well-filled barns.

The almanac has served other uses in the home. Many families preserve an almanac for each year in which one of their children was born. Others use the pages for notations and records. And in some cases the almanac has proved of value to a person who knew the date on which he was born, but not the day—or vice versa.

Good Advice to Everybody

In closing, here are a few gems of wit and wisdom gathered from various old almanacs, which may bring a reminiscent chuckle or a nod of agreement from readers:

If wisdom's ways you'd wisely seek,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.
—Farmer's and Mechanic's, 1854.

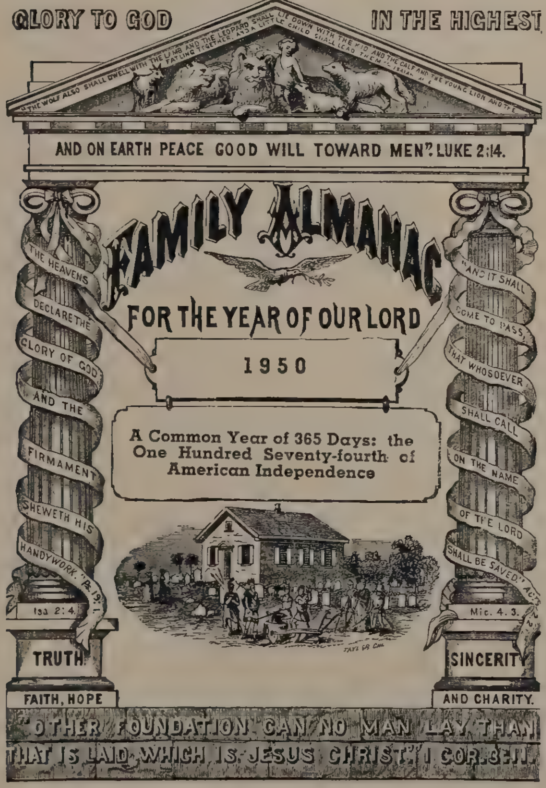
When you call on a female and find her with her sleeves rolled up, at the washtub, and she does not blush or apologize, make her your wife as soon as possible. She is worth her weight in gold.—Uncle Sam's, 1854.

A schoolmaster said of himself, "I am like a bone—I sharpen a number of blades, but I wear myself out in doing it."—Columbian, 1841.

A new-married gentleman and lady, riding in a chaise, were unfortunately overturned. A person coming to their assistance, observed it was a very shocking sight. "Very shocking, indeed," replied the gentleman, "to see a new-married couple fall out so soon."—Farmer's and Mechanic's, 1834.

We often overlook the blessings which are in our possession, to thirst after those which are out of our reach.—Town and Country, 1825.

The best practical rule of morality is, never to do anything which you should be unwilling all the world should know.—Baer's, 1835.


GLORY TO GOD
IN THE HIGHEST
AND ON EARTH PEACE GOOD WILL TOWARD MEN." LUKE 2:14.
FAMILY ALMANAC
FOR THE YEAR OF OUR LORD
1950
A Common Year of 365 Days: the One Hundred Seventy-fourth of American Independence
THE HEAVENS DECLARE THE GLORY OF GOD AND THE FIRMAMENT SHEWETH HIS HANDYWORK. PS. 19:1.
AND IT SHALL COME TO PASS THAT WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED. ACTS
Isa 2:4.
Mic. 4.3.
TRUTH
SINCERITY
FAITH, HOPE
AND CHARITY.
"OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID WHICH IS JESUS CHRIST." I COR. 3:11.

THE FAMILY ALMANAC ENTERS ITS EIGHTY-FIRST YEAR

The *Family Almanac* was first published in 1870 by John F. Funk & Bro., Elkhart, Ind. Beginning with the 1909 issue, the Mennonite Publishing House, Scottdale, Pa., has continued its publication to the present time. It has been issued annually since 1870, the 1950 issue being the eighty-first year of publication. The highest circulation of any year was 25,000.

The *Family Almanac* has filled a need in the field of Mennonite literature. First of all it has served its constituency as a calendar and an almanac, providing necessary astronomical information for the farm and home—such information as holidays, moon's changes and phases, location of planets and constellations, eclipses, time for rising and setting of sun and moon, etc.

The 1950 *Family Almanac,* ready for distribution, contains besides the regular calendar almanac material, excellent articles for all members of the Christian home, for young and old. The articles are as follows: "From an Old Motto" (poem), by Miriam Sieber Lind; "The Christian Home and the World Outside," by Paul Peachey; "Plan to Save a Life," by H. Clair Amstutz, M.D.; "Spending Money Wisely," by Ruth Brunk Stoltzfus; "Think Before You Marry," by Christmas Carol Kauffman; "Sight-seeing in the Sky" (poem), by M. T. Brackbill; "Weather Forecasting from Local Indications," by Ivan W. Brunk; "Try These Recipes" (17 tasty recipes), by Elizabeth Hernley; also two pages of various tables of measurement and several pages of notes for the home, farm, garden, and poultryman. The Ministerial Directory is also revised and brought up to date. The *Almanac* continues to find a welcome in thousands of Mennonite homes.

Editorial

The Aged Are a Part of the Community

More and more old people are to be found in our communities. One reason for this is that the life span has been lengthened. In the days of Julius Caesar the average life, it is claimed, was twenty-seven. By 1800 it had increased to thirty-five and by 1900 the average life span was nearly fifty years. Today the average length of life for women is sixty-nine years and for men it is sixty-four years.

The story on the Braeside Home shows how certain communities are taking steps to make old age the pleasant and productive time it should be. A similar story could be told of other old people's homes in other communities.

Yet who would say that the aged people are finding themselves as well as could be? A study of forty-nine retired men in a Pennsylvania county showed that four out of five were less happy after retiring than before. Over sixty per cent felt they were making fewer friends than they used to and most of them said they no longer get to see their old friends.

In planning to build homes for the aged, committees are frequently told they should build large homes because of the growing number of older people. Besides providing homes for aged people, are there not other things that can be done in behalf of older people? Some church people pay regular visits to the county old people's home and hold religious services. Such services could no doubt be more frequent. Visitors to homes of this kind should make it a point to learn how well these people are being cared for. Some churches have hearing aids in the pews for the older members. It is a beautiful occasion when the aged people of a church or community are honored on their birthday, baptismal, or wedding anniversaries.

What more could be done in your community to help make the last years the best years?

Learning About Co-operatives

Elsewhere in this issue is an article by J. Harvey Yoder on the principles of co-operatives. Gradually more and more readers of *The Mennonite Community* are learning about co-operatives. Sometimes this information is from sources which would make the co-operative movement about equal to the kingdom of God itself. From other sources comes information about co-operatives that paints them as tax-dodging criminals. Many people think the truth can be found by adding these evaluations together and dividing by two.

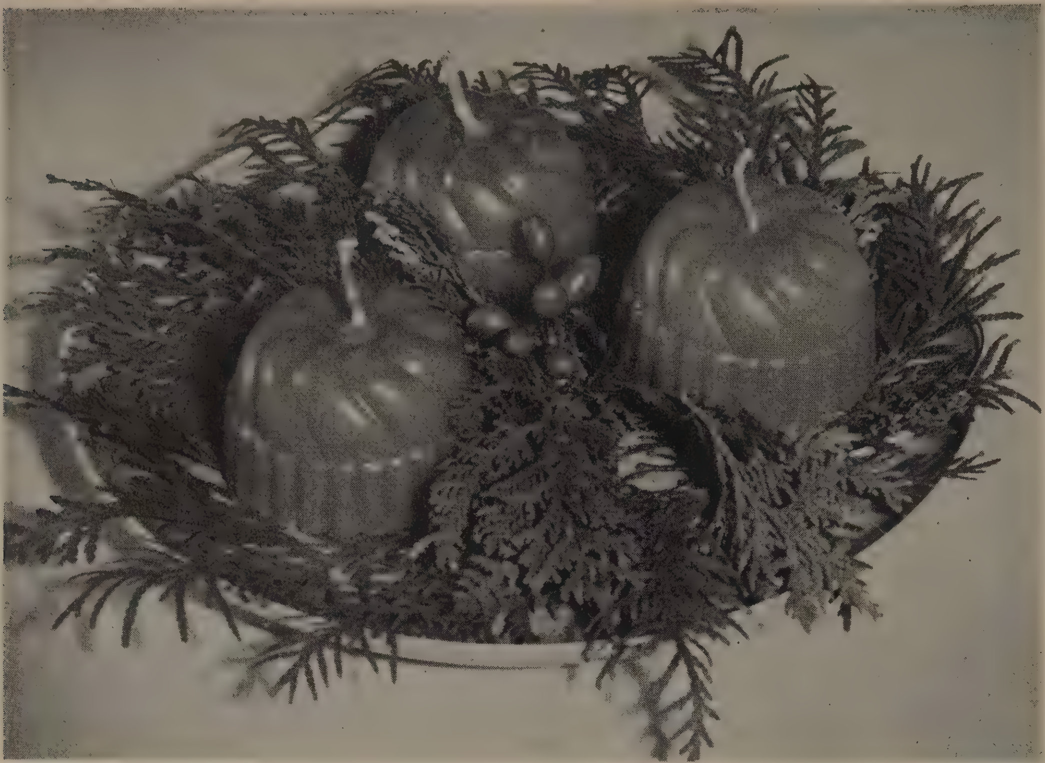
Clearly there is a need for greater knowledge and appreciation of co-operatives in Mennonite communities. There are some Mennonite communities where upward to eighty-five per cent of the local business is done co-operatively. Grocery stores, farmers' supply houses, trucking service, machine shops, and insurance agencies are on a co-operative basis. Even undertaking service is on a co-operative basis and thousands of dollars are saved because a necessary service is performed at reasonable prices and at a time when the family can least protect itself from unscrupulous undertakers.

What Is the Co-operative Movement? by Ivan Lind appeared in the December 24, 1946, *Gospel Herald* and in the opinion of many it stated fairly and clearly just what the co-operative movement really is. In our capitalistic economy success is often measured by the wealth which one man gains. Success in the co-operative system is measured by the service and savings that are spread out to the greatest number of people.

COVER SCENE
Eloise Elizabeth Thomas of Hollsopple, Pa., is five years old and looks forward to going to the Johnstown Mennonite School next year. Her mother says she is a busy girl and helps take care of her brother Richard who is two years old.

Greetings . . .
and sincere wishes
for a blessed
Christmas season
to the readers of

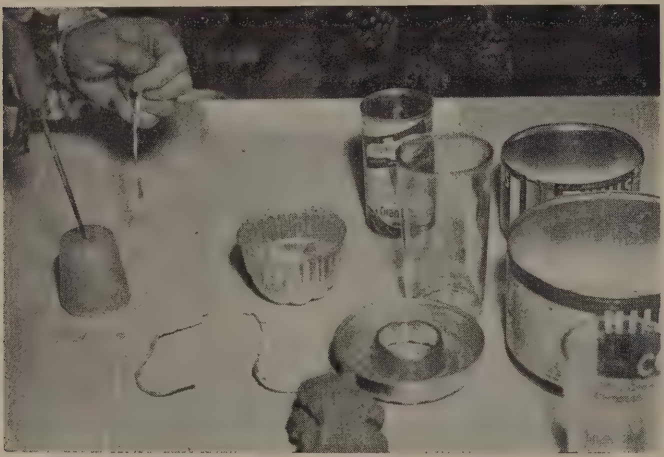
THE MENNONITE COMMUNITY



Red jello mold candles arranged on a plate make an attractive centerpiece for the table.

Make You

"A lighted candle
into the world man
tions which are us



Melt hole in candle with hot ice pick in order to insert candle wick. Coffee cans, tumblers, jello molds, and frozen orange juice cans were used to mold many of the candles shown in other pictures.

If you have a lot of old candles, bent, broken, and partly burned, you can make your own Christmas candles this year. It will cost you only a little time and patience.

Melt the candle wax in a sauce pan over low heat, just as you would paraffin wax. Save the best old candle wicks. Pour the melted wax into any mold from which you can remove the wax when it is hardened. A tin can with a groove near the top or a glass jar with a narrow neck can not be used, since it is not possible to remove the candle from the mold. Jello molds, smooth straight-sided tin cans and tumblers make suitable molds.

When the wax hardens you may find that you need to add more melted wax to fill the depression formed in the center of large molds. If you wish to add more color to your candle

Old-Fashione

TRIPE

Cook tripe until tender. Put t
tripe is hot. Salt to taste. Pac
Slice ½ or ¾ inch thick. Pla
vinegar.

PICKL

Cook tripe until tender. Roll
knife into one-fourth inch thick
gar.

Frosting a candle with dripping wax from a lighted candle.

r Own Candles

s more symbolic of that Light which came years ago than most of the Christmas decora- l today.”

wax, you may melt a small part of a colored wax crayon with your old candles. The color packets which come with oleomargarine dye candle wax a beautiful yellow. Vegetable and fruit colors do not blend satisfactorily with wax.

When the candle wax has hardened in the mold it contracts and can be removed quite easily. It is sometimes helpful to place the molds in the refrigerator to get them very cold before trying to remove the candle from the mold.

Usually the bottom of the mold makes the best end for the wick. Heat a metal ice pick or skewer in a flame. Melt a hole in the center of candle with the hot pick. Insert an old candle wick into the hole. Allow wax to harden around wick. Trim wick to a desirable length for the size of the candle.

If you wish to frost your candle, allow melted wax from a lighted candle to drip on it as you slowly revolve the candle held at an angle. (See the accompanying picture.)

Some families enjoy making a candle each Christmas from all the candles used for birthday celebrations and special occasions throughout the year. I heard about one family who each year adds to the candle of the previous year, so that by now their candle is made of many layers of different colors representing experiences the members of the family have shared throughout the years.

The candle arrangements pictured on these pages and the editorial page illustrate ways of using homemade candles to brighten a table or corner in your home. A lighted candle is more symbolic of that Light which came into the world many years ago than most of the Christmas decorations which are used today.

—O. G. W.

An autumn arrangement: yellow candle on waxed red oak leaves.

A cheerful centerpiece: yellow, orange, and white flowers and yellow taper with green ring base arranged on a dark green relish plate.

These bulky yellow candles were molded in paper milk bottles. The depressions and the short wicks demonstrate that the candles have been burned many hours.

Tripe Recipes

PREME

ugh meat grinder quickly while nto mold and chill over night. slices in bowl and cover with

Ruth Lutz
Route 1, Mt. Joy, Pa.

TRIPE

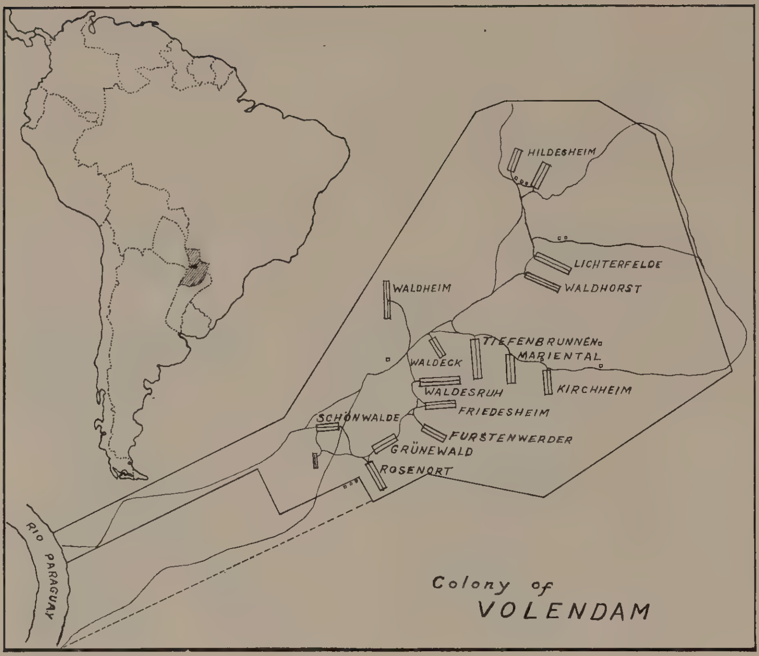
into tight roll. Slice with sharp ces. Cover with seasoned vine-

Mrs. Eli Lugbill
Archbold, Ohio.

Volendam:

by William T. Snyder

Mennonite communities are transplanted from the steppes of Russia to the Chaco of Paraguay.



The maps show (1) South America; (2) Paraguay; (3) the Volendam Colony. To the right is an enlarged map of the Volendam Colony which is shaped like a funnel with the narrow point fronting on the banks of the Paraguay River.

The first immigrant settlement in Paraguay established after World War II was the Volendam Colony on the eastern shore of the Paraguay River, a short distance above the river port of Rosario. The settlement was fittingly named "Volendam" after the Dutch steamship that brought the immigrants to South America. The entire boatload was detained in Buenos Aires, Argentina, for several months after landing because an insurrection had broken out in Paraguay. The people lived in tents during their stay in Buenos Aires and then shortly before the end of hostilities in Paraguay the group moved northward to Asuncion where they again made camp in the outskirts of that city. All looked forward to moving on the land and becoming settled as early as possible. Approximately 1,163 persons, representing half of the total number in the transport, chose Eastern Paraguay as their place of settlement, and it was this group that decided to name their colony Volendam. The other people in the transport chose to settle elsewhere in Paraguay, principally adjacent to the established Mennonite colonies of the Chaco. The Volendam group began moving on the land as soon as it was purchased in July, 1947, and have to this day been developing their pioneer settlement. Those who went to the Chaco have essentially the same pioneering task even though the geography of the two regions is somewhat different.

Families Live in Villages

The shape of Volendam Colony resembles a large funnel with the narrow spout beginning on the Paraguay River and extending inland about ten kilometers where the largest part of the funnel-shaped plot begins to spread. It is here that the villages begin with Villages Schoenwalde and Rosenort, the first one meets upon entering the larger part of the Volendam tract. There are at present fifteen villages in Volendam Colony, and each of these is located in the large forests that provide an ample supply of lumber for building purposes. The villages are connected by a system of roadways and are administered from the central village of Tiefenbrunnen, where the Colony Cooperative is also located.

The sizes of the villages vary, but the average village would have about twenty-five families. Villages established by the first Volendam immigrants show a remarkable state of development

1. A sawmill and steam engine are shown in operation in the Volendam Colony. Equipment for the mill and also the steam engine were furnished by Mennonite churches in the United States through the Mennonite Central Committee.

2. In village No. 2 is this well-planned and neatly kept yard of an immigrant family. The colonists show tastes in home life that are similar to those they developed in the Ukraine of Russia.

A Pioneer Mennonite Settlement

with considerable forest cleared, buildings improved, and crops planted. The later immigrants who came to Volendam Colony on the 1948 transports are in villages that have not reached the same state of development. Thus, we see in Volendam Colony various stages of pioneering effort. We must go back to the early days of pioneer settlement of the United States and Canada to find a North American comparison to the establishment of these settlements in Paraguay. Our present-day immigrants in Paraguay are showing the same stamina and purposefulness that Russian Mennonites of earlier years demonstrated in the Vistula Delta, the Ukraine, the western provinces of Canada, middle western United States, and more recently in the Paraguayan Chaco.

Volendam homes are built of earthen bricks on a stout wooden framework. The homes vary in size according to the size of the family and the availability of man power in each family unit. The home and the family are highly important in this pioneer village since families within the colony are dependent upon each other for mutual assistance and within the family, each family member has an important role in the life of the home. It is fortunate that many family units are intact, but there are also families that are broken because one or more members have been lost during recent flights. In cases where the breadwinner is not with the family, a larger share of responsibility must be borne by the mother and younger children.

The appearance of the villages varies, but in general the arrangement is similar. Each has a long street along which the homes of the settlers are built. The houses are set some distance back from the street, and each has a walk from the street gate to the buildings. The walks are neatly kept with rosalia bushes growing on either side. The rosalia flower is used in preparing many foods and imparts a delicate, tangy flavor. The clearing and planting process goes forward continuously with crops going into the soil as additional strips of land are cleared. This will continue for some years to come until the colony has sufficient acreage for its needs.

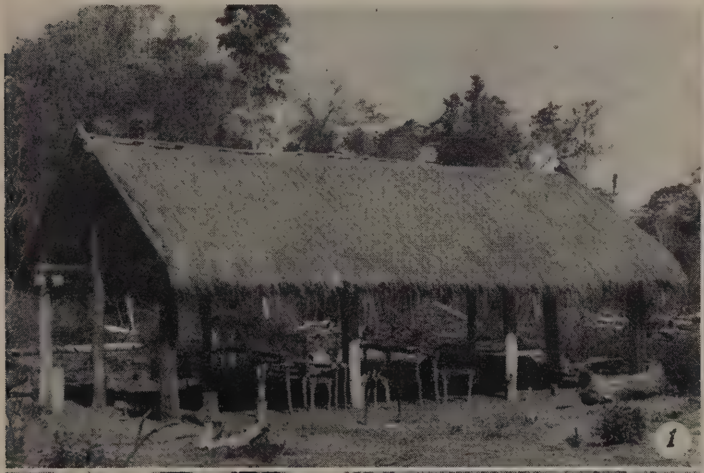
The housewives do the cooking for the most part in outdoor kitchens which are equipped with earthen ovens and

1. This hastily built school building was in use three months after a new village of settlers was established in the Colony.

2. A teacher and his pupils stand outside of the community house in Village No. 2. Part of the house serves as a school.

3. A farmer is cutting sugar cane stalks for his livestock. Note chickens in the background.

4. Outdoor kitchens are common because Paraguay's weather is mild for most of the year. Here a mother and daughter are preparing a meal.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2

3

4

1. Elder Epp of Village No. 5 stands with his family. This family, except the son, came to Paraguay in 1947. The son later found trace of his family and joined them in 1948.

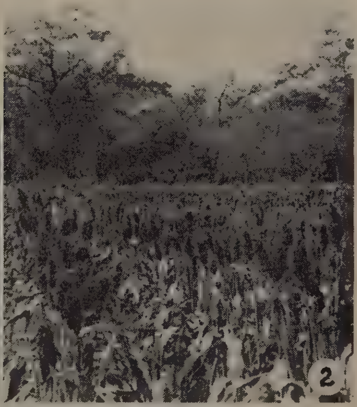
2. A group of Sunday-school children with their teachers are pictured in front of their temporary church in Village No. 5.

3. A field of kaffir in Village No. 5 shows mature grain in heads. Kaffir is used to supplement wheat flour.

4. This well, thirty-two meters deep, was dug in sandstone in the yard of a family in Village No. 2. Wells are centers of social activities since all come to them during the day.

5. Outdoor ovens and fireplaces are common. Here is an immigrant lady preparing a meal.

6. In this pioneer community is an experimental farm. Here is a trial plot of sugar cane on the farm.



stoves. These outdoor kitchens can be used most of the year because Paraguay weather is sufficiently warm that these chores must be done indoors only a few days out of the year.

Abundant water is necessary for the people and their livestock and one sees a constant stream of people going to the wells for their water supply. Many more wells must be dug in Volendam Colony, but it was the aim of the immigrants to first dig at least one for each village until others could be sunk. The well is a center of activity and social contact because all must come to it each day.

1. Cotton is one of the leading crops and here a farmer inspects the first bolls as they open.

2. Here is a new variety of black kaffir which promises to yield well. It is bird-resistant.

3. These two wagonloads of peanuts were harvested on the experimental farm.

The education of immigrant children is a very great concern of the fathers and mothers even though many hands are needed for the work at home and on the farm. The schoolhouse is one of the first buildings erected in a village, and the scholars begin studying before the walls are finished. The schoolhouse also serves as the church and becomes another center of social and religious life.

Songs in a New Land

It is inspiring to sit in an immigrant church service as they listen to the reading of the Scripture, offer prayer, and raise hymns of praise. Preaching services are held in centrally located villages each Sunday, and the ministers of the colony are rotated in their speaking assignments; visiting ministers from other colonies, such as Friesland and the Chaco, are used when there is opportunity. Singing has a very important place in the worship service, and it is inspiring to hear their joyous renditions of their best-loved hymns. Spontaneous singing in the evenings is also enjoyed when small groups of young people gather for fellowship. One immigrant woman remarked that the difficulties of pioneering do not seem as hard if they can only sing.

A visitor to Colony Volendam would be surprised at the great strides made in bringing that part of Paraguay under cultivation and habitation. The thought soon comes to mind that there are many difficulties ahead that will require the same perseverance that they have shown during the past decade of living under stress. The future for our Paraguay settlements is not dark if these people, together with North American churches, have the conviction that God has led them to Paraguay which, though primitive in many respects, nevertheless offers the blessings of peace and the opportunity of living and developing as God may lead them. One who feels the uncertainties of our Atomic Age and the trends evident among world powers must ponder whether Volendam Colony and the other Mennonite settlements in Paraguay may not have within them the elements for strong spiritual growth because they are removed from the influence that a more materialistic Northern Hemisphere environment presents.

1. School children of Friedensheim display the school bags which they received from children in North America.

2. Three members of a family stand by their modest home in the village Grossweide of Newland Colony.

3. To the left is the colony co-operative and to the right is the storage building in the village New-Halbstadt.

4. A new family in the Colony picks its first harvest of beans.

5. This new, white building is used for both school and church purposes. It is located in Friedensheim, the "widows' village."

6. In Filadelfia is the Centralschule and here are the two completed wings.

7. A typical village in the Newland Colony shows a wide street and evenly spaced homes. This village was established in late 1947.

Why Live in the City?

by Ann Jennings Brunk

In the city you have everything: museums, throngs of people, opportunities to grow in every direction,—and even privacy.

Stanley and Robert Brunk (sons of the author) are shown as they look at rare plants in the Desert Room of Chicago's Garfield Conservatory.

"MOTHER, Mother, where are you? Fix me a lunch real quick, our whole room is going to the Museum of Science and Industry, and we are going down in a real coal mine, our bus fare is twenty-five cents, and could I have extra for ice-cream cones? MOTHER, where are you?"

I'm right here. It's nine-thirty in the morning and I have just fixed that lunch, peeked into that purse, and sent him sailing down the street, two blocks to his school. Other times it might have been to the Museum of Natural History, the Planetarium, the Aquarium, the Zoo, or any of the dozens of places available to the school children of a great city. History, Science, and Geography become illuminated and alive after these excursions. Surely there must be other advantages of living in the city. Shall we take a look?

Does your child have a mental or physical handicap? In the large cities there are special schools for the child with a problem. The personnel of these specialized schools is made up only of teachers and instructors who are highly trained to handle each child individually. Equipment is the finest that modern science can offer and is used only by those who have a deep understanding of the child. Many times in the rural areas these opportunities are not available; so the children who are handicapped, do not become the useful citizens that they could be, if a special school was near them.

Likewise children who are talented along any line are given every opportunity to develop their resources. This is especially true in music and art. Careful attention is given to progress. In Chicago, the Art Institute offers scholarships to those who excel in art work. The child with musical abilities may become accomplished at any of the many conservatories near by. Rural children must often leave their talent dormant unless an effort is made to use the opportunities found in the city.

Not only are there privileges for the child, but living in the city is a definite blessing for the adult who is physically handicapped. The Goodwill Industries is famous for the new life it offers. Here the handicapped become skilled, financially independent, and courageous. They often work side by side with people who are in far worse shape than they are, and this alone is a real boost to the spirits.

Some Things We'd Miss Without Cities

What a comfort the city is to all the country people! To the city they rush with the seriously ill. They know that the best equipment, the best surgeons, and the best hospitals are established in the great cities. People all over the world come to Chicago to be cured and healed. As many more come to take training in all fields of medicine. But that is not all in the field of training. Young people are here at seminaries and trade schools of all kinds. Isn't it fine that these young people who wish to complete their training have some place to go where they are assured of getting the best?

Pleasant times in the city? Oh, yes, indeed. Do you enjoy woodcraft? Or what about journalism? Or do you take a fancy to language study? A friend of mine has now mastered and can speak fluently eleven languages because he enjoys evening school and is an avid reader. Although I marvel at his intellectual fortitude, yet I am convinced that there is diversion for everyone who feels the need of "a change." Adult evening schools are very popular because of the pleasant times they afford.

Most folks like to go to the great stores of the city to shop. People drive hundreds of miles so that they can buy where there are acres of things to buy. Or maybe they would like to see a shirt ironed in two minutes, or see a dingy room turned into a sunny nook by a skilled interior decorator. If you live here in the city, you need not scurry about for just one day, but very frequently a day may be spent in many delightful ways. The beauty and fragrance of the flower conservatories are a constant reminder of the greatness of our God. The peace and loveliness of the incomparable Art Institute bring inspiration to all who appreciate the talent displayed there.

But you still think it's hard to live in the city. Well, probably it is. But I am glad, when we hear that someone has moved to the country to get closer to God, that we have the assurance He is also in the city with us, who cannot live in the country. Eking out an existence would be a grim ordeal for those not acquainted with the soil and its ways. But we are not alone in saying that we need the city. Farmers must have the city markets. Rural people want appliances and machinery. So the city has become a necessity of modern living. Certainly we cannot all live in the country, but we do LIVE.

To Build Family Life Anywhere

I do not mean to imply that living in the city is all bliss. Of course it isn't. Many reasons abound as to why we should not live in the city. Chief among them is that we cannot—or should not—bring up a Christian family in the city. Yet, you know, and I know, that moving to the country to get away from the devil just doesn't work. He is out there too. He is as busy on Piney Hill as he is on Madison Street. The evils of the city make headlines oftener than those in the sparsely populated areas. Masses of humanity give the devil more changes. But the evils are the same. Probably different color, different brand name, but the same nevertheless. And the same fight must be put up in both avenues of life. If how you live depends upon where you live, then an inventory is in order from the heart out. Christian living is a heart condition and not a geographical location.

Strong bulwarks must be built up within the home to withstand the evils which are lashing at us from everywhere. Unity in the family in all aspects of life helps to build strong material for our future homes and churches. Nucleus of this unity is the family hours, or family altar. By this I do not mean the reading of the Bible for two or three minutes before a steaming table of delicious food. The children drool over the fragrant food and wish that Father would hurry and finish so that they can eat. Mother wonders if the muffins will get too brown if the reading is too long. This is not family altar.

Family hour is that time of day set aside for special attention to the spiritual side of life. This is important whether the family is living in the city or country. Problems and joys of the day are discussed. The Bible is studied. The constant need for God is emphasized. Children pray. Without haste and without any sense of time, the hour becomes a stronghold for every member, as parents and children are drawn closer. At such a time as this the Christian family is as far removed from the proximity of the city as they would be, were they among the cacti of the western desert.

The Christian Vocation in City Life

For the Christian there is real refreshment in the city. Sometimes the larger the city, the more refreshment there is. Can such a thing be possible? I am thinking of the great speakers and preachers who come to the cities to bring messages to the thousands who crave the Word of God. Outstanding in my mind are the splendid evenings spent in the audience of Billy Graham who never fails to challenge us to our best; not only in our own ranks, but in trying to win others in the city for Christ. The city is a vast harvest field where Christian living is serious business and which we must attend to constantly.

Recently a friend of mine moved from Chicago, after having lived here thirty years. I visited her in her lovely country home and remarked, "You must be very happy here in this delightful place." She answered, "Yes, it is nice, but you know I miss something here that I always had in the city. Every day I had a chance to witness for my Lord. Every day I could speak to someone about His way of life. Here I cannot do that, and I do miss that blessing." Need I add, that there is no place in the world where Christian living is needed more than in a throbbing, thronging city.

I hear you asking me if I really like living in the city. I must say that I like the conveniences of the city. Within ten minutes, or less, we have the dentist, the barber, the cleaner, the cobbler, the hospital, the fire department, and even the police, if we need them. I like the indifference people show about my personal affairs. I need not give an account of where we went, or who came, or why the light was on. Lights are going on and off all night long. People are coming and going. A passing car is not a major event. Home life is strictly personal. Some people eat breakfast at five o'clock in the afternoon. Unusual? Not at all, thousands of people are doing it all the time. No explanation is asked, for any movements of the family is "family affairs" and that's the end. Because of this indifference and aloofness, it is literally true that we do enjoy privacy and anonymity which cannot be realized in the small town.

Yes, in a wild and wicked city, one can find peace and harmony and love, which cannot be surpassed by any country environment.

You look with scorn upon the city wide,
  You eye the streets with cold disgust,
And say you cannot noise abide—
  For you—the country is a must.

But did you see the coffee plant?
  Vanilla bean and royal palm?
Azaleas fair and charming lilies white
  That give to every heart the sweetest balm?

And did you see the parks for miles around?
  Where children run and laugh and play—
And did you sit beneath the stars at night
  To hear the music of great artists played?

In the Museum of Natural History there is a vast collection of animals on display. Here the Brunk boys look through showcase windows at some mounted gazelles.

Why Live in the Country?

by L. Glen Guengerich

In the country you have security, the abundance of nature, and room for a child to play.

Is it better for me and my family to live in the country or shall we move to the city? Fifty-seven per cent of our nation's people have decided in favor of the city. In my particular case is that majority opinion best? "Cities take the lead in all lines of progress," says a well-known historian. He continues: "Country people are too scattered to act in unison." Only in towns and cities do we find large libraries and art galleries and hospitals and great universities with their research laboratories. Without towns and cities we could not carry on manufacturing and commerce. Undoubtedly without help from them we would be living in the Middle Ages; admittedly we could not do without cities. But the same writer in the same breath says: "No better or more virile people can be found in the world than those who live on farms." What did he mean by that? Let us see. And without dwelling on the merits of urban living, here also are several good reasons for choosing **Life in the Country.**

You Can Find Security

First, you can generally make a good living and feel secure. This includes the business of making and saving money. There is no middle man between you and the soil—be it your two-by-four garden, truck-patch, or farm. When dollars come easy, save; then when they are hard to get, draw on your savings. But one thing is sure and this is consoling), be it good times or hard—a potato is always the same. Therefore, let the good earth be your friend. All men—highborn or low—are children of the earth; from dust they came and to it will they return. Then does it not seem natural (as the mystic would say it) that man should stay close to the "sluggish clod"—tillers of the soil? But in this business of making a good living a word of caution seems necessary. Saving money should only be a means to an end—never an end in itself. There is danger in "our getting and spending that we lay waste our powers." The gist of this may be summarized thus: Get your living as directly as possible from the soil; don't depend for a living upon some anomalous conglomeration of economics.

Elaine, aged one and a half years, and her brother Lowell, aged four and a half years, play with their kittens before a pile of baled hay. They live on a farm near Kalona, Iowa. Their father is author of the article on these pages.

No End of Work

Second, the country is a good place to grow strong in body, full of wisdom, and young in age.

(a) Flabby people generally don't live in the country because flabbiness is a stranger to work. Work! There can be no end to work in the country—and such a variety. Quite a contrast to the case a doctor friend was telling me about. His patient did piecework: boring holes in a piece of metal day after day for seventeen years. Then his health broke and the doctor wisely advised a change in occupation. Humdrum on the farm? Not a bit. No two days are the same; probably no other occupation has more variety. But lest the wrong idea be given: Country people don't live longer than anyone else—probably not as long if we consider the toll of farm accidents.

(b) A farmer grows full of wisdom (that is, of husbandry) if he wants to keep up with the times. He should know some principles of genetics, e.g., how to crossbreed wisely; of entomology, e.g., how to kill the codling moth; of chemistry, e.g., how to handle sprays; of physics, e.g., how to repair motors; of economics, e.g., to know (if only he could!) when to buy and sell; and a host of other arts and ologies. The farmer today should not be called a "hay-seed"; instead, it is his heyday. Not only does the American farmer have more mechanical power on his acres than there is in all the factories of this broad land, but he also wields influence elsewhere.

(c) The country is a good place to grow young in age. Here the verse of activity is such that one's mind can ever be thinking new thoughts! Someone has observed that when we begin to look back—reminisce—we are growing old. True enough—there is a certain legitimate charm in calling to remembrance bygone days but when we make reminiscing our living, then we **are** growing old. And when that day **naturally** does come, "when the keepers of the house shall tremble" let him still look at God's beautiful creation and ever enjoy experiences new and fresh. Quoting from Emerson: "When Nero advertised for a new luxury, a walk in the woods should have been offered. 'Tis one of the secrets for dodging old age. For nature makes a like impression on age as on youth. Then I recommend it to people who are growing old, against their will. . . ." "Few men know how to take a walk. The qualifications are endurance, plain clothes, old shoes, an eye for Nature, good humor, vast curiosity, good speech, good silence, and nothing too much. A loud . . . talker profanes the river and the forest." Along

This picture shows Elaine and Lowell helping their father take care of the turkey flock which numbered 3,700 this past summer when the picture was taken. The Guengerich family attends the East Union Mennonite Church.

"There's a winding path that leads us to the hushes of the wood,
And many a-times we've trod it with the quaint Red-Ridinghood."
—Wilber D. Nesbit

with these experiences let everyone not forget the "whole duty of man" and "it shall come to pass," as an ancient poet wrote, "that at evening time it shall be light."

"For Raising a Family"

Third, the country is a good place for children. Most of the time the parents know where the children are—at least they can have no worse companions than themselves. On the farm children may, by doing, be taught the basic ways to make a living. More important yet, because of the isolation that rural life affords, they not only learn that there still is such a social unit as the family but that they themselves actually are very important members of it. Home is not merely a place to work and play and eat and sleep; it is "where affection calls—filled with shrines the hearth had builded!" Since today's child is often in school continuously from age five to over twenty-one, the parents had better capitalize on each day spent at home. It is still possible for the parent to be the child's best teacher. The ills of the world do not rest upon society but upon the individual; and as individual teachers we have a solemn obligation. Juvenile delinquency is on the upsurge. "What many of these small town and city youngsters need is a good healthy set of chores to do," says one who has observed city life. Rufus Jones, Dean of American Quakers, in his last paper wrote: "Six presidents of the United States were born in log cabins, five others were sons of farmers, three were sons of artisans, and three were children of country parsons. . . . Most of our statesmen have been born and trained in the country. The moral fiber of the nation has come from the farm . . . the greatest place God has ever made for raising a family of children is on the farm."

To Find Peace of Mind

Fourth, freedom—that precious phantom called freedom—a gift "by passion not to be expressed but by heaving of the breast" is more apt to be found in God's wide open spaces. Maybe this is why two thirds of the rural population of Pennsylvania are non-farmers—people trying for a few moments each day to cast off the fetters of trite conventions and customs that regulate their social life. In this they are not alone, for people in all ages and climes have sought the secret abode of freedom—the place where they can relax and find strength anew to do another day's work. Rural life, with its privacy, great quietness and solitude, is the balm for taut nerves; the tempering element for everyday living; and the favorite dwelling place for things spiritual.

It is a commonplace prescription of doctors to their patients that rest and quietness are necessary to their health. If this is good for sick people why should it not also be wholesome for healthy? Who of you has not taken a few days' "vacation" only to come home tired, tense, and worn out—glad for the quietness of your home? Country life is very conducive to quietness and good for taut nerves.

Rural life affords the tempering element for everyday living. Every family for its best development ought to have some privacy. They should feel free to wear patched clothing (if they feel like it) without receiving whimsical glances from stylish people; to saturate the air with the smell of cooked onions without having the neighbors sniffing the wind with their noses. In short, the family should be allowed to unshackle themselves from fine etiquette and rigid custom whenever it is dictated by conscience and good sense.

Last, and ostensibly not the least, home in the country is the favorite dwelling place for things spiritual. Here one has time to think, to meditate; the will can better exercise its freedom. This freedom is inner; the baser one is outer. This outer freedom is what rulers and politicians speak of. And it is possible for great souls to lose their visible freedom and even in bondage find the invisible—Moses leading his people out of Egypt; Bunyan in prison; Niemoeller in a concentration camp. Doubly precious is one's freedom if he possesses both. Rural life is conducive to high thinking and to communion with God. St. John wrote The Revelation from the rocky island of Patmos and Jesus the Good Master gave us an everlasting freedom when He won the world's greatest victory in the wilderness.

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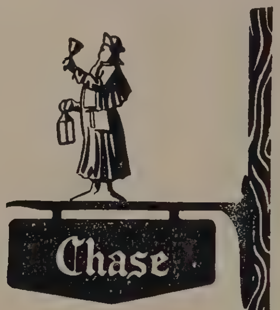

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CO-OPERATIVE PRINCIPLES AND PRACTICES

[Continued from page 13]

elements that make for success in co-operation. Since we find that co-operatives composed of all classes and types of people may be and are successfully operated, should we not much more expect success among a Christian group where love, good will, and interest in each other's welfare is professed and stressed? Or, as has been recently suggested to me, has our Mennonite way of life had a tendency to make us feel self-sufficient and independent? Or, instead of co-operation, has there developed a spirit of competition?

Co-operation may be extended to many of our community activities. Broadly, they fall into marketing and purchasing co-ops. Our farms are manufacturing plants where seed, fertilizer, gasoline, horse power, hard work, and other essentials are used to produce the food and fiber that the world needs. In the purchase and sale of these commodities, co-operation can be of much help. These services may include processing, marketing, purchasing, as well as such activities as spraying, painting, lime spreading, breeding associations, locker plants, etc.

Co-operatives Should Include Employees

In my opinion, the co-operative effort is not complete until it includes all who are engaged in carrying out its purposes and objects. Some form of interest in the results of the united efforts would seem just and equitable. This phase may be a little difficult to work out but it seems to belong to a true co-operative project. Compensation should be based on what is contributed and the worker who helps to attain the purposes of the organization should be recognized as having a part in the project. The commodity the worker has to offer is his labor, and without it the effort could not succeed. It would seem therefore that true co-operation must recognize all the elements that enter the co-operative effort and among these are the workers and their right to a fair return.

Benefits Other Than Money-Saving Are Most Important

However, the monetary saving may be only the least of the values established by co-operation. A life is worth while only as it contributes values to the world, and an organization that would only save some dollars for its patrons would be scarcely worth while. The greater service is the binding together in united effort, the sense of fellowship and good will which it may bring about, the community spirit which it engenders, and those finer things that are not material, which are so important in every community.

If a community is composed of individuals whose mind and purpose is to bring these things about, co-operation will be a success.

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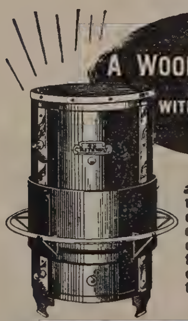

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"THE BRAESIDE HOME"

[Continued from page 7]

Special music is provided. Ladies do knitting, crocheting, piecing quilts, braiding rugs, mending, etc. Some assist with kitchen work. Then men have fewer hobbies. Walking is their chief recreation. The champion walker makes four trips daily, in all about 8 to 10 miles. Some help farmers in their former neighborhoods. Visitors cheer quite a number. Good reading is provided for all.

Why Braeside Home?

Usually, in Mennonite communities such institutions are not necessary. There is a deep heritage of which all of us can be grateful. There are better ways of making provision for old age. It may be of interest and instructive value to enumerate some of these better ways.

First, it is always enjoyable to remain in one's own private home. Where health and other considerations make this possible, it should be continued as long as advisable. The writer appreciates knowing that his own mother at 82 years of age is still running her own home and enjoys doing the same. This is ideal.

Second, another very satisfactory way of caring for the old folks is the "double-house." This does not leave old folks alone, but it still affords them a legitimate privacy. Then there is the excellent pioneer way of life among early Mennonites, that is, the "Doddy House." That is a smaller home on the farm or attached to it.

Third, there are situations in which it is best for the old folks to find a home with one of the family. The writer has enjoyed the privilege of having his father- and mother-in-law in his own home for the most of 17 years. They were very happy in this relation. They made a first-class contribution to the home. The oldest son spoke this word of tribute: "Our grandparents were an asset to our home." Where conditions warrant the same this is a good way for old folks to spend their last days.

Fourth, old folks can spend their last days in "apartments." In the city of Kitchener, we have quite a number of older folks who are quite happy with this arrangement. No lawn to mow, no furnace to tend, no grounds to keep in shape, no buildings to repair. For those who can afford this arrangement, it is quite desirable.

Fifth, there is the "county home," or, as we say in Canada, "the House of Refuge." In many cities and counties, such homes grant good accommodations to the old people. However, for Christians many of these institutions are not desirable. It is not the fault of the homes, or the staff, but of the unattractive kinds of folks that sometimes fill the home. I have heard this expression in my travels: "It's hell to live in this place."

Sixth, is the "homes of the aged." I have in mind homes under Christian supervision and Christian standards. The question is raised: "Why don't either the children care for their own old people, or the relatives or other Christians in the same denominational group?" The writer is happy to say, that there are a large number who do just that. May their numbers increase. But taking all that for granted, there are still others to be taken care of. There are older people without children. There are those whose children are not Christian. There are children whose homes are too small. There are families in which there are "personality clashes." Better are the peaceful relations in a "home for the aged" than the miserable relations where these clashes occur. Also, there are families in which there are no daughters. Frequently, the molding of the daughter-in-law is different from that of the aged mother. This makes living together impractical. This is recognized by the Lord in the following counsel to the young married man. "For this cause shall a man leave his father and mother, and cleave to his wife." The same bit of counsel was not given to the actual daughter. Why not? If a young lady can live with her mother for some twenty-one years she can do so for many more years.

The Treasures of the Church

Children are the "Seed Plot of the Church." Aged people are "The Treasures of the Church." A church or denomination that does not appreciate her children and young people, nor revere, respect, and love the aged folks, will not progress.

Centuries ago, a tyrant ruler became envious of the increasing prosperity of the church under his dominion. He sought to find and appropriate their wealth for his own selfish designs. He made this demand: "I want you to show me the wealth of the church." He was taken to the orphanages and charitable institutions of the church. He gave vent to his rage, and cried: "I want to see the treasure of the church." The church official replied: "These children, these aged folks, these unfortunate people are the treasures of the church."

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KEYSTONE granite grit

Nature did not provide the chicken with teeth. But it did provide for the grinding or "chewing" of the food in the gizzard with the help of GRIT, otherwise the chicken could do no better chewing job than a toothless person.

Some poultry raisers think they are supplying grit when they feed limestone or oyster shells, But neither is satisfactory as a grinding agent, as they dissolve too readily in the gizzard. They are soft, soluble.

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Ask your feed dealer, or write to:

Keystone Granite Quarry
Old Zionsville, Pennsylvania

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Folks talk a lot about our "founding fathers" whose outstanding characteristics laid a firm foundation in the chick world, too, like this New Hampshire being inspected by geneticist, Dr. A. B. Godfrey and his assistant, Abram Hershberger.

On the Shenk breeding farm we are continually selecting cockerels to head our breeding pens that will transmit to their offspring the qualities of greater growth, longer keels, plumper breasts and more leg meat. The ability of these "founding fathers" to develop rapidly, feather evenly and make the most economical use of feed will be reflected in your poultry profits if you purchase Shenk New Hampshires or Shenk Barred Crosses.

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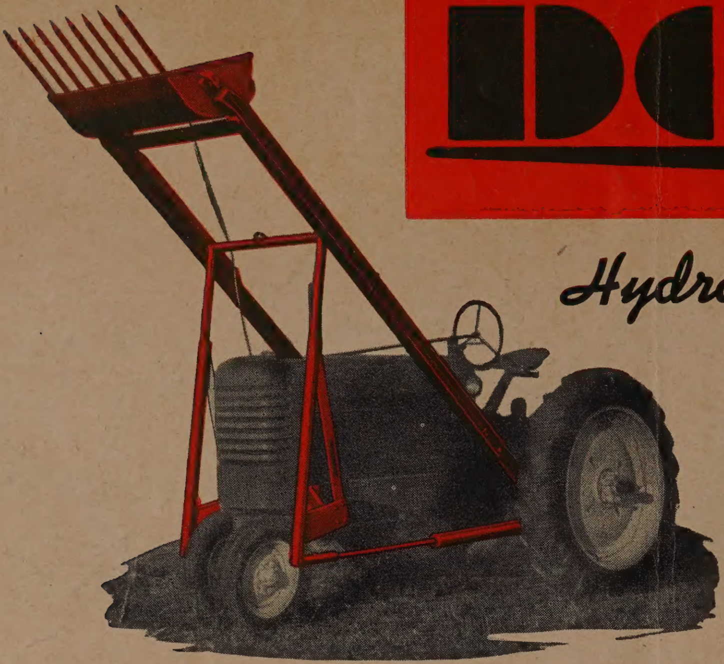

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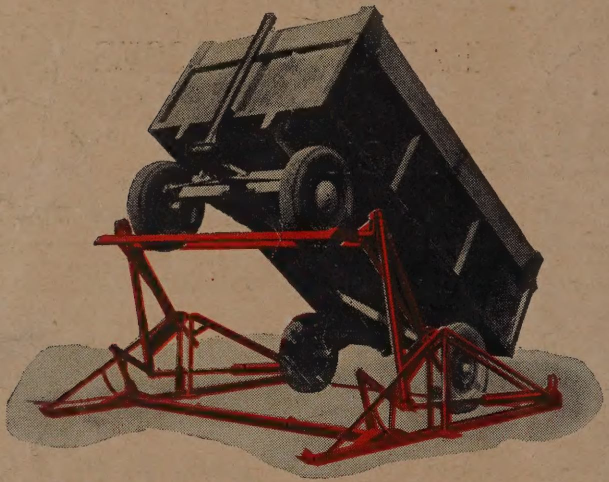

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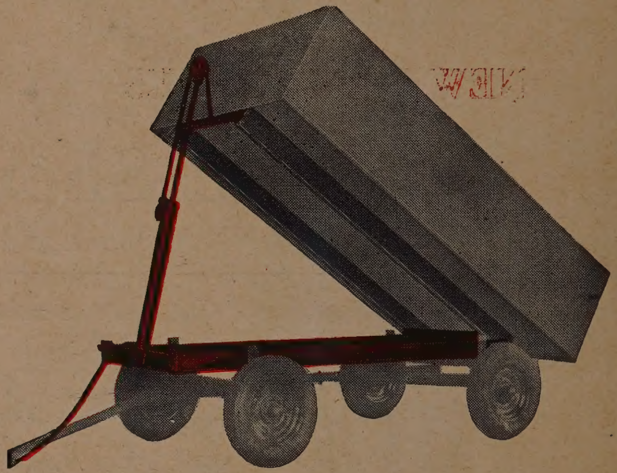

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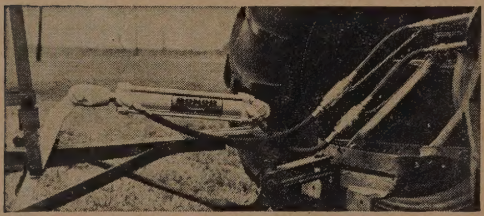

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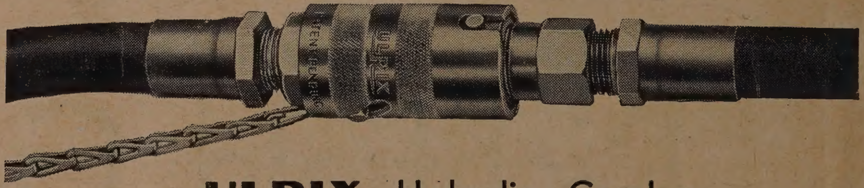

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